AN EXPOSITION OF THE OLD TESTAMENT,

IN WHICH ARE RECORDED
The ORIGINAL OF MANKIND,
OF
The Several NATIONS of the WORLD,
AND OF
The JEWISH NATION in particular:
The LIVES of the PATRIARCHS of *ISRAEL*;

The Journey of that People from *Egypt* through the Wilderneſs to the Land of *Canaan*,
and their Settlement in that Land;

Their LAWS Moral, Ceremonial, and Judicial; their Government and State under JUDGES
and KINGS; their ſeveral Captivities, and their Sacred Books of Devotion.

In the Exposition of which,
It is attempted to give an Account of the ſeveral Books, and the Writers of them;
a Summary of each Chapter; and the genuine Senſe of every Verse:

And throughout the Whole, the Original Text, and the Versions of it, are inſpected and compared;
Interpreters of the beſt Note, both *Jewiſh* and *Chriſtian*, conſulted;

Difficult Places at large explained; Seeming Contradictions reconciled;

And Various Passages illuſtrated and confirmed by Teſtimonies of Writers, as well *Gentile* as *Jewiſh*.

VOL. IV.

CONTAINING,
PSALMS, the latter Part, } { ECCLESIASTES, and
PROVERBS, } { SONG of SOLOMON.

By *JOHN GILL*, D. D.

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M.DCC.LXV.

BRITISH MUSEUM

An EXPOSITION of the PSALMS of DAVID, the Latter Part.

PSALM LXXIII.

A Pſalm of *Aſaph*.

IT ſeems by the title that *Aſaph* was the penman of this pſalm, as it is certain that he was a compoſer of pſalms and hymns; ſee 2 *Chron*. xxix. 30. though it may be rendered, *a pſalm for Aſaph*, or *unto Aſaph*[a]; and might have *David* for its author, as ſome think, who having penned it, ſent it to *Aſaph*, to be made uſe of by him in public ſervice; ſee 1 *Chron*. xvi. 7. and ſo the *Targum* paraphraſes it, "a ſong by the hands of *Aſaph*;" the occaſion of it was a temptation the pſalmiſt fell into through the proſperity of the wicked, and the afflictions of the righteous, to think there was nothing in religion, that it was a vain and uſeleſs thing; under which he continued until he went into the houſe of God, and was taught better; when he acknowledged his ſtupidity and folly, and penned this pſalm, to prevent others falling into the ſame ſnare, and to ſet forth the goodneſs of God to his people, with which it begins.

℣. 1. *Truly God* is *good to Iſrael*, &c.] To *Iſrael*, literally underſtood; in chuſing them to be his people above all people on earth; in bringing them into a good land; in favouring them with many external privileges, civil and religious; in giving them his word, ſtatutes, and ordinances, as he did not to other nations: or ſpiritually underſtood, the *Iſrael* whom God has choſen, redeemed, and called by his ſpecial grace; verily of a truth, God is good to theſe; there is abundant proof and evidence of it; ſee the note on *Pſ*. xxxiv. 8. or *only* God is good to ſuch; though he is good to all in a providential way, yet only to his choſen and redeemed ones in a way of ſpecial favour; the goodneſs others ſhare is but a ſhadow of goodneſs, in compariſon of what they do and ſhall partake of; they are bleſſed with bleſſings indeed, and are only bleſſed; ſo this particle is rendered in *Pſ*. lxii. 2, 4, 5. or *but* or *notwithſtanding*[b] God is good, &c. that is, though he ſuffers the wicked to proſper, and his own people are much afflicted, yet he is good to them; he ſupports them under their afflictions, and makes all to work for their good; gives them grace here, and glory hereafter; even *to ſuch as are of a clean heart*; this character excludes the carnal *Iſraelites*, who were pure in their own eyes, but not cleanſed from their filthineſs, and deſcribes the true *Iſrael* of God, and explains who are meant by them, ſuch as are pure in heart, inwardly *Jews*, *Iſraelites* indeed, in whom there is no guile; this is not natural to men, their hearts are by nature unclean, nor is it in their power to make them clean; this is God's work, he only can create a clean heart, and renew a right ſpirit; which is done by the ſanctifying influences of his grace, and by the ſprinkling of the blood of *Jeſus*, and thus purifying their hearts by faith; yet ſo as not to be free from all impurity of ſpirit, but as to have a conſcience purged from the guilt of ſin, and to have the heart ſincere and upright towards God.

℣. 2. *But as for me*, &c.] Who am one of the *Iſrael* of God, whoſe heart has been renewed and purified by the grace of God, and to whom he has been kind and good in a thouſand inſtances; yet, ungrateful creature that I am, *my feet were almoſt gone*; out of the good ways of God, the ways of truth and holineſs; juſt upon the turn, ready to forſake them, and give up all religion as a vain thing: *my ſteps had well nigh ſlipt*, or *poured out*[c]; like water; the alluſion is to ſtanding on wet and ſlippery ground, where a man can ſcarcely keep upon his feet. It may be obſerved, that good men are liable to ſlips and falls, to fall into ſin, ſnares, and temptations, and from their ſteadfaſtneſs in the faith, but not totally and finally; their feet may be *almoſt*, but not *altogether* gone; their ſteps may *well nigh* ſlip, but not *quite*; they may fall, but not be utterly caſt down; at leaſt they riſe again, and are made to ſtand; for God is able to keep them, and does keep them, from a total and final falling away.

℣. 3. *For I was envious at the fooliſh*, &c.] The atheiſts, as in *Pſ.* xiv. 1. who deny the creation, as *Arama*; the wicked, as after explained, as all wicked men are, how wiſe ſoever they may be in things natural and civil, yet in religious things, in things of a ſpiritual nature, they have no underſtanding; they are proud, boaſters, glory in themſelves, and in their outward attainments, as the word [d] here uſed ſignifies; the external happineſs of theſe, their riches, health, and eaſe, were envied by the pſalmiſt, ſee *Pſ.* xxxvii. 1. when *I ſaw the proſperity of the wicked*, or *the peace of the wicked* [e]; with an evil eye. This was the occaſion of his ſlip and fall, this was the temptation he was left unto for a while.

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[a] לאסף τω Ασαφ, Sept. Aſaph ipſi, Pagninus, Montanus; Aſapho, Gejerus; ſo Ainſworth.

[b] אך attamen, Tigurine verſion, Piſcator, Guſſetius, Michaelis.

[c] שפכה effuſi ſunt, V. L. Pagninus, Montanus, Cocceius; effuſi fuiſſent, Muſculus, Gejerus, Michaelis.

℣. 4. *For there are no bands in their death*, &c.] Nothing that binds and ſtraitens them, afflicts and diſtreſſes them; they have no pain of mind, nor of body, but die at once, ſuddenly, in a moment, wholly at eaſe and quiet, without any bitterneſs of ſoul; ſee *Job* xxi. 13, 23, 25. or *there are no bands until their death* [f]; they have no ſtraits nor difficulties all their life long, no diſtempers nor diſeaſes which may be called *bonds*, *Luke* xiii. 12, 13, 16. till they come to die; the *Vulgate Latin* verſion is, *there is no reſpect to their death*; they take no notice of it, they have no care or concern about it; or, as the *Targum*, "they are not terrified nor troubled, becauſe of the day of their death;" they put it away far from them, and think nothing about it: *but their ſtrength is firm*; they are hale and robuſt, healthful and ſound to the day of their death; their ſtrength is not weakened in the way by diſeaſes and diſtempers. Some take the word rendered *ſtrength* to ſignify a porch or palace, and tranſlate it, they are ſtrong as a palace, or in a palace, or their palace is ſtrong [g]; their houſes are well built, and continue long.

℣. 5. *They* are *not in trouble*, *as* other *men*, &c.] Either of body or of mind, as the ſaints are, who through many tribulations enter the kingdom; or are not in *labour* [h], don't labour for food and raiment, or get their bread by the ſweat of their brow, as poor men do; nor are weary, ſo *Arama*: *neither are they plagued like other men*; ſmitten of God, corrected, and chaſtiſed by him, as his children are; the rod of God is not upon them, *Job* xxi. 9.

℣. 6. *Therefore pride compaſſeth them about as a chain*, &c.] Which was the ſin of the devils, and of our firſt parents, and of *Sodom*, and is the ſin of antichriſt; and which of all ſins is moſt hateful to God; this ariſes from, at leaſt is encreaſed by outward proſperity. *Jeſhurun* waxed fat and kicked, pride and fulneſs of bread went together in *Sodom*; and where it is predominant, it binds as a chain; ſuch who are under the power of it are ſlaves unto it, they are chained and fettered by it, and it poſſeſſes them wholly; it ſhows itſelf in the ſeveral members of their bodies, in their eyes and feet, their walk and gait, and in their conduct and behaviour, and in the ſeveral actions of their lives, and is rightly called *the pride of life*: or rather they bind it about themſelves as a chain, fancying it to be an ornament to them, what ſets them off, and makes them look great in the eyes of others; whereas the reverſe is what is of great price, and in high eſteem with God and good men; namely, the ornament of a meek and quiet ſpirit: *violence covereth them as a garment*; wicked men that are proſperous and proud, are generally oppreſſive to others; and are very often open in their acts of violence, which are as openly done, and to be ſeen of all men, as the cloaths upon their backs; and frequently the cloaths they wear are got by rapine and oppreſſion, ſo that they may properly be called garments of violence; ſee *Iſ.* lix. 6.

℣. 7. *Their eyes ſtand out with fatneſs*, &c.] Or their face, the eyes being put for the whole face; ſo the *Targum*, "their face is changed, becauſe of fatneſs;" ſee *Job* xv. 27. otherwiſe through fatneſs the eyes are almoſt encloſed: or *it goes forth out of the fatneſs of their eyes* [i]; that is, either *pride*, which ſhows itſelf in haughty looks, and ſcornful airs, through the abundance poſſeſſed; or *violence*, ſeen in the fierceneſs of the eyes, and fury of the countenance: *or their eyes go out through fatneſs* [k]; that is, through the plenty they enjoy, their eyes go out in luſt after unlawful objects: *they have more than heart could wiſh*; that they themſelves could have wiſhed for heretofore, tho' not now; for what is it that a worldly covetous heart cannot, and does not wiſh for? if it had all the world, it would not ſatisfy it: or *the imaginations of the heart go on* [l]; that is, after more, not being content with ſuch things as they have; or *they*, i. e. their pride and violence, *exceed the imaginations of the heart* [m]; they are more than can be conceived of, they overpaſs the deeds of the wicked, *Jer.* v. 28. or *they tranſgreſs by the imaginations of the heart* [n]; which are evil, and that continually.

℣. 8. *They are corrupt*, &c.] In themſelves, in their principles, and in their practices, being ſhapen and conceived in ſin, and born of the fleſh; and are corruptors, or *corrupt* themſelves, and their ways, and alſo others by their corrupt ſpeech, evil communications, and bad examples: or *they conſume away*; like ſmoke, or into it, as *Pſ.* xxxvii. 20. or as wax melteth at the fire, *Pſ.* lxviii. 2. ſee *Zech.* xiv. 12. where the ſame word is uſed as here: or *they cauſe to conſume away* [o]; they *melt* or *diſſolve* others; they conſume them, and waſte their eſtates by their oppreſſion and violence; they make their hearts to melt with their threatening and terrifying words; or they make them diſſolute in their lives by keeping them company: *and ſpeak wickedly* concerning *oppreſſion*; they ſpeak oppreſſion and revolt, threaten with it, *Iſ.* lix. 13. and ſpeak in vindication of it, and in a boaſting glorying manner; ſo *Arama*; which is ſpeaking wickedly concerning it: *they ſpeak loftily*; proudly, arrogantly, in a haughty and imperious manner: or *from on high* [p]; as if they were in heaven, and above all creatures, and even God himſelf; and as if what they ſaid were oracles, and to be received as ſuch, without any ſcruple and heſitation. Thus *Pharaoh*,

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[d] בהוללים in arrogantes, Gejerus; ſtolide glorioſos, Michaelis; at vain-glorious fools, Ainſworth.

[e] שלום pacem, Pagninus, Muſculus, Piſcator.

[f] למותם uſque ad mortem eorum, Junius & Tremellius, Piſcator, Gejerus, Michaelis.

[g] אולם palatium vel ſicut palatium; ſo ſome in Piſcator; porticus, Schmidt; ſo R. Jonah, Arama, and Jerom.

[h] בעמל in labore, V. L. Pagninus, Montanus, Muſculus, Junius & Tremellius, Gejerus.

[i] יצא מחלב עינמו prodit vel exit e pinguedine oculorum eorum. Michaelis.

[k] Exivit præ adipe oculus eorum, Montanus; egreditur præ pinguedine, Gejerus.

[l] עברו משכיות לבב pergunt cogitationes cordis eorum, Piſcator.

[m] Exceſſerunt imaginationes cordis, Cocceius; excedunt, Michaelis.

[n] Tranſgrediuntur cogitationibus cordis, Gejerus.

[o] ימיקי diſſolutos reddunt, Vatablus; reddent ſe diſſolutos, Montanus; faciunt tabeſcere, Cocceius, Gejerus, Michaelis.

[p] ממרום a ſublimi, Muſculus, Tigurine verſion, Junius & Tremellius, Piſcator; ex alto, Cocceius, Gejerus, Michaelis.

Pharaoh, *Sennacherib*, and *Nebuchadnezzar* ſpake, *Exod.* v. 2. *Iſ.* xxxvi. 20. *Dan.* iii. 15. and the little horn or antichriſt, *Dan.* vii. 20. 2 *Theſſ.* ii. 4. *Rev.* xiii. 6.

℣. 9. *They ſet their mouth againſt the heavens*, &c.] Againſt God in heaven, ſee *Dan.* iv. 26. *Matt.* xxi. 25. *Luke* xv. 18. againſt his being, ſaying, there is no God; againſt his perfections, thinking him to be ſuch an one as themſelves; againſt his purpoſes and decrees, replying againſt him, and charging him with inſincerity, cruelty, and unrighteouſneſs; and againſt his providence, either denying it, or affirming it to be unequal; and againſt his doctrines, ordinances, and miniſters. *Aben Ezra* interprets it alſo of the angels of heaven, who are ſpoken againſt, when it is denied that there are any ſuch beings, as were by the *Sadducees*; and blaſphemed, when the worſhipping of them is introduced. The *Targum* underſtands it of the ſaints of heaven, with which compare *Rev.* xiii. 6. it may be applied to civil magiſtrates, the higher powers, who repreſent on earth God in heaven; and there are ſome that deſpiſe dominion, and ſpeak evil of ſuch dignities: *and their tongue walketh through the earth*; ſparing none, high nor low, but injures all ſorts of perſons with their lies and calumnies. This denotes the unbridled liberty which wicked men take with their tongues; there is no reſtraint upon them, no ſtopping of them; ſee *Pſ.* xii. 5. the univerſal miſchief they are continually doing, and the diabolical influence of their detraction and falſhood; like *Satan*, their tongues walk to and fro in the earth, doing all the injury to the credit and characters of men they poſſibly can.

℣. 10. *Therefore his people return hither*, &c.] Either the true people of God, and ſo the *Targum*, the people of the Lord, and whom the pſalmiſt owned for his people; for the *Septuagint*, *Vulgate Latin*, *Syriac*, *Arabic*, and *Ethiopic* verſions read *my people*; who ſeeing the proſperity of the wicked, and feeling their own afflictions, return to the ſame way of thinking, and fall by the ſame ſnare and temptation as the pſalmiſt did; or ſuch who were only the people of God by profeſſion, but hypocrites, who obſerving the trouble that attends a religious life, and the proſperity of wicked men, return from the good ways of God they have outwardly walked in for ſome time, to the converſation of theſe men, and join themſelves to them: or elſe *his* being put for *their*, the ſenſe is, the people of theſe wicked men, of every one of them, return unto them, and flock about them, and careſs and flatter them, becauſe of their proſperous circumſtances, and join with them in their evil practices of oppreſſion and ſlander; which ſenſe ſeems beſt to agree with what goes before and follows after: *and waters of a full* cup *are wrung out to them*; meaning either to the people of God, and to be underſtood either of the abundance of their tears, on account of their afflictions inward and outward; ſee *Pſ.* vi. 6. and xlii. 3. and cxix. 136. ſo the *Targum*, "and many tears flow unto them;" or of their afflictions themſelves, which are oftentimes compared to waters in ſcripture; ſee *Pſ.* xlii. 7. and lxvi. 12. *Iſ.* xliii. 2. which are given them in meaſure; it is a cup of them that is put into their hands, and in full meaſure; they have a full cup of them; many are their tribulations, through which they enter the kingdom, and they are all of God; it is he that wrings them out to them with his fatherly hand: or elſe taking the people to mean the followers and companions of the wicked, the words are to be underſtood of the plenty of good things which ſuch men enjoy in this life, their cup runs over; and indeed theſe ſeem to be the perſons who are introduced ſpeaking the following words.

℣. 11. *And they ſay, how doth God know?* &c.] Owning there is a God, but queſtioning his knowledge; for the words are not an enquiry about the way and manner of his knowing things; which is not by the ſenſes, as hearing and ſeeing, eyes and ears are improperly aſcribed to him; nor in a diſcurſive way by reaſoning, and inferring one thing from another; for he knows things intuitively, beholding all things in his own eternal mind and will; but they are a queſtion about his knowledge itſelf, as follows: *and is there knowledge in the moſt high?* they acknowledge God to be the moſt high, and yet doubt whether there is knowledge in him; and indeed the higher with reſpect to place, and at the greater diſtance he was from them, the leſs they imagined he knew of affairs below; ſee *Job* xxii. 13, 14. for the knowledge called in queſtion is to be underſtood of his providential notice of human affairs, which they thought he did not concern himſelf with, as being below his regard; ſee *Ezek.* ix. 9. *Zeph.* i. 12. and therefore concluded that their acts of oppreſſion and violence, and their inſolent words againſt God and men, would paſs unobſerved, and with impunity. If theſe are the words of good men, of the people of God under affliction, they are to be conſidered as under a temptation from their affliction, and the proſperity of the wicked, to call in queſtion the providence of God in the government of the world, and his love to them, which is ſometimes expreſſed by his knowledge of them, *Pſ.* i. 6. 2 *Tim.* ii. 19.

℣. 12. *Behold, theſe* are *the ungodly*, &c.] Who ſay and do as before declared; ſuch as theſe muſt be without the knowledge of God, the fear, love, and worſhip of him: *who proſper in the world*; in worldly and temporal things, in their bodies and outward eſtates, but not in their ſouls and ſpiritual things: *in this world*, as the *Targum* is; all their proſperity is here; their good things are in this life, their evil things will be in that to come; though ungodly, they proſper in the world, and as long as they are in it; or they are at peace and in eaſe, and are quiet; they have nothing to diſturb them, they are not in outward trouble, and their ſins don't diſtreſs them, and they have no concern about another world: *they increaſe in riches*; which they are in the purſuit of, and overtake and enjoy in great abundance; whereby they become mighty and powerful, as the word[*] for *riches* ſignifies: theſe words are the obſervation of the pſalmiſt, and which was the occaſion of the following temptation he was led into.

℣. 13. *Verily, I have cleanſed my heart in vain*, &c.] Which ſuppoſes that his heart had been unclean, as every man's is, and which appears by what is in it, and by what comes out of it; that it was now cleanſed, not in an abſolute and legal ſenſe, as if it was wholly free from ſin, for this no man can ſay; but in an evangelical ſenſe, being purified by faith in the blood of *Chriſt*; that he had himſelf ſome concern in the cleanſing of his heart, which ſeems to be contrary to *Prov.* xx. 9. and beſides this is the Lord's own work, *Pſ.* li. 10. *Ezek.* xxxvi. 25. wherefore this may be conſidered as a wrong and raſh expreſſion of his; for as he was wrong in one part of it, its being cleanſed in vain, ſo he might be in the other, in aſcribing it to himſelf; though it may be allowed conſiſtent with what is before obſerved, that a believer has a concern in the cleanſing of his heart; for being convinced of the impurity of it, he owns and laments it before the Lord; and ſeeing the fountain of the Redeemer's blood opened, he applies to it, and to him for cleanſing; and expreſſes a love unto, a great and ſtudious concern for purity of heart as well as life; and under the influence of divine grace, is enabled to keep a watch over it, whereby through the ſame grace, it is preſerved from much pollution; and by freſh application to the blood of *Chriſt*, is cleanſed from what it daily contracts: *and waſhed my hands in innocency*; that is, *in vain*, as before; which denotes the performance of good works, a courſe of holy life and converſation, which when right ſprings from purity of heart; ſee the note on *Pſ.* xxvi. 6. now the pſalmiſt under temptation concluded that all his religion and devotion were in vain, all his hearing, and reading, and attending on ordinances, all his concern for purity of heart and life; ſince thoſe who ſhewed no regard to theſe things, proſpered in the world, and increaſed in riches, abounded in eaſe and plenty, and ſeemed to be rather the favourites of heaven than religious men; and this temptation was ſtrengthened by the following obſervation.

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[*] חיל vires, Junius & Tremellius; potentiam, Piſcator.

℣. 14. *For all the day long have I been plagued*, &c.] *Smitten* or *ſcourged*[p], as in ℣. 5. that is, afflicted of God; which is no ways inconſiſtent with his love, nor with his covenant, nor with an intereſt in him, as a Covenant-God and father; ſee *Pſ.* lxxxix. 29—34. *Heb.* xii. 5—8. *and chaſtened every morning*; not in wrath, but in love, and for good; not with the chaſtiſement of a cruel one, but of a loving and tender father; and therefore not to be improved in ſuch a manner, as if on this account there was nothing in religion; whereas the daily notices the Lord takes of his people this way, ſhow his regard unto them, and care of them.

℣. 15. *If I ſay, I will ſpeak thus*, &c.] Either as the wicked do, ℣. 8, 9, 11. or rather as he had thought in his own mind, ℣. 13, 14. wherefore he kept it all to himſelf, and did not make known to others the reaſonings of his mind, and the temptations he laboured under: *behold, I ſhould offend* againſt *the generation of thy children*; of whom care ſhould be taken, above all things that they be not offended, *Matt.* xviii. 6. or *ſhould condemn*, as the *Targum*; or as *Jarchi*, "I ſhould make them tranſgreſſors, and wicked perſons;" I ſhould repreſent them as if they were men hated, and rejected of God, becauſe of their afflictions: the words may be rendered, *behold the generation of thy children, I have tranſgreſſed*[q]; by giving way to the above temptation, which might have been prevented by conſidering the church, children, and people of God, and the care he has taken of them, the regard he has ſhewn to them, and the preſervation of them in all ages. The words are an apoſtrophe to God, who has children by adopting grace, and which appear ſo by their regeneration; and there is a generation of them in all ages; when one goes, another comes; there is always a ſeed, a ſpiritual offspring to ſerve him, which is counted for a generation.

℣. 16. *When I thought to know this*, &c.] How to reconcile the proſperity of the wicked, and the afflictions of the righteous, to the perfections of God, and his wiſe providence in the government of the world, by the mere dint of reaſon, without conſulting the ſacred oracles, or his own and others experience: *it was too painful for me*; too laborious and toilſome, a work he was not equal to; *hic labor, hoc opus*; ſee *Eccl.* viii. 17.

℣. 17. *Until I went into the ſanctuary of God*, &c.] The tabernacle or houſe of God, where the word of God was read and explained, prayer was made, and ſacrifices offered up, and where fellowſhip was had with the ſaints, and communion with God himſelf; which for one hour or moment is preferable to all the proſperity of the wicked, during their whole life. This ſhews that though the pſalmiſt was beſet with the temptation, yet not overcome; it did not ſo far prevail as to cauſe him to neglect public worſhip, and relinquiſh the houſe of God, and the ordinances of it; and it is right under temptations, doubts, and difficulties, to attend the public miniſtrations, which is the way and means to have relief under temptations, to have doubts reſolved, and difficulties removed: ſome by *the ſanctuary of God* underſtand the ſcriptures, which are holy and of God, and are profitable for inſtruction, and are to be conſulted and entered into by a ſerious reading of and deep meditation on them; whereby may be known the happineſs that is prepared for the ſaints in the other world, and the miſery of the wicked, and hereby judgment may be made of the preſent caſe and condition of each: others interpret it of the world of ſpirits, which may be entered into by contemplation; when it may be obſerved, that the ſpirits of juſt men upon their diſſolution poſſeſs unſpeakable joys and glories, and the ſouls of the wicked are in unconceivable torments: then *underſtood I their end*; both of the godly and of the wicked; that the end of the righteous is peace, reſt, ſalvation, and eternal life, and the end of the wicked is ruin, deſtruction, and death; ſee *Pſ.* xxxvii. 35—38.

℣. 18. *Surely, thou didſt ſet them in ſlippery places*, &c.] In which a man can't ſtand long, and without danger; and the higher they are the more dangerous, being ſlippery, and ſuch are places of honour and riches. The phraſe denotes the uncertainty and inſtability of theſe things, and the danger men are in who are poſſeſſed of them of falling into deſtruction and miſery. The *Targum* is, "thou didſt ſet them in darkneſs;" to be in ſlippery places, and in the dark, is very uncomfortable, unſafe, and dangerous indeed; ſee *Pſ.* xxxv. 6. *Jer.* xxiii. 12. and it may be obſerved, that all this honour, promotion, and riches, are of God; it is he that ſets them in theſe places of honour and profit; and he that ſets them up can pull them down, as he does; ſo it follows, *thou caſteſt them down into deſtruction*; into temporal deſtruction, by removing them from their high ſtations, into a very low, mean, and contemptible ſtate, as were *Shebna* and *Nebuchadnezzar*, *Iſ.* xxii. 15, 19. *Dan.* iv. 24, 25. and into everlaſting deſtruction, from whence there is no recovery; ſee *Pſ.* lv. 23.

℣. 19. *How are they* brought *into deſolation as in a moment?* &c.] Very ſuddenly, which is often the caſe of wicked men, who cry peace and ſafety, and ſudden deſtruction comes upon them, 1 *Theſſ.* v. 3. ſo as in a moment were the puniſhment of *Sodom* and *Gomorrah*, of *Pharaoh* and his hoſt, and of *Korah* and his company, *Lam.* iv. 6. *Exod.* xiv. 28.

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[p] נגוע flagellatus, V. L. Pagninus, Montanus; percuſſus, Gejerus.

[q] הנה דור בניך בגדתי ecce generatio filiorum tuorum, prævaricatus ſum, Pagninus, Montanus.

Num. xvi. 21, 45. the words are expreſſed with admiration, as wondering at the ſudden and amazing turn of things: *they are utterly conſumed with terrors*; their deſtruction is not only ſudden, but entire; it is like the breaking in pieces of a potter's veſſel, a ſheard of which cannot be gathered up and uſed, or like the caſting of a milſtone into the ſea, which will never riſe more; ſuch will be the deſtruction of antichriſt; ſee *Rev*. ii. 27. and xviii. 21. and this is done *with terrors*; either by terrible judgments inflicted on them from without; or with terrors inwardly ſeizing upon their minds and conſciences; as at the time of temporal calamities, or at death, however at judgment, when the awful ſentence will be pronounced upon them; ſee *Job* xxvii. 20.

℣. 20. *As a dream when one awaketh*, &c.] So will be all the temporal felicity of wicked men, all an illuſion, all a dream; when they lift up their eyes in hell, and awake in the reſurrection, they'll find themſelves deſtitute of all their riches and honours, and it will be as if they had only dreamed of them, and never enjoyed them; ſee *Job* xx. 6, 7, 8. *Iſ*. xxix. 8. ſo *O Lord, when thou awakeſt*; to judgment, to take vengeance on wicked men, and vindicate his own people; and who ſeems ſometimes to be as it were aſleep, and to take no notice of things, when the judgment of the ungodly, and their damnation, ſeem to ſlumber, though it does not; ſee *Pſ*. vii. 6. 2 *Pet*. ii. 3. or when he awakes the dead at the time of the reſurrection. Death is often compared to ſleep in ſcripture, and the reſurrection to an awaking out of it, which is the Lord's work, *Iſ*. xxvi. 19. *Dan*. xii. 2. and ſo the *Targum*, "O "Lord, when thou ſhalt raiſe them from their "graves:" *thou ſhalt deſpiſe their image*; the image of the earthly man, of ſin and of *Satan*, which is upon both their ſouls and bodies; which will both be deſtroyed in hell: or their riches and honour, the vain ſhow in which they have walked, their outward pomp and ſplendor; which was only a ſhow, an outward appearance, and no ſolidity and ſubſtance; and which will not be eſteemed in the great day of account, but deſpiſed; ſee *Job* xxxvi. 18, 19. the wicked will awake, and ariſe to everlaſting ſhame and contempt, *Dan*. xii. 2.

℣. 21. *Thus my heart was grieved*, &c.] Not with his own ſins, nor with the ſins of the wicked, but at their proſperity; for this is an account of himſelf, whilſt under the temptation, and before he went into the ſanctuary of the Lord; or when he was *leavened* [r], with the old leaven of wickedneſs, and envy, and indignation; he was in a ferment, ſo *Plautus* [s] uſes the phraſe for being in anger and wrath; he ſwelled, as what is leavened does, againſt God and his providence: or was *ſoured* [t]; he was out of humour and angry with God, or was exaſperated and provoked at the favours beſtowed upon the wicked. Some render it *inflamed* [u], made hot; not with the love of God, and meditation upon it, but with wrath and indignation: *and I was pricked in my reins*; diſturbed and diſtracted in his thoughts, felt a great deal of pain in his mind, whilſt he was conſidering the proſperity of the wicked; which was as a ſword in his bones, and as an arrow ſhot into his reins; ſee *Lam*. iii. 13.

℣. 22. *So fooliſh was I*, &c.] To envy the proſperity of the wicked, which is of ſo ſhort a continuance; to arraign the providence and perfections of God, and to conclude ſo haſtily that there was nothing in religion: *and ignorant*; or, *I knew not* [w]; what he attempted to know, ℣. 16. nor the end of the wicked, till he went into the ſanctuary of the Lord; nor the counſel and deſign of God, in his methods of providence towards wicked men: *I was* as *a beaſt before thee*, or *with thee* [x]; in the knowledge of the ways and works of God, even thoſe of providence; ſee *Pſ*. xcii. 5, 6, 7. unteachable, untractable, kicking againſt God and his providential diſpenſations; not behaving like a man, much leſs like a ſaint; but even as the worſt of brutes, as the *Behemoth* in *Job* xl. 15. for the ſame word is here uſed; he concluded that God who ſaw all the wickedneſs of his heart, the workings and reaſonings of his mind, which were ſo vain and fooliſh, could eſteem him no other than as a beaſt; ſo the *Targum*, "as a beaſt I am accounted with thee:" the words may be rendered, *I was the veriest beaſt before thee*; there being no note of ſimilitude in the text; the word for *beaſt* being in the plural number, may be uſed for a ſuperlative; *Plautus* [y] uſes the word *bellua*, beaſt, for a ſtupid man.

℣. 23. *Nevertheleſs, I* am *continually with thee*, &c.] Upon the heart of God, in his hands, under his eye, under his wings of protection and care, and not ſuffered to depart from him finally and totally; he could not be diſunited and removed from him by the above temptation; nor was he left to caſt off the fear of the Lord, and to forſake his worſhip and ſervice; nor altogether to loſe his love and affection for him, which ſtill continued; ſee ℣. 25. or *I ſhall be always with thee* [z]; not now, for though the ſaints are always in union with the Lord, yet they have not always communion with him, but hereafter, in heaven to all eternity: *thou haſt holden* me *by my right hand*; as an inſtance of condeſcenſion, reſpect, and familiarity; ſee *Acts* xxiii. 19. as a parent takes his child by the hand, and learns it to go, ſo the Lord takes his children by the hand, and teaches them to walk by faith in him, *Hoſ*. xi. 3. or in order to keep them from falling, and bear them up under temptations and exerciſes; as well as to lead them into more intimate communion with himſelf in his ſanctuary, and to raiſe them up out of their low eſtate to an exalted one; ſee *Iſ*. xlv. 1. and likewiſe to put ſomething into their hands, to ſupply their wants, and fill them with his good things; ſee *Ezek*. xvi. 49.

℣. 24. *Thou ſhalt guide me with thy counſel*, &c.] Which is wiſe and prudent, wholeſome, ſuitable, and ſeaſonable, hearty, ſincere, and faithful, and which is freely given, and when taken, infallibly ſucceeds: or *according to thy counſel* [a]; the determinate counſels, purpoſes, and will of God, which were of old faithfulneſs and truth; who does all things after the counſel of his own will in providence and grace: or *by thy counſel* [b]; by the ſcriptures of truth, the revealed word, which contains the will of God; and directions for a holy walk and converſation; by the goſpel and truths of it, called the whole counſel of God, *Acts* xx. 27. and by his Holy Spirit, which is a ſpirit of counſel as well as of might; and by which the Lord guides his people in the ways of peace, truth, righteouſneſs, and holineſs through this world, to the heavenly glory, as follows: *and afterward receive me to glory*; into a glorious place, an houſe not made with hands, a city whoſe builder and maker is God, into a kingdom and glory, or a glorious kingdom; and into glorious company, the company of Father, Son, and Spirit, angels and glorified ſaints, where glorious things will be ſeen, and a glory enjoyed both in ſoul and body to all eternity; for this glory is eternal glory, a glory that paſſes not away: or *in glory* [c]; in a glorious manner: ſome render it, *after glory thou wilt receive me* [d]; that is, after all the glory and honour thou haſt beſtowed upon me here, thou wilt take me to thyſelf in heaven; ſo the *Targum*, "after the glory is completed, which thou ſaidſt thou wouldſt bring upon me, thou wilt receive me:" but rather the ſenſe is, *after* thou haſt led and guided me by thy counſel through the wilderneſs of this world; *after* all the afflictions and temptations of this preſent life are over; *after* I have paſſed through the valley of the ſhadow of death, or *after* death itſelf, thou wilt receive me into everlaſting joy and happineſs; ſee 1 *Pet.* v. 10.

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[r] יתחמץ efferveſceret fermenti inſtar, Tigurine verſion; in fermento eſſet, Cocceius; ſo Ainſworth.

[s] Caſina, act. 2. ſc. 5. v. 17.

[t] Aceſcet, Montanus; quaſi aceto acri perfundebatur, Vatablus.

[u] Inflammatum eſt, V. L.

[w] לא אדע neſcivi, V. L. non cognoſcebam, Pagninus, Montanus; nec ſciebam, Piſcator; non noveram, Cocceius.

[x] עמך apud te, V. L. Pagninus, Montanus, &c.

[y] Trinum. act. 4. ſc. 2. v. 110.

[z] ואני תמיד ego jugiter futurus ſum, Junius & Tremellius, Piſcator; itaque ego in poſterum ſemper tecum ero, Michaelis.

[a] בעצתך pro conſilio tuo, Michaelis.

[b] Conſilio tuo, Junius & Tremellius, Piſcator, Cocceius.

ỳ. 25. *Whom have I in heaven* but thee, &c.] Which includes God the Father, Son, and Spirit; God the Father, as his only Covenant-God and Father; Chriſt as his only mediator, ſaviour, and redeemer, head, huſband, advocate, and interceſſor; the Spirit as his only ſanctifier, comforter, earneſt, and ſealer; and is expreſſive of their being the one and only Lord God, the ſole object of worſhip, truſt, and confidence; his only helper and guide, and in whom his ſupreme happineſs and glory lay; and it excludes the ſun, moon, and ſtars, in the lower heavens, from being the object of worſhip and truſt; and angels and glorified ſaints in the higheſt heavens: the words may be rendered, *who is for me in heaven* [e]*?* on my ſide, my protector and defender; ſee *Rom.* viii. 31. *and* there is *none upon earth*, that *I deſire beſides thee*; or *with thee* [f]; there are many things on earth deſireable, as riches, health, friends, food, raiment, *&c.* but not to be compared with God and Chriſt, and the bleſſed Spirit; with the love of God, the grace of Chriſt, and the communion of the Holy Ghoſt; there are none to be loved and delighted in as they, nor any thing ſo deſireable as fellowſhip with them: or *with thee I deſire not the earth* [g]; the whole world, and all things in it, are nothing in compariſon of God; if a man was poſſeſſed of the whole of it, and had not intereſt in the Lord, he would be miſerable; and if he has an intereſt in him, he has enough without it; for all things are his, God is all in all; wherefore he is willing to leave all, and be with him for ever: the *Targum* is, "who is like unto thee, that is, mine in heaven but thee? and with thee I do not deſire a companion on earth." ſee *Pſ.* lxxxix. 6.

ỳ. 26. *My fleſh and my heart faileth*, &c.] Either through vehement deſires of communion with God deferred, ſee *Pſ.* lxxxiv. 2. or through afflictive diſpenſations of providence, being ſmitten and chaſtened continually, ỳ. 14. or through inward trials and exerciſes, by reaſon of indwelling ſin, temptations, and deſertions: or rather the words are expreſſive of the body being emaciated by ſickneſs and diſeaſes; and the heart fainting through fear of death, or rather failing at it, being at the point of death; the heart being, as philoſophers ſay, the firſt that lives, and the laſt that dies: but *God is the ſtrength of my heart*, or *the rock of my heart* [h]; when overwhelmed with diſtreſs through outward trouble, or in the loweſt condition with reſpect to ſpiritual things; when grace is weak, corruptions ſtrong, temptations prevail, and afflictions are many; then does the Lord ſupport and ſuſtain his people, and ſtrengthens them with ſtrength in their ſouls, and in the moment of death, by ſhewing them that its ſting is taken away, and its curſe removed; that their ſouls are going to their Lord, and about to enter into his joy; and that their bodies will riſe again glorious and incorruptible: *and my portion for ever*; both in life and at death, and to all eternity; this is a very large portion indeed; ſuch who have it inherit all things; yea it is immenſe and inconceivable; it is a ſoul-ſatisfying one, and is ſafe and ſecure; it can never be taken away, nor can it be ſpent, it will laſt always; ſee *Pſ.* cxlii. 5. *Lam.* iii. 24.

ỳ. 27. *For lo, they that are far from thee*, &c.] Who are alienated from the life of God, far from the law of God, and ſubjection and obedience to it; and from righteouſneſs either moral or evangelical, and from the love and fear of God, and worſhip of him: *ſhall periſh*; not merely at death, as even righteous men do, but be loſt eternally: *thou haſt deſtroyed all them that go a-whoring from thee*; that follow after other gods, and worſhip them; which is ſpiritual adultery and fornication, the ſcriptures often ſpeak of, and intend by it idolatry; ſee *Deut.* xxxi. 16. or who ſet their hearts and affections upon the creature, and have them alienated from God; and love the creature more and beſides the Creator: the paſt tenſe ſeems to be put for the future, and ſo ſome render it, *thou ſhalt deſtroy*, or *cut off* [i]; deſtroy them ſoul and body, and puniſh them with an everlaſting deſtruction in hell; the *Targum* is, "that wander from thy fear;" that is, from the worſhip of God.

ỳ. 28. *But it is good for me to draw near to God*, &c.] In prayer, and other acts of religious worſhip; to attend the word and ordinances in the ſanctuary, where the pſalmiſt had lately been delivered out of a ſore temptation, and ſo had a recent experience, which was freſh in his mind, of the advantages of ſuch exerciſes; for it is both an honourable good, what is becoming and commendable, and a pleaſant good, what yields delight and ſatisfaction, and a profitable good, to draw nigh to God by Chriſt, the new and living way, aſſiſted by the Holy Spirit; which when done aright is with faith, ſincerity, reverence, and a holy boldneſs: *I have put my truſt in the Lord God*; as the rock of his refuge and ſalvation, as his portion and inheritance: *that I may declare all thy works*; of providence and grace, by proclaiming the wiſdom, power, goodneſs, and faithfulneſs of God in them; by giving him the glory of them, and by expreſſing thankfulneſs for them, both by words and deeds.

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[c] כבוד in Gloria, Gejerus. [d] אחר כבוד poſt gloriam, Hammond. [e] מי לי quis pro me? Gejerus. [f] עמך tecum, Pagninus, Montanus, Tigurine verſion, Muſculus, Gejerus. [g] לא חפצתי בארץ nec terram totam diligo tecum, Gejerus. [h] צור לבבי rupes cordis mei, Montanus, Muſculus, Piſcator, Cocceius; petra cordis mei, Tigurine verſion, Gejerus, Michaelis; ſo Ainſworth. [i] הצמתה perdes, Tigurine verſion, Muſculus, ſo ſome in Vatablus; exſcindes, Michaelis.

PSALM LXXIV.

Maſchil of *Aſaph.*

SOME think that *Aſaph*, the penman of this pſalm, was not the ſame that lived in the times of *David*, but ſome other of the ſame name, a deſcendant of his [k], that lived after the *Babyloniſh* captivity, ſince the pſalm treats of things that were done at the time the *Jews* were carried captive into *Babylon*, or after; but this hinders not that it might be the ſame man; for why might he not under a ſpirit of prophecy, ſpeak of the ſufferings of the church in after ages, as well as *David* and others teſtify beforehand of the ſufferings of Chriſt, and the glory that ſhould follow? The pſalm is called *Maſchil*, becauſe it gives knowledge of, and cauſes to underſtand what afflictions ſhould befal the church and people of God in after-times. The *Targum* is, "a good underſtanding by the hands of *Aſaph*." Some think the occaſion of the pſalm was the *Babyloniſh* captivity, as before obſerved, when indeed the city and temple were burnt; but then there were prophets, as *Jeremiah*, *Ezekiel*, *Daniel*, and after them *Haggai*, *Zechariah*, and *Malachi*; which is here denied, ℣. 9. others think it refers to the times of *Antiochus Epiphanes*; but though prophecy indeed had then ceaſed, and the temple was prophaned, yet not burnt. The *Jews* apply it to their preſent captivity, and to the prophanation of the temple by *Titus* [l], and to the deſtruction both of the city and temple by him; ſo *Theodoret*: the title of it in the *Syriac* verſion is, "when *David* ſaw the angel ſlaying the people, and he wept and ſaid, on me and my ſeed, and not on theſe innocent ſheep; and again a prediction of the ſiege of the city of the *Jews*, forty years after the aſcenſion, by *Veſpaſian* the old man, and *Titus* his ſon, who killed multitudes of the *Jews*, and deſtroyed *Jeruſalem*; and hence the *Jews* have been wandering to this day." But then it is not eaſy to account for it, why a pſalm of lamentation ſhould be compoſed for the deſtruction of that people, which ſo righteouſly came upon them for their ſins, and particularly for their contempt and rejection of the *Meſſiah*. It therefore ſeems better with *Calvin* and *Cocceius*, to ſuppoſe that this pſalm refers to the various afflictions, which at different times ſhould come upon the church and people of God; and perhaps the ſuperſtition, wickedneſs, and cruelty of the *Romiſh* antichriſt, may be hinted at.

℣. 1. *O God, why haſt thou caſt* us *off for ever*, &c.] This the church ſuppoſed becauſe of the prevalence, oppreſſion, and triumph of the enemy, becauſe of the hardſhips and afflictions ſhe laboured under, and becauſe of the hidings of the face of God from her, which unbelief interpreted of a caſting off; ſee *Pſ.* lxxvii. 7. when in reality it was not ſo, only in appearance, and according to a wrong judgment made of things; for God never did, nor never will caſt off, nor caſt away, his people whom he foreknew, *Rom.* xi. 1, 2. why *doth thine anger ſmoke againſt the ſheep of thy paſture?* the people of God are called *ſheep*, becauſe ſubject to go aſtray, not only before converſion but after; and becauſe harmleſs and inoffenſive in their lives and converſations; and becauſe though expoſed to the inſults and perſecutions of men, and their butcheries and barbarities, and therefore called *the flock of ſlaughter*, *Zech.* xi. 4, 7. yet bear all patiently, as the ſheep before her ſhearers is dumb; and becauſe like ſheep they are weak and timorous, unable to defend themſelves; are clean, and ſo diſtinguiſhed from dogs and ſwine; and are profitable, though not to God, yet to men, and one another; and like ſheep are ſociable, and love to be together: and they are called *the ſheep of* the Lord's *paſture*; becauſe he provides good paſture for them, leads them into it, and feeds them himſelf with Chriſt, the bread of life, the tree of life, and hidden manna; with covenant-grace and promiſes, even the ſure mercies of *David*; with diſcoveries of his love and grace, and with his word and ordinances; and yet theſe, when under afflictions and deſertions, are ready to conclude that God is angry with them, yea is very angry; that his anger burns againſt them, and his fierce wrath goes over them, ſignified by ſmoking; ſee *Deut.* xxix. 20. alluding to men, who when they are angry, become hot, as *Kimchi* obſerves, and their breath like ſmoke comes out of their noſtrils.

℣. 2. *Remember thy congregation*, which *thou haſt purchaſed of old*, &c.] Alluding to the redemption of the congregation of *Iſrael* out of *Egypt*, when they were ſaid to be *purchaſed*, *Exod.* xv. 16. and as that people were typical of the people of God, they may be ſaid to be *purchaſed* then, even of old; tho' the purchaſe in reality was not made till the blood of Chriſt was ſhed, with which he purchaſed his church, *Acts* xx. 28. indeed he was the lamb, ſlain from the foundation of the world, in the purpoſe and promiſe of God, and in the typical ſacrifices ſo early offered up, *Rev.* xiii. 8. and beſides, the words may be conſidered as the words of the church of God groaning under antichriſtian oppreſſion and cruelty, hundreds of years ſince the death of Chriſt, and ſo may be ſaid to be of old purchaſed; and which is called a *congregation*, becauſe a ſelect number, choſen of God, and called out of the world, and brought into one body, and into fellowſhip with Chriſt and one another; and though they may not meet together in one place, they are all of one body, and will one day make one general aſſembly and church of the firſt-born, called *the congregation of the righteous*, Pſ. i. 5. now it is deſired of the Lord for theſe, that they might be *remembered* with his loving kindneſs and tender mercies, with his covenant and promiſes, and be delivered and ſaved out of the hands of their enemies: *the rod of thine inheritance*, which *thou haſt redeemed*; the *Targum* adds, out of *Egypt*; but this is to be underſtood not of the redemption of the people of *Iſrael*, but of the redemption of the church of God from ſin, *Satan*, the law, the world, hell, and death; who are choſen by the Lord for his inheritance, his peculiar treaſure and portion; and which he highly values and eſteems, and is dear unto him as ſuch, as the redemption of them by the blood of Chriſt ſhews: *this mount Sion wherein thou haſt dwelt*; meaning the church of God, which often goes by this name, both in the old and in the new teſtament, comparable to the mount of *Zion* for its height, holineſs, and immoveableneſs; where the Lord has promiſed to dwell, and where he does dwell, and will for evermore. As the reference to *Sion* literally underſtood, it is called *this Sion*, becauſe well known, and becauſe the pſalm might be compoſed or ſaid in it, as *Kimchi* obſerves; and which ſhews that it was written before the deſtruction of the city and temple, and whilſt *Zion* was the ſeat of religious worſhip, and therefore a prophecy of future times.

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[k] Bochart. Hierozoic. par. 1. l. 3. c. 29. col. 984.

[l] Vid. T. Bab. Gittin, fol. 56. 2.

℣. 3. *Lift up thy feet unto the perpetual deſolations*, &c.] That is, ariſe, haſten, move ſwiftly, and in the greatneſs of ſtrength, and come and ſee the deſolations made by the enemy, which look as if they would remain for ever; meaning either the deſolations made in the city and temple of *Jeruſalem*, either by *Nebuchadnezzar*, or by *Titus*; or the havocks and devaſtations made in the church of God by the tyranny and perſecutions of antichriſt; which have continued ſo long, that an end of them has been almoſt deſpaired of. So *Jacob* is ſaid to *lift up his feet*; which we render *went on his way*, *Gen.* xxix. 1. Some take theſe words in a different ſenſe, as a prayer for the deſtruction of the church's enemies; ſo the *Targum*, "lift up thy feet or goings, to make deſolate the nations for ever;" and *Kimchi* makes but one ſentence of this and the following clauſe, and reads it thus, "lift up thy feet, to make deſolate for ever, every enemy that does wickedly in the ſanctuary:" but the accent *Athnach*, which divides propoſitions, and is upon the word נצח forbids ſuch a reading. The former ſenſe is beſt, and moſt agreeable to the context; even *all that the enemy hath done wickedly in the ſanctuary*; by prophaning and deſtroying the temple, as did *Nebuchadnezzar*, *Antiochus*, and *Titus*; or by antichriſt ſitting in the temple and church of God, ſetting up idolatrous worſhip in it, and blaſpheming the tabernacle of God, and them that dwell therein, 2 *Theſſ.* ii. 4. *Rev.* xiii. 6.

℣. 4. *Thine enemies roar in the midſt of thy congregations*, &c.] Particular churches, gathered out of the world in goſpel-order, and which meet together at particular times and places; in the midſt of theſe, and againſt them their enemies, and who are the Lord's enemies, roar like lions, as *Satan*, and bloody perſecutors, and particularly antichriſt, whoſe mouth is as the mouth of a lion, which is opened in blaſphemy againſt God and his people, *Rev.* xiii. 2, 5, 6. *they ſet up their enſigns* for *ſigns*; or *ſigns*, *ſigns*, falſe ones for true ones; meaning either military ſigns, as the *Roman* eagle, ſet as ſigns and trophies of victory; or idolatrous ſtatues and images, ſuch an one as *Antiochus* brought into the temple; or falſe miracles and antichriſtian marks, in the room of true miracles, and the true mark of Chriſt's followers; ſee 2 *Theſſ.* 2, 9. *Rev.* xiii. 14, 16. and xiv. 1. The *Jewiſh* writers generally interpret it of the divinations and ſuperſtitious rites uſed by the king of *Babylon*, when he was coming up againſt *Jeruſalem*, *Ezek.* xxi. 21.

℣. 5. A man *was famous*, &c.] Or, *it was*, or *is known*[m]; the deſolations the enemy made, the wickedneſs they committed, the terror they ſpread, and the ſigns they ſet in the ſanctuary of the Lord: *according as he had lifted up*, or *as one that lifts up axes upon the thick trees*[n]; that is, the above things were as viſible, and as well known, being as eaſy to be ſeen as ſuch an action is, a man being obliged to lift his ax above his head, to cut down a thick tree: or rather the ſenſe is, formerly a man was famous for, and it gave him ſome credit and eſteem, to be an hewer of wood in the foreſt of *Lebanon*, where he lifted up his ax, and cut down the thick trees for the building of the temple, as the ſervants of *Hiram* king of *Tyre* did; and ſuch an action was eſteemed as if a man brought an offering to God; agreeable to which is *Kimchi*'s note, "when the temple was built, he who lifted up his ax upon a thick tree to cut it down for the building, was known, as if he lifted it up above in heaven before the throne of glory; all ſo rejoiced and gloried in the building:" and *Aben Ezra* interprets it of acclamations made above on that account. The words, according to the accents, ſhould be rendered thus, *he* or *it was known*, *as he that lifteth up on high*; *even as he that lifteth up on high*, *axes upon the thick tree*.

℣. 6. *But now they break down the carved work thereof at once, with axes and hammers*;] Formerly it was an honour to be employed in cutting down a tree for the building of the temple, but now ſo little regard was paid to it, that all its fine carved work which *Solomon* made, 1 *Kings* vi. 18, 29, 32. was demoliſhed at once in a rude and furious manner with axes and hammers; which was done either by the *Chaldeans* in *Nebuchadnezzar*'s time, or by the *Syrians* in the times of *Antiochus*, or by the *Romans* in the times of *Veſpaſian*; the firſt ſeems intended; ſee *Jer.* xlvi. 22, 23.

℣. 7. *They have caſt fire into thy ſanctuary*, &c.] Or, *thy ſanctuary into the fire*[o]; which denotes the utter deſtruction of it by fire, which was done both by the *Chaldean* and *Roman* armies; ſee 2 *Kings* xxv. 9. *Matt.* xxii. 7. *they have defiled* by caſting down *the dwelling place of thy name to the ground*, or *to the earth they have defiled the habitation of thy name*[p]; that is, to the laſt and loweſt degree; this *Antiochus* did when he ſet up an idol in the temple, and *Titus* when he laid it level with the ground, not leaving one ſtone upon another, as our Lord predicted, *Matt.* xxiv. 1, 2. the aggravation of which was that it was the place where the Lord had put his name, where his name was called upon, and where was the ſymbol of his preſence.

℣. 8. *They ſaid in their hearts, let us deſtroy them together*, &c.] The *Targum* is, "their children are together;" or *their kindred*, as the *Septuagint*, *Vulgate Latin*, *Ethiopic*, and *Arabic* verſions, taking the word to be of נין, which ſignifies a *ſon*; and the ſenſe to be, that ſeeing they were all together, as the *Jews* were at the taking of *Jeruſalem*, they might be cut off at once. *Jarchi* explains it of their rulers; *Marinus*, as *Aben Ezra* obſerves, derives it from a word which ſignifies to afflict and oppreſs, to which he agrees; ſee *Pſ.* lxxxiii. 3, 4, 5. *they have burnt up all the ſynagogues of God in the land*; not only in *Jeruſalem*, where there were, the *Jewiſh*[q] writers ſay, 460, and others 480 of them, but alſo in all the land of *Judea*; of theſe ſynagogues there is much mention made in the new teſtament; they were places for public worſhip, in which prayer was made, and the ſcriptures were read and explained; ſee *Matt.* vi. 5. *Luke* iv. 16. *Acts* xv. 21. but it may be doubted whether they are meant here, ſince it does not appear that there were any until after the return of the *Jews* from *Babylon*[r]; the temple, and the parts of it, may be meant, as *Jarchi* and *Aben Ezra*; or the ſchools of the prophets; though the pſalm may refer to times after the *Babyloniſh* captivity, and ſo may deſign *Jewiſh* ſynagogues, and even take in places of worſhip among *Chriſtians.*

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[m] יודע cognitus erat, Munſter; noſcitur, Cocceius; cognoſcitur, innoteſcit, Gejerus.

[n] כמביא velut adducens, Montanus, Gejerus; tanquam ſurſum tollens & deſuper inducens, Michaelis.

[o] באש מקדשך in ignem ſanctuaria tua, Pagninus, Vatablus; ſo Cocceius, Gejerus, Michaelis.

[p] לארץ חללו משכן שמך ad terram uſque prophanarunt tabernaculum, vel habitationem nominis tui, Muſculus, Gejerus, Michaelis; ſo Cocceius.

[q] T. Hieroſ. Cetubot, fol. 35. 3. & Megillah, fol. 73. 4.

℣. 9. *We ſee not our ſigns,* &c.] Either ſuch miracles as were formerly wrought to ſupport the faith of God's people in diſtreſs, and for their deliverance out of it, as when they were in *Egypt*, and brought forth from thence; ſee *Pſ.* lxxviii. 43. and cv. 27. or rather their ſabbaths and ſacrifices, the paſſover and circumciſion, and other ordinances and inſtitutions of divine worſhip; which were ſigns of the preſence of God with them, and of *Chriſt*, and bleſſings of grace, and good things to come by him; which ceaſed, or were interrupted in their captivity, and which the godly lament: or the ſigns of redemption, as *Kimchi*; and may be interpreted of the blindneſs and ſtupidity of the greater part of them, who could not diſcern the ſigns of the times, as before the deſtruction of the city and temple, *Matt.* xvi. 3. ſo after it, when theſe being deſtroyed, and they in the hands of the *Romans*, might eaſily have perceived that the ſcepter was departed from *Judah*, and therefore *Shiloh* muſt be come, or the meſſiah; who alſo muſt have been in his temple, and *Daniel*'s weeks be up; but theſe ſigns they ſaw not, nor do they yet: and ſo though the ſigns of the latter day are upon us, we ſee them not, or at leaſt very few take notice of them, and lament them; ſuch as a very great departure from the faith of the goſpel, a neglect of goſpel-worſhip and ordinances, coldneſs and lukewarmneſs in matters of religion, want of love to Chriſt and his people, a general ſleepineſs and ſecurity, a form of religion without the power of it, a name to live and be dead, and iniquity abounding even among profeſſors of religion; beſides the frequent ſigns in heaven and in earth; ſee *Matt.* xxiv. 12, 23, 29. *Luke* xxi. 9, 10, 11, 25, 26, 28. 2 *Tim.* iii. 1—5. there is *no more any prophet*; there were but few in the *Babyloniſh* captivity, and after *Malachi* there were none; there were none in the times of *Antiochus*; there were none till *John* the fore-runner of Chriſt came; and in the latter day the two prophets that propheſy in ſackcloth will be ſlain, and there will be no propheſying for a while, *Rev.* xi. 7, 8, 9. *Kimchi* explains it, there is no prophet yet, and interprets it thus, *Elijah* the prophet is not yet come: *neither* is there *among us any that knoweth how long*; the calamity will endure, and ere deliverance will come; how long the *Babyloniſh* captivity would continue, was known, that it would be ſeventy years, and no longer; the prophets that ſearched after the time of ſalvation and redemption by Chriſt, knew how long it would be to it; *Daniel* fixed the exact time of it; but how long the preſent times will laſt, we know not, or how long it is to the end of wonders; or when will end the 1260 days of the reign of antichriſt, of the church's being in the wilderneſs, of the holy city being trodden under foot by the *Gentiles*, and of the witneſſes propheſying in ſackcloth.

℣. 10. *O God, how long ſhall the adverſary reproach?* &c.] The name of God, as in the next clauſe, the divine perſons and perfections, the purpoſes and providence of God, his people, ways, worſhip, truths, and ordinances: *ſhall the enemy blaſpheme thy name for ever?* The *adverſary* and *enemy* being in the ſingular number, may intend ſome particular one, as *Antichriſt*; who is emphatically and eminently *the enemy* of God, he oppoſing himſelf to, and exalting himſelf above all that is called God; and the adverſary of Chriſt, as his name ſhews; not only ſetting himſelf in his room and ſtead, but undermining him in all his offices; changing his laws as a king, diſhonouring his ſacrifice and interceſſion as a prieſt, and doing injury to his word and ordinances as a prophet; and who has a mouth ſpeaking blaſphemies againſt God, his name, and tabernacle, heaven, and they that dwell therein, angels and ſaints, *Rev.* xiii. 5. He reproaches and blaſphemes God himſelf, by ſhewing himſelf to be God, by ſuffering himſelf to be ſo called, and to be worſhipped as if he was God; by taking infallibility to himſelf, and ſetting up image-worſhip, and obliging perſons to it: he reproaches and blaſphemes the Son of God, in whom the name of God is, by pretending to be his vicar on earth, and head of the church; to tranſubſtantiate the bread and wine into the body and blood of Chriſt; and to offer him up again in the blaſphemous ſervice of the maſs: he reproaches and blaſphemes his goſpel, which is his name, *Acts* ix. 15. by introducing doctrines contrary to it, as the doctrines of merit, of works of ſupererogation and juſtification by works; and the ſcriptures, which bear the name and authority of God, by making them a noſe of wax, taking upon himſelf to be the infallible interpreter of ſcripture, and ſole judge of controverſies; by ſetting up his own unwritten traditions upon an equality with them, and forbidding the uſe of them to the people in their mother-tongue: and he reproaches and blaſphemes his name and authority by aſſuming it to himſelf in civil things, depoſing and ſetting up kings at his pleaſure; in religious affairs, diſpenſing with the laws of God, and teaching for doctrines the commandments of men; yea, in matters of ſalvation, giving out pardons and indulgences, pretending to open and ſhut heaven at pleaſure. Moreover, theſe terms may be underſtood of many enemies and adverſaries, even of all the enemies of the grace of God, and perſon of Chriſt; ſuch reproach and blaſpheme the name of God the father, by denying ſome of his perfections, as his ſovereignty, omniſcience, and punitive juſtice, and by charging his decrees with injuſtice, inſincerity and cruelty; they reproach and blaſpheme the name of Chriſt, by denying his deity, eternal ſonſhip, and diſtinct perſonality, and by ſpeaking contemptuouſly of his righteouſneſs, blood, and ſacrifice; and they do deſpight unto the ſpirit of grace, and ſpeak evil of his perſon, and the operations of his grace on the ſouls of men; and ſuch a day of rebuke and blaſphemy is the preſent one: and theſe things give good men that obſerve them a great concern for the name of God, who are ready to fear there will be no end to theſe reproaches and blaſphemies; but there will, the time is coming when the name of the Lord will be excellent in all the earth, and the Lord alone ſhall be exalted; but it is not known how long it will be to it.

℣. 11.

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[r] Vid. Vitringam de Synagog. vet. l. 1. par. 2. c. 9. Reland. Antiqu. Heb. par. 1. c. 16. §. 3. Burmannum de Synagogis diſp. 1. §. 9.

℣. 11. *Why withdraweſt thou thy hand, even thy right hand?* &c.] By which is meant the power of God; by which he made the heavens and the earth, and all things therein, and ſupports them in their beings; by which the work of his grace is wrought in the hearts of his people, and they are upheld; and by which he conquers their enemies, and ſaves them: this may be ſaid to be withdrawn when he denies his people the help and ſuccour they have had from him; when he ſeems to have forſaken the work of his hands; when there is not that ſucceſs in the miniſtry of the word, there formerly was, his arm being not revealed and made bare; and when the enemies of religion proſper and get ground; and when the Lord ſeems to be altogether unactive and unconcerned, like a man that folds up his arms under his arm-holes, or hides his hands in his boſom, ſee *Pſ.* xliv. 23—26. *Pro.* xix. 24 *Lam.* ii. 3—8. wherefore it follows: *pluck it out of thy boſom*; as he will one day, and ſtrike with a home-blow antichriſt and his followers, and deſtroy them with his rod of iron, with which he will break them in ſhivers as a potter's veſſel; and all his enemies ſhall feel the lighting down of his arm with the indignation of his anger; and then this requeſt will be fulfilled: the word uſed ſignifies to *conſume*[a]; and *Kimchi* interprets it, conſume the enemy out of thy boſom, which is the houſe of the ſanctuary; his ſecret place, as the boſom is to man; but both ſenſes of the word may be retained, and the meaning be, pluck it out of thy boſom to conſume them[b]: alſo it ſignifies to reſtrain[c]; and the ſenſe may be as the above writer obſerves, reſtrain it, that it may not return to thy boſom, till thou haſt executed judgment on the wicked.

℣. 12. *For God* is *my king of old*, &c.] or *but God*, or *verily God*, &c.[d] for theſe words contain the church's conſolation under all the above melancholy circumſtances, taken from what God was, and had been to her, even Chriſt, who is God over all; he was her king by the conſtitution and deſignation of his father, and ſo he had been of old, even from everlaſting; for ſo early was he ſet up as king; and he had in all ages been exerciſing his kingly office for the good of his church, and continued to do ſo; and this was her comfort, and is the comfort of ſaints in the worſt of times, that *Zion*'s king reigneth, ſee *Pſ.* xlvi. 1, 2, 3, 5, 7. and xcvii. 1. *Iſ.* lii. 7. *working ſalvation in the midſt of the earth*; it is *ſalvations*[e] in the plural number, and means both ſpiritual and eternal ſalvation, which the Lord has wrought out; and is continually applying to his people; and temporal ſalvation which the Lord has been and is daily working out; he continually protecting his people, and ſaving them from their enemies, and delivering them out of their afflictions and temptations; and which the church conſiders and improves into an argument to encourage her faith, and expect the time, when her walls would be ſalvation and her gates praiſe; and ſhe ſhould have reaſon to ſay, now is come ſalvation and ſtrength, and the Kingdom of our God and the power of his Chriſt; and give him all the glory of it; ſee *Iſ.* lx. 18. *Rev.* xii. 10. and xix. 1. which ſalvation as it has been, ſo will be wrought *in the midſt of the earth*; meaning not in the midſt of the land of *Judea*, or in *Judea*, the middle of the world, but openly and publickly in all the earth; tho' *Cyril* of *Jeruſalem*, ſays[f] *Golgotha* is the midſt of the earth where Chriſt ſuffered and wrought out alvation; and that it is here referred to.

℣. 13. *Thou didſt divide the ſea by thy ſtrength*, &c.] This and the following inſtances from hence o ℣ 18. are proofs of God's working ſalvation in the midſt of the earth; ſome of them ſeem peculiar to the people of *Iſrael*, and others are benefits common to mankind in general; which the church makes uſe of to encourage her faith and hope, in expectation of ſalvation, and deliverance out of her preſent diſtreſſed and melancholy circumſtances. This ſeems to refer to the Lord's dividing of the red ſea into parts by a ſtrong eaſt wind, whilſt *Moſes* lifted up his rod and ſtretched out his hand as he was ordered, as a token of the divine power, and ſo the children of *Iſrael* paſſed through it as on dry land, *Exod.* xiv. 21. and he that did this can make way for his redeemed ones to return to *Zion* with everlaſting joy, *Iſ.* li. 10. Some render the words, *thou haſt broken the ſea by thy ſtrength*[g]; ſubdued and conquered it, and ſo haſt the dominion over it, ruleſt the raging of it, ſetteſt bounds to it, and haſt ordered its proud waves to go ſo far and no farther; and thus the *Arabic* verſion, *thou haſt made it to ſtand*; and the *Septuagint* and *Vulgate Latin* verſions, *thou haſt confirmed it*; but our verſion is beſt, which refers it to the work of God at the red ſea, and with which the *Targum* agrees; and *Aben Ezra* obſerves, that ſome refer it to the dividing of the red ſea: *thou breakeſt the heads of the dragons in the waters*; or great whales, as the word is rendered in *Gen.* i. 21. by which are meant *Pharaoh* and his generals, his captains and chief men who were deſtroyed in the waters of the red ſea; comparable to dragons for their ſtrength, for their cruelty to the children of *Iſrael*, and for their wrath and malice againſt them; and ſo for the ſame reaſon, another *Pharaoh*, king of *Egypt*, in after times, is called the great dragon, that lies in the midſt of his rivers, *Ezek.* xxix. 3. and xxxii. 2. and the King of *Babylon* or of *Egypt*, *Iſ.* xxvii. 1. So the *Targum* paraphraſes it: "thou haſt broken the heads of dragons, and haſt ſuffocated the *Egyptians* in the ſea." *Rome* Pagan is compared to a great red dragon with ſeven heads and ten horns, which have been broken and deſtroyed, *Rev.* xii. 3, 7, 8, 9. and *Rome* Papal has the power, ſeat and great authority of the dragon; and though the *Romiſh* antichriſt has two horns like a lamb, he ſpeaks as a dragon, who alſo has ſeven heads and ten horns, and which ere long will be broke in pieces, ſee *Rev.* xiii. 1, 2, 11. and xix. 15. and ii. 27. in the faith of which the church might be ſtrengthened, by conſidering what God had done to the heads of the dragon in the red ſea; to which may be added that ſatan is called a dragon, *Pſ.* xci. 13. *Rev.* xii. 9. and xx. 2. whoſe head was bruiſed, and his principalities and powers ſpoiled by Chriſt at his death, and will be utterly deſtroyed at his ſecond coming.

℣. 14. *Thou breakeſt the heads of Leviathan in pieces*, &c.] A large fiſh generally thought to be the whale, by ſome the crocodile, deſcribed in *Job* xli. to which the king of *Egypt* or *Babylon* is compared, *Iſ.* xxvii. 1. and ſo the *Romiſh* antichriſt in one of his characters is repreſented as a ſea-beaſt with many heads, which will all be broken in pieces in due time, *Rev.* xiii. 1. as here is one *Leviathan* with heads in the plural number. *Aben Ezra* thinks the word כל is wanting, and may be ſupplied thus, *thou haſt broken the heads of every Leviathan*; it may be interpreted as before of *Pharoah* and his chief men; ſo the *Targum*, “ thou haſt broken the heads of the mighty men of *Pharaoh*:” and *gaveſt him* to be *meat to the people inhabiting the wilderneſs*; either to the wild beaſts, called *Tziim*, the word here uſed, *Iſ.* xiii. 21. and may be called a *people* as the ants and conies are, *Prov.* xxx. 25, 26. to whom the dead bodies of *Pharaoh* and his hoſt, drowned in the red ſea, were given for food, when they were caſt upon the ſhore, where the *Iſraelites* ſaw them dead, *Exod.* xiv. 28. or to the *Ichthyophagi*, a ſort of people that dwelt by the red ſea, and lived on fiſhes; and ſo the *Egyptians* became their food, they living upon the fiſh which devoured their bodies, at leaſt ſome of them: the *Septuagint*, *Vulgate Latin*, *Ethiopic* and *Arabic* verſions render it *to the people*, the *Ethiopians*; who it ſeems, living upon the borders of *Egypt*, took this opportunity when *Pharaoh* and his hoſt were drowned, and ſeized upon their country; but others refer it to the people of *Iſrael* themſelves, as the *Targum*, “ thou haſt given them for deſtruction to the people of the houſe of *Iſrael*, and their bodies to the dragons;” and ſo *Jarchi*, “ thou haſt given his mammon or riches to the people of *Iſrael*, to feed their companies and armies;” and *Kimchi* interprets it of the ſpoil of the ſea which the *Iſraelites* took from them; and they may be truly called the people inhabiting the wilderneſs, ſince they were in one, forty years; ſo the Romiſh *Leviathan* or antichriſtian whore will be given to the Chriſtian Kings, who will hate her, eat her fleſh, and burn her with fire; and to the Chriſtian church, which now is in the wilderneſs, where it is nouriſhed for a time and times, and half a time.

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[a] כלה conſume, Montanus, Gejerus.

[b] So ſome in Vatablus.

[c] Cohibe, Junius & Tremellius.

[d] ואלהים atqui Deus, Junius & Tremellius, Piſcator; at Deus, Vatablus, Cocceius; equidem, Tigurine verſion; certe, Schmidt.

[e] ישועות ſalutes, Pagninus, Montanus, Tigurine verſion, Cocceius, Gejerus.

[f] Catecheſ. 13. §. 13. p. 180. Vid. Amamæ Antibarb. Bibl. l. 3. p. 798, &c.

[g] פוררת contriviſti, Pagninus, Montanus; diſrupiſti, Junius & Tremellius, Piſcator, Gejerus, Michaelis; rupiſti, Cocceius.

℣. 15. *Thou didſt cleave the fountain and the flood*, &c.] That is, the rocks at *Horeb* and at *Kadeſh*, from whence water flowed as out of a fountain, and became a flood, whereby the people of *Iſrael* were ſupplied with water in the wilderneſs, and alſo their beaſts; and from this inſtance it may be concluded, that God will not leave his people, nor ſuffer them to want, but will ſupply all their need while they are in the wilderneſs, and will open fountains and rivers for them, *Iſ.* xli. 17, 18. he himſelf is a fountain of living water; Chriſt is the fountain of gardens, and the Spirit, and his grace a well of living water ſpringing up unto everlaſting life: *thou driedſt up mighty rivers*; the river of *Jordan*, called *mighty*, as *Kimchi* ſays, becauſe by its ſtrength it overflowed all its banks and *rivers*, and becauſe other rivers flowed into it; this was dried up, or way was made through it, as on dry land, for the people of *Iſrael* to paſs into *Canaan*, *Joſh.* iii. 14, 15. the *Targum* is: “ thou haſt dried up the fords and brooks of *Hermon*, and the fords of *Jabbok* and *Jordan*;” ſee *Numb.* xxi. 14, 24. and the Lord that did this, is able to dry up, and will dry up the river *Euphrates*, as is foretold, *Rev.* xvi. 12. that is, deſtroy the *Turkiſh* empire, and make way for the ſpread of the goſpel in the eaſtern parts of the world; to which reference is had in *Iſ.* xi. 15, 16.

℣. 16. *The day is thine, and the night alſo is thine*, &c.] He made the one and the other, and divided the one from the other; and can make them longer or ſhorter, clear or cloudy as he pleaſes: and the day of proſperity, and night of adverſity are at his diſpoſal; all the times of his people, and of his church are in his hands; ſometimes it is a night of darkneſs, deadneſs, ſleepineſs and ſecurity, as it now is; ere long there will be no more night, but bright day; the light of the moon will be as the light of the ſun, and the light of the ſun will be ſeven-fold as the light of ſeven days; and this is to be expected from him whoſe is the day and the night alſo, *Rev.* xxi. 25. *Iſ.* lx. 1. and xxx. 26. *Jarchi* interprets the day, of the redemption of *Iſrael*; and the night, of diſtreſſes and afflictions: *thou haſt prepared the light and the ſun*; firſt the light and then the ſun; for the light was before the ſun; or the luminary, even the ſun. *Aben Ezra* interprets the *light* of the moon, and ſo the *Targum*; and *Kimchi*, both of the moon and of the ſtars; *Jarchi* takes the light figuratively to be meant of the light of the law; but it is much better to underſtand it of the light of the Goſpel, which God has prepared, and will ſend forth more largely in the latter day, whereby the whole earth ſhall be lightned; and when Chriſt the *ſun* of righteouſneſs will ariſe with healing in his wings, and who gives both the light of grace and glory to his people.

℣. 17. *Thou haſt ſet all the borders of the earth*, &c.] Of the whole world, and of the ſeveral nations, as of the land of *Canaan*, ſo of others. *Deut.* xxxii. 8. and even has fixed and ſettled the bounds of every man's habitation, *Acts* xvii. 26. *thou haſt made ſummer and winter*; ſee *Gen.* 8. 22. which, taken literally, are great benefits to the world; and figuratively underſtood, may repreſent the two diſpenſations, of the law and goſpel; ſee *Cant.* ii. 11, 12. and the different frames of God's people when under temptations, and clouds, and darkneſs, and when they enjoy peace and comfort; and the different ſtate of the church, when affected with affliction, perſecution, falſe doctrine, deadneſs and formality, which is now greatly the caſe; but there is a ſummer coming, when it will be otherwiſe; ſee *Luke* xxi. 30, 31.

℣. 18. *Remember this, that the enemy hath reproached, O Lord*, &c.] Or *hath reproached the Lord*, as the *Septuagint* verſion and others render it and very rightly; though not ſo well the former part of the clauſe, which it renders, or rather paraphraſes thus; *remember this thy creation* or *creature*; as if it referred to what goes before, as day and night, light and ſun, the borders of the earth, ſummer and winter; whereas it is to be connected with what follows, the reproach of the Lord by the enemy; and it is a prayer of the church, that God would remember the enemy and his reproaches, which ſeemed to be forgotten, and inflict deſerved puniſhments on him, which will be done in due time, *Rev.* xvi. 19. and xviii. 5, 6. and that *the fooliſh people have blaſphemed thy name*; the *fooliſh people* are not ſuch as want common ſenſe, or are idiots; the blaſphemers of God and Chriſt, and the bleſſed ſpirit, are generally the wiſe and prudent of this world, from whom the things of the goſpel are hidden; but wicked and prophane men: ſcoffers at religion, and blaſphemers of Chriſt, his truths and ordinances, are commonly ſuch who walk after their own ungodly luſts, who though wiſe to do evil, are fooliſh in matters of religion: perhaps the Gentiles, which know not God, are here meant, and are ſo called, *Deut.* xxxii. 21. and it is obſervable, that the *Papiſts* bear the name of Gentiles in *Rev.* xi. 2, 18. and may be the fooliſh people here chiefly deſigned, who worſhip images of gold, ſilver, braſs and wood, and are notorious for their blaſphemies; ſee the note on ℣. 10.

℣. 19. *O deliver not the ſoul of thy turtle-dove*, &c.] by which is meant the church, ſee *Cant*. ii. 14. and v. 2. and vi. 9. which is comparable to this creature for its cleanneſs and purity, for its amiableneſs and beauty, for its harmleſneſs and innocence, for its modeſty and meekneſs, for its affection and chaſtity to its mate, for its mournful and bemoaning voice for the loſs of it, for its being a timorous and fearful creature, a weak one, and expoſed to the prey of others; all which is true of the church, and may be applied to it: the *Targum* is, "do not deliver the "ſouls of them that teach thy law;" the word having ſome affinity with *Torah* the law; but *Jarchi* ſays, that *Jonathan* in his *Targum* (which is not now extant) interprets it a turtle; the *Syriac* verſion, by the change of a letter, renders it, *the ſoul that confeſſeth thee*; and the *Arabic* verſion, by a like change, and the addition of a letter, *the ſoul that knows thee*; all which indeed is applicable to the church of God; but our verſion expreſſes the true ſenſe of the word, with which agree *Jarchi*, *Kimchi*, *Ben Melech*, and others: and it is a prayer of the church for herſelf; that the life of her members, their corporal life (for not the ſoul, the better part, and its eternal concerns, are meant, which are ſafe in Chriſt's hands) might not be delivered *unto the multitude* of the wicked, or to *the beaſt*;[g] to perſecutors, comparable to lions and bears, and particularly the *Romiſh* antichriſt often called the beaſt in *Rev*. xi. 8. and xiii. 1, 11. and xvii. 3. and ſo the *Targum*, "don't deliver to the people, "who are like to the beaſts of the field, the ſouls "of, *&c.*" *forget not the congregation of thy poor for ever*; the church of God is a congregation of men gathered out of the world by effectual grace, and conſiſts chiefly of ſuch who are literally poor, and all of them are ſpiritually ſo, and are ſenſible of it; for the moſt part they are a poor and *afflicted*[h] people, as the word may be alſo rendered, which the church is made up of; and may ſeem by themſelves and others to be forgotten of God, when under divine deſertions, or under afflictions, and immediate help is not given; but they are not forgotten, and ſtill leſs for ever, ſee *Iſ*. xlix. 14, 15, 16.

℣. 20. *Have reſpect unto the covenant*, &c.] The *Targum* adds: "which thou haſt made with our "fathers;" meaning not the convenant of works, which being broken, no good thing was to be expected from it, not liberty, life, nor eternal ſalvation, but all the reverſe; but the covenant of grace, made with Chriſt before the world was, and made manifeſt to *Adam*, to *Noah*, to *Abraham*, *Iſaac* and *Jacob*, to *David* and others: this God has a reſpect unto, and does look unto it; he looks to the ſurety and mediator of it, which is Chriſt, for the fulfilment of all conditions in it; to the promiſes of it, that they be made good; to the bleſſings of it, that they be beſtowed upon the perſons, to whom they belong; to the blood of it, for the delivering of the church's priſoners, and the ſalvation of them from wrath to come; and to the perſons intereſted in it, that they be all called and brought ſafe to glory; and particularly to the things in it, reſpecting the glory of the church in the latter day, and increaſe of its members and of its light, which ſeem chiefly deſigned here; and therefore it follows: *for the dark places of the earth are full of the habitations of cruelty*; many places of the earth are in groſs darkneſs as to the knowledge of ſpiritual and divine things; even all thoſe places which are inhabited by *Pagans*, *Mahometans* and *Papiſts*, which make a great part of the globe; and in theſe dark places cruelty reigns, and eſpecially in the antichriſtian ſtates; wherefore the church pleads the covenant of God and his promiſes, that he would ſend forth his light and his truth, and cover the earth with the knowledge of the Lord, which is now covered with groſs darkneſs, and under the tyranny and oppreſſion of the man of ſin.

℣. 21. *O let not the oppreſſed return aſhamed*, &c.] From the throne of grace, not having an anſwer of their prayer, but ſtill continuing under the oppreſſions of their enemies: *let the poor and needy praiſe thy name*; let them have occaſion for it, by the deſtruction of their enemies, and their deliverance from them, as they will have ere long; ſee *Rev*. xix. 1, 2.

℣. 22. *Ariſe, O God, plead thine one cauſe*, &c.] The church's cauſe being the cauſe of God; and therefore ſhe deſires that he would ariſe and exert himſelf, and take vengeance on his and her enemies: this is an intereſting argument, and a forcible one: *remember how the fooliſh man reproacheth thee daily*; this being ſo frequently repeated, as in ℣. 10, 18. Shews how much the name and glory of God lay near her heart; the *Targum* is, "re- "member the reproach of thy people by a fooliſh king all the day;" perhaps the man of ſin is meant, the king of the locuſts, and angel of the bottomleſs pit.

℣. 23. *Forget not the voice of thine enemies*, &c.] Their roaring in the midſt of the ſanctuary and the congregation, ℣. 4. their reproaching and blaſpheming voice, ℣. 10, 18, 22. *the tumult of thoſe that riſe up againſt thee increaſeth continually*, or *aſcendeth*[i]; goes up to God, and is taken notice of by him; the cry of their ſins like that of *Sodom* and *Gomorrah*, and of the city of *Niniveh*, *Gen*. xviii. 20, 21. *Jon*. i. 2. was continually going up to God; wherefore it might be hoped and expected, that vengeance in a little time would come down; ſee *Rev*. xviii. 5, 6, 7. the *Septuagint*, and the verſions that follow that, render it, *the pride of thoſe*, &c. all theſe petitions are prayers of faith, and are, or will be heard and anſwered; upon which will follow thankſgivings, with which the next pſalm begins.

PSAL. LXXV.

To the chief muſician, Al-taſchith, *a pſalm or ſong of* Aſaph.

OF the word *Al-taſchith*, ſee on *Pſ*. lvii. it ſignifies, *do not deſtroy*, or *do not corrupt*; the *Targum* renders it, "do not deſtroy thy people;" ſo *Jarchi*, "do not deſtroy *Iſrael*;" perhaps it may be conſidered as a petition, that God would not ſuffer the man of ſin to go on to deſtroy the earth, and corrupt the inhabitants of it with his falſe doctrine, idolatry and ſuperſtition, *Rev*. xi. 18. and

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[g] לחית feræ, Montanus, Piſcator; beſtiæ, Muſculus, Vatablus, Cocceius, Gejerus, Michaelis,; beſtiis, V. L.

[h] עניך afflictorum tuorum, Montanus, Vatablus, Tigurine verſion, Junius & Tremellius, Piſcator, &c.

[i] עולה תמיד aſcendens ſemper, Montanus; aſcendit ſemper, V. L. Muſculus, Gejerus.

xix. 2. for the pſalm reſpects the times of the goſpel-diſpenſation, and includes both the firſt coming of Chriſt in the fleſh, and his ſecond coming to judgment; the argument of it with the *Syriac* verſion is, "the divinity of Chriſt, and a remem-"brance of the judgment;" it is ſaid to be a pſalm or ſong of *Aſaph*, but is thought to be written by *David*, and deliverd to *Aſaph*; for it may be rendered for *Aſaph*[k]; "and ſo the *Targum*, by "the hands of *Aſaph*;" though ſome think it was written after the *Babyloniſh* captivity; perhaps by ſome perſon whoſe name was *Aſaph*, or was of the family of him that lived in *David*'s time. *Theodoret* ſuppoſes it was written in the perſon of the captives in *Babylon*.

℣. 1. *Unto thee, O God, do we give thanks*, &c.] Either *David* and his men, when he was delivered from *Saul*, and raiſed to the kingdom; or the *Jews* upon their return from the *Babyloniſh* captivity; or rather the churches of Chriſt under the goſpel-diſpenſation, for the coming of Chriſt and the bleſſings of grace through him, and in the view of the ſure and certain deſtruction of antichriſt and all the wicked of the earth; yea Chriſt himſelf may be conſidered as at the head of his people, joining with them in thankſgiving, to whom this action is ſometimes aſcribed, *Matt.* xi. 25, 26, and xxvi. 27. and the rather, ſince he is continued all along ſpeaking to the end of the pſalm: unto thee *do we give thanks*; which is repeated to ſhew the conſtancy, fervency and ſincerity with which this was performed: it may be rendered, *unto thee do we confeſs*[l]; ſins committed againſt God, unworthineſs to receive favours from him, and his grace and goodneſs in beſtowing them: *for that thy name is near*; or rather, *for thy name is near*[m]; and ſo the words are a reaſon of the above thankſgiving; for they belong not ſo much to what follows after, as to what goes before, ſince the accent *Athnach* is upon שמך, *thy name*; and are to be underſtood of God himſelf, for his name is himſelf; who is near to his people, both in relation, being their father, and as to preſence, communion and fellowſhip, which are matter of praiſe and thankſgiving; or his works and word, by which he is known and made manifeſt; his works which are throughout the earth, and ſo near at hand, and his word which is nigh, being in the mouths and in the hearts of his people; or rather his ſon, in whom his name is, his nature and divine perfections: he was at a diſtance in promiſe and prophecy, and only ſeen afar off; after the *Babyloniſh* captivity, at which time ſome think this pſalm was written, he was near; the prophets *Haggai*, *Zechariah* and *Malachi* ſpeak of him as juſt coming; and when he was made fleſh, and dwelt among men, he was near indeed, ſo as to be found of them, ſeen, heard and handled by them; on which account there was and is reaſon to give thanks to God: *thy wondrous works declare*; meaning either the miracles of Chriſt, which were proofs and evidences of his being come, and of his being the true Meſſiah; ſee *Matt.* xi. 3, 4, 5, or the wonderful works done by him, which to do were the principal end of his coming; as, the work of righteouſneſs, the buſineſs of reconciliation, and in general the affair of redemption and ſalvation; all which were amazing inſtances of his power, grace and goodneſs, and which are declared in the everlaſting goſpel by the miniſters of it; for the words, I think, may be better rendered, *they declare thy wondrous works*[n], or imperſonally, *thy wondrous works are declared*.

℣. 2. *When I ſhall receive the congregation*, &c.] Some render it from the *Arabic* ſignification of the word, *the promiſe*[o]; the ſpirit promiſed, the gifts of the ſpirit, which Chriſt received for men, and gave to men, whereby he executes the judgment or government of the church committed to him: others *the time*, ſo the *Septuagint*, *Vulgate Latin*, *Ethiopic*, *Syriac* and *Arabic* verſions, to which agrees the *Targum*, the word ſignifying a ſet, appointed time, *Pſ.* cii. 14. and ſo may reſpect the time appointed for the judgment of the world, which when come, Chriſt will execute in a moſt righteous manner, as follows; ſee *Acts* xvii. 31. but whereas the people of *Iſrael* met at the door of the tabernacle, which from thence was called *Ohel Moed*, the tabernacle of the congregation, hence the word is uſed for a congregation, and here deſigns the general aſſembly and church of the firſt-born written in heaven, even all the elect of God; theſe were received by Chriſt of his Father in eternity, when he eſpouſed them to himſelf, and undertook the care of them; and they are received by him, one by one, in effectual vocation; and in like manner are they received by him into glory at death; but when they are all gathered in, and are prepared for him as a bride for her huſband, then will he receive them all in a body, and preſent them to himſelf a glorious church during the thouſand years reign; upon which will proceed the judgment of the wicked; ſee *Rev.* xx. 5, 12. *I will judge uprightly*; in equity, in ſtrict juſtice, in the moſt righteous manner, rendering to every man according to his works; hence the future judgment is called a righteous one, and ſo is the judge; no injuſtice will be done to men, but the ſtricteſt integrity, uprightneſs and impartiality will be obſerved in pronouncing the ſeveral ſentences on the righteous and on the wicked, and in adjudging them to their ſeveral places and ſtates.

℣. 3. *The earth and all the inhabitants thereof are diſſolved*, &c.] Or *melted*[p]; the inhabitants, through fear and dread of the righteous judge, appearing in the clouds of heaven, and of the wrath that is coming on they are deſerving of; and the earth, through fire, when the heavens being on fire ſhall be diſſoved, the elements melt with fervent heat, and the earth and the works therein ſhall be burnt up, 2. *Pet.* iii. 10, 11, 12. *I bear up the pillars of it. Selah*; ſo that it ſhall not utterly periſh; for though by the fire at the general conflagration, the heavens and the earth will be ſo melted and diſſolved as to loſe their preſent form, and ſhall be purged and purified from all noxious qualities, the effects of ſin; yet the ſubſtance will remain, out of which will be formed new heavens and a new earth, and this through the power of Chriſt ſuſtaining it, and preſerving it from entire deſtruction or annihilation. *R. Obadiah* by *pillars* underſtands in a figurative ſenſe the righteous, for whoſe ſake the world is continued in its being; theſe at the general conflagration will be bore up and preſerved by Chriſt, whom they ſhall meet in the air, even the church, who is the pillar and ground of truth; and not only the miniſters of the goſpel, who are pillars in

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[k] לאסף ipſi Aſaph, Pagninus, Montanus; Aſapho, Junius & Tremellius, Piſcator.

[l] הודינו confeſſi ſumus, Montanus; confitemur Cocceius, Michaelis.

[m] וקרוב nam propinquum, Junius & Tremellius, Piſcator.

[n] ספרו נפלאותיך narrant mirabilia tua, Montanus; enarrant, Junius & Tremellius, Piſcator.

[o] מועד promiſſa, Schultens animadv. p. 174. feſti dona, Guſſet, p. 334.

[p] נמגים liquefacti, Montanus; liquefiet, Muſculus.

Chriſt's houſe, but alſo every believer, which is a pillar there, that ſhall never go out, 1 *Tim.* iii. 15. *Gal.* ii. 9. *Rev.* iii. 12. *Aben Ezra* and *Kimchi* interpret the pillars of the mountains.

℣. 4. *I ſaid unto the fools*, &c.] To the vain glorioſo's, proud boaſters, mockers and ſcoffers at the day of judgment, and burning of the world: *deal not fooliſhly*; by glorying in themſelves, boaſting of their riches, and truſting in them; ſinging a requiem to themſelves on account of their abundance, and by putting away the evil day far from them: *and to the wicked lift not up the horn*; of power, grandeur and wealth, and uſe it to the injury of others; or be ſo elated with it, as to look with diſdain on others; or imagine they ſhall always continue in this exalted ſtate, as antichriſt the horned beaſt does, *Rev.* xviii. 7. the alluſion is to horned beaſts, particularly harts, which lift up their heads and horns in great pride [p]. the phraſe ſignifies to behave proudly and haughtily.

℣. 5. *Lift not up your horn on high*, &c.] Or *againſt the moſt high* [q]; as the little horn, or the beaſt with ten horns, antichriſt does, whoſe look is more ſtout than his fellows, and opens his mouth in blaſphemy againſt God, his name, his tabernacle, and them that dwell in heaven, *Dan.* vii. 8, 20. *Rev.* xviii. 1, 6. *ſpeak not with a ſtiff neck*; arrogantly, proudly and haughtily: or *hard things with a neck* [r]; hard ſpeeches againſt Chriſt and his people, with a ſtretched out neck, in an imperious and inſolent manner; for the righteous judge will convince ſuch of their hard ſpeeches, and condemn them for them. *Jud.* 14, 15.

℣. 6. *For promotion* cometh *neither from the eaſt, nor from the weſt, nor from the ſouth.*] It is not from men, from themſelves, or others, or from any quarter under the heavens, but from God; it is he that raiſes men to high places, and ſets them there, which are often ſlippery ones; by him kings reign, they have their crowns and ſcepters, thrones and kingdoms from him; there's is no power but what is of God; riches and honour come of him, and he can take them away when he pleaſes; and therefore men ſhould not be proud, haughty and arrogant: ſome take theſe words to be the words of the fools and wicked, when they ſpeak with a ſtiff neck, either as triumphing over the Meſſiah, his miniſters, cauſe and intereſt, reading the words thus, *neither from the eaſt, nor from the weſt, nor from the ſouth*, ſhall there be *a lifting up* [s], or an exaltation; that is, of Chriſt and his people, they are low, and ſhall never riſe more; but in this they are miſtaken, though now the ſon of God is trampled under foot in his perſon and offices, there is a day coming when the Lord, and he alone, ſhall be exalted; though his miniſters and witneſſes propheſy in ſackcloth, and ſhall be ſlain and lye unburied, yet they'll riſe again and aſcend to heaven, to the great terror and aſtoniſhment of thoſe their enemies; though *Jacob* is ſmall, and it is ſaid by whom ſhall he ariſe? yet he ſhall become great and numerous; the mountain of the Lord's houſe, the church, ſhall be eſtabliſhed upon the top of the mountains, and exalted above the hills; and this enlargement of Chriſt's kingdom and intereſt ſhall be eaſt, weſt, north and ſouth; or elſe as flattering themſelves that no evil ſhall come to them from any quarter: *neither from the eaſt, nor from the weſt, nor from the deſart of the mountains* [t], cometh evil; meaning to themſelves, looking upon themſelves as ſecure, and putting the evil day far from them: but there will be an awful and righteous judgment; there is a judge ordained, a day appointed, in which the world will be judged in righteouſneſs, and deſtruction and ruin will come upon the ungodly, and at a time when they are crying, peace, peace; nor ſhall they eſcape; and ſo the *Syriac* verſion renders the words, *for there is no eſcape from the weſt, nor from the deſart of the mountains*; taking the word הרים, not to ſignify *pro motion, elevation*, or a *lifting up*, as *Kimchi* and others, whom we follow; but *Montanus*, and *R. Aba* obſerve, that the word always ſignifies *mountains*, but in this place: the *Targum* is, "for there is none beſides me from the "eaſt to the weſt, nor from the north of the wil-"derneſſes, and from the ſouth the place of the "mountains;" no Meſſiah to be expected from any quarter; ſee *Matt.* xxiv. 23, 26. no God beſides him, nor any other Saviour, *Iſ.* xliv. 6, 8. and xlv. 21, 22. nor any other judge, as follows.

℣. 7. *But God is the judge*, &c.] Or *becauſe God is the judge* [u]; and ſo this is another reaſon why fools ſhould not deal fooliſhly, nor wicked men lift up the horn, and ſpeak with a ſtiff neck, becauſe there is a judge to whom they are accountable for their words and actions; and this judge is God omniſcient, knows all perſons and things, ſearches the heart and tries the reins, will bring every ſecret thing into judgment, bring to light the hidden things of darkneſs, and make manifeſt the counſels of the heart; omnipotent, able to do all things, raiſe the dead, call to judgment, bring all before him, paſs the ſentences and execute them; omnipreſent, there is no fleeing from him, nor eſcaping his righteous judgment; holy, juſt and true, who will render to every man according to his works: *he putteth down one, and ſetteth up another*; he humbles or brings one low, ſuch as are proud, haughty and arrogant; and he exalts another, ſuch as are lowly and humble: this he does in providence, he removes kings, and ſets up kings; puts down the mighty from their ſeats, and exalts them of low degree, *Dan.* ii. 21. *Luke* i. 52. and xiv. 11. he has many ways to mortify the proud, by inflicting diſeaſes on their bodies, by ſtripping them of their honour and wealth, and by bringing them into diſgrace among men: and this he does in grace; ſuch as are ſtout-hearted and far from righteouſneſs, and will not ſubmit to the righteouſneſs of Chriſt, he brings them to it; and thoſe whom he makes humble by his grace, he raiſes to a high eſtate, to be kings and prieſts, and to ſit among princes, and to inherit a throne of glory. This might be exemplified in Jews and Gentiles; he has ſtript the one of their privileges, and put them down from their civil and church-ſtate, and raiſed up the other to be his church and people; and alſo in Antichriſt and the true church of Chriſt; he'll ere long put down the one that ſits as a queen, and exalt the other, when ſhe ſhall be as a bride adorned for her huſband, having the glory of God upon her.

℣. 8. *For in the hand of the Lord* there is *a cup*, &c.] Another reaſon why men ſhould not act haughtily and arrogantly; for by the *cup* are meant afflictions, calamities and judgments, which are meaſured out in proportion to mens ſins, and are of God's appointing, and in his hands, and at his diſpoſal: *and the wine is red*; an emblem of the wrath of God, this cup is full of, as it is explained, *Rev*. xiv. 10. where there is a reference to this paſſage; for it is a cup of fury, of trembling, and of indignation: *Iſ*. li. 17. *Jer*. xxv. 15. *it is full of mixture*; has many ingredients in it, dreadful and ſhocking ones, though it is ſometimes ſaid to be without mixture, *Rev*. xiv. 10. without any allay, alluding to the mixing of wine with water in the eaſtern countries; ſee *Prov*. ix. 2. *and he poureth out of the ſame*; his judgments upon men in this world, in all ages; on ſome more, others leſs, as their ſins call for, or his infinite wiſdom judges meet and proper: *but the dregs thereof all the wicked of the earth ſhall wring* them *out* and *drink* them; the whole cup that God has meaſured out and filled up ſhall be poured out at laſt, and all be drank up; the very dregs of it by the wicked of the world, when they ſhall be puniſhed with everlaſting deſtruction in the lake which burns with fire and brimſtone: this will be the portion of their cup, *Pſ*. xi. 6.

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[p] Vid. Suidam in voce Εκιρυτιας.

[q] למרום contra excelſum, Junius & Tremellius.

[r] בצואר עתק collo durum, Michaelis.

[s] הרים exaltatio, Tigurine verſion, Junius & Tremellius, Piſcator.

[t] Neque a deſertis montibus, V. L. neque a deſerto montium, Cocceius; neque a deſerto Auſtrali montium, Michaelis.

[u] כי quoniam, V. L. Pagninus, Montanus, Muſculus; ſiquidem, Tigurine verſion; quia, Gejerus; ſo ſome in Michaelis.

℣. 9. *But I will declare for ever*, &c.] Theſe are not the words of the pſalmiſt, but of Chriſt, who is all along ſpeaking in the pſalm; what he would declare is not expreſſed, and is to be ſupplied in ſenſe thus; either that he would declare the wonderful works of God, v. 1. ſo the *Targum*, his thoughts, mercies and kindneſſes to his people, as in *Pſ*. lx. 5. or his judgments on his enemies, whom he ſhall paſs ſentence on, which will be for ever, or the name of the Lord, his purpoſes and decrees, his counſel and covenant, his mind and will, his goſpel and the truth of it; ſee *Pſ*. xxii. 22. *I will ſing praiſes to the God of Jacob*; the covenant-God of his people, Chriſt's God, and their God; of his ſinging praiſe to him, ſee *Pſ*. xxii. 22.

℣. 10. *All the horns of the wicked alſo will I cut off*, &c.] Therefore let them not lift up the horn on high: *horns* denote the power and authority of wicked men, their kingdoms and ſtates; both *Rome* pagan and *Rome* papal are ſaid to have ten horns, which are interpreted of ten kings or kingdoms; and which will be cut off when the vials of God's wrath are poured out on the antichriſtian ſtates; which vials will be filled from the cup which is in the hand of the Lord, *Rev*. xii. 1. and xiii. 1. and xvii. 12. and xvi. 1. the *Jews*[b] interpret this of the ten horns of the nations of the world, that ſhall be cut off in future time; and *Jarchi* particularly of the horns of *Eſau*, by whom he means *Rome*, or the *Roman* empire: *but the horns of the righteous ſhall be exalted*; either of the righteous one Chriſt, for the word is in the ſingular number; he who is the Lord our righteouſneſs, whoſe power and authority, kingdom and government ſhall be enlarged and increaſed, ſignified by the budding of the horn of *David*, and the exaltation of the horn of his Meſſiah, 1 *Sam*. ii. 10. *Pſ*. cxxxii. 17. or of every one of the righteous, which will be, when the kingdom and dominion, and the greatneſs of the kingdom under the whole heaven ſhall be given to the people of the ſaints of the moſt high, and they ſhall reign with Chriſt on earth at houſand years, *Dan*. vii. 27. *Rev*. v. 10. and xx. 5. *Kimchi* ſays, this will be in the war of *Gog* and *Magog*, which is expected by the *Jews*.

PSAL. LXXVI.

To the chief muſician on Neginoth, *a pſalm or ſong of* Aſaph.

THE *Targum* is, "by the hand of *Aſaph*:" concerning *Neginoth*; ſee the title of *Pſ*. iv. this pſalm is generally thought to be written on account of ſome great appearance of God for the *Jews*, or victory obtained by them over their enemies, either by the *Ammonites* in the times of *David*; ſo the firſt part of the *Syriac* inſcription is, "when *Rabbah* of the children of *Ammon* was "deſtroyed;" ſee 2 *Sam*. xii. 26—31. or in the time of *Jehoſhaphat*, when they came up againſt him, and were in a wonderful manner defeated, which occaſioned great joy and thankfulneſs, 2 *Chron*. xx. 1—29. The *Septuagint* verſion entitles the pſalm, *an ode againſt the Aſſyrian*, in which it is followed by the *Vulgate Latin*, and *Ethiopic* verſions; and it is the opinion of many, that it was written on account of the defeat of *Sennacherib*, and his army, which came up againſt *Jeruſalem* in the times of *Hezekiah*, and was deſtroyed by an Angel in one night, and ſo ſlept their ſleep, and a dead one, with which agree, ℣. 5, 6. ſee 2 *Kings* xix. 35. ſo *Arama* and *Theodoret*; *Jarchi* gives this reaſon for ſuch an interpretation, becauſe we don't find that any enemy fell at or near *Jeruſalem*, but he, as is ſaid, ℣. 3. *there brake he the arrows of the bow, &c.* nor was one arrow ſuffered to be thrown into the city, 2 *Kings* xix. 32. *Kimchi* and *Ben Melach* interpret it of the war of *Gog* and *Magog*, yet to come; and the latter part of the *Syriac* inſcription is, "moreover it ſhews the vengeance of the "judgment of Chriſt againſt the ungodly;" and indeed it ſeems to point out the latter day when Chriſt ſhall deſtroy the antichriſtian kings and ſtates, and ſave his own people, and ſhall be feared and praiſed; as the former part of it may reſpect his incarnation, appearance and dwelling in the land of *Judea*, and ſo the whole is of the ſame argument with the preceding pſalm.

℣. 1. *In Judah is God known*, &c.] God is to be known, and is made known by his works of creation, and by his providences, and particularly by his judgments in the whole world, even among the Gentiles; and he was made known by his word and ordinances, his ſtatutes and his jugdments among the *Jews*, to whom theſe were ſpecially given; and he is made known by his Spirit, and in his Son in a ſpiritual and ſaving manner to ſuch who are *Jews* inwardly, or the true circumciſion: moreover this may be underſtood of Chriſt, God manifeſt in the fleſh, and regard his appearance in human nature in the land of *Judea*; he was according to prophecy of the tribe of *Judah* as man, and was born in *Bethlehem*, a city in that tribe, where *David* was, and of the family of *David*, that for-

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[b] Vid. Yalkut in loc.

merly lived there; and he was made known by *John* the baptiſt, who came preaching in the wilderneſs of *Judea*, and by his being baptized of him in *Jordan*; by his own miniſtry, and miracles in that land, and by the preaching of his apoſtles in the ſeveral cities of it, he was known in perſon to many; and by the fame of his doctrine and miracles to more, though ſeemingly but to few: *his name* is *great in Iſrael*; he himſelf is great, for his name is himſelf, being the great God, and poſſeſſed of all divine perfections; his offices and titles are great, he is a great ſaviour, a great high-prieſt, a great prophet riſen up in *Iſrael*, a great king, and the great ſhepherd of the ſheep; his works which make him known are great, his works of creation and providence, in which he is jointly concerned with his father; the mighty works he did on earth, and eſpecially the great work of our redemption; and his goſpel, which is called his name, *Acts* ix. 15. brings glad tidings of great and good things; by means of which and the wonderful things he did in the land of *Iſrael*, his fame was ſpread about in it, for he was ſent only to the loſt ſheep of the houſe of *Iſrael*; here his marvellous works were done, and his goſpel firſt preached, which afterwards went into all the earth.

℣. 2. *In Salem alſo is his tabernacle*, &c.] That is, in *Jeruſalem*, as the *Targum* expreſſes it, where the tabernacle of *Moſes*, and the ark of the covenant were, and afterwards the temple of *Solomon*, which the *Targum* here calls the houſe of the ſanctuary; and may be interpreted of the human nature of Chriſt, the true tabernacle which God pitched, and not man, in which the divine Word when he was made fleſh dwelt or tabernacled among the *Jews* at *Jeruſalem*, and in other parts of *Judea*, *Heb*. viii. 2. *Joh*. i. 14. *Salem* or *Jeruſalem* often ſignifies the church of God in goſpel-times, in the midſt of which Chriſt reſides, and where he grants his gracious preſence, *Heb*. xii. 22—24. and in the new *Jeruſalem*, the tabernacle of God will be with men, and he will dwell among them, *Rev*. xxi. 2, 3. The *Septuagint* tranſlate the word, and render it *in peace*, as in *Heb*. vii. 2. the God of peace dwells among thoſe that live in peace, 2 *Cor*. xiii. 11. *and his dwelling-place in Zion*; where the ark was brought by *David*, and the temple was built by *Solomon*, into which, as rebuilt by *Zerubbabel*, Chriſt came, and here he preached; a figure of the church, which is his habitation.

℣. 3. *There brake he the arrows of the bow*, &c.] The *Targum* is, "there brake he the arrows and the bows of the people that make war;" the word רשפי tranſlated *arrows* ſignifies *ſparks or coals of fire*; ſee *Job* v. 7. *Cant*. viii. 6. and is uſed of arrows, becauſe they fly ſwiftly, as ſparks do, or becauſe of their brightneſs, or becauſe fiery; ſo we read of *the fiery darts of Satan*, *Eph*. vi. 16. and perhaps they may be meant here: when *Chriſt* our Lord ſuffered near *Jeruſalem*, he ſpoiled principalities and powers, and broke their ſtrength and might, and made peace by the blood of his croſs, in which he triumphed over them; for the deſtroying of theſe inſtruments of war with what follow: *the ſhield, and the ſword and the battel*, is expreſſive of making wars to ceaſe, and cauſing peace; and may include the peace which was all the world over at the birth of Chriſt, and was foretold and expreſſed in much ſuch language as here, *Zech*. ix. 9, 10. and alſo that which was made by his ſufferings and death, and which was publiſhed in his goſpel by his apoſtles, whom he ſent forth unarmed, whoſe weapons were not carnal but ſpiritual; and likewiſe the ſpiritual peace he gives to his people, quenching the fiery darts of *Satan*, and delivering them from the archers that ſhoot at them, and ſorely grieve them; as well as that peace which ſhall be in the world and churches in the latter day; ſee *Pſ*. xlvi. 11. of the word *Selah*, ſee the note on *Pſ*. iii. 2.

℣. 4. *Thou* art *more glorious and excellent than the mountains of prey*;] Which is to be underſtood not of *Zion*, as ſome interpret it; though it is true that the mountain of *Zion*, or the church of Chriſt, his kingdom and intereſt, ſhall in the latter day be more glorious and excellent than all other mountains, kingdoms, and intereſts; ſee *Iſ*. ii. 2. but of God or Chriſt before ſpoken of; and ſo the *Targum*, "bright, to be feared art thou, O God, to be praiſed from the houſe of thy ſanctuary." Chriſt, who is God over all, is *bright*[z], ſplendid, and glorious, in his divine nature, being the brightneſs of his Father's glory, and the expreſs image of his perſon: and *excellent*, in his office as mediator, and in all his works as ſuch; and in human nature, as he is exalted at his Father's right hand, far above all principality, power, might, and dominion, ſignified here by *mountains of prey*: the kingdoms of this world, becauſe of their eminence and ſtrength, are compared to *mountains*; ſee *Iſ*. xli. 15. *Jer*. l. 25. *Zech*. iv. 7. and may be called *mountains of prey*, in alluſion to mountains inhabited by beaſts of prey, as lions and leopards; ſee *Cant*. iv. 8. becauſe obtained and poſſeſſed by tyranny and oppreſſion. Chriſt is more glorious and excellent than the kings of the earth; he is higher than they, and is king of kings; he is richer than they, the earth is the Lord's, and the fulneſs thereof, the world, and they that dwell therein; he is wiſer than they, by him kings reign, and princes decree juſtice; he is more powerful than they, and all muſt ſubmit to him, and all will ſerve him hereafter; and his kingdom will be greater than theirs, more large, and more laſting; it will be an everlaſting one, and reach from ſea to ſea, and even to the ends of the earth.

℣. 5. *The ſtout-hearted are ſpoiled*, &c.] The *Aſſyrian* army, its officers and generals, that came up againſt *Jeruſalem*, with great reſolution and courage, and with daring impiety, and blaſphemy againſt the God of heaven, as *Rabſhakeh*, and others; theſe were ſpoiled and their armour and riches became a prey to thoſe they thought to have made a prey of. So principalities and powers were ſpoiled by Chriſt upon the croſs, and *Satan* the ſtrong man armed, has in the converſion of a ſinner his armour taken from him, and his ſpoils divided by him that is ſtronger than he; and ſuch as are ſtout-hearted, and far from true righteouſneſs, are ſtripped of their own, and made willing in the day of Chriſt's power upon them, to ſubmit to his; and as for antichriſt, whoſe look is more ſtout than his fellows, that exalts himſelf above all that is called God, and opens his mouth in blaſphemy againſt him and his followers, he ſhall be deſtroyed with the breath of Chriſt's mouth, and the brightneſs of his coming: or *the ſtout-hearted have ſpoiled*

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[z] נאור illuſtris, Pagninus, Montanus, Muſculus, Junius & Tremellius, Piſcator; illuſtrior, Tigurine verſion; ſplendidus, Vatablus, Gejerus, Michaelis; bright, Ainſworth.

ſpoiled themſelves[a]; as the *Midianites* did, or gave themſelves for a prey; ſo the *Targum*, "the ſtout-hearted have caſt off from them the weapons of war;" threw away their armour, and ran away, ſuch of them as were not deſtroyed by the angel. It is obſervable, that the *Hebrew* word tranſlated *ſpoiled*, is in the *Syriac* form: *they have ſlept their ſleep*; the ſleep of death, as did the *Aſſyrians* when ſmitten by the angel, which was done in the night, when probably they were faſt aſleep, and ſo never awoke more, as the *Babylonians*, *Jer.* li. 57. So *Jezebel*, or the *Romiſh* antichriſt, ſhall be caſt into a bed, and her children killed with death, *Rev.* ii. 22, 23. Death is often in ſcripture ſignified by a ſleep, both the death of the righteous and of the wicked; but there is a difference between the one and the other; wherefore the death of the wicked here is called *their ſleep*: the one ſleep in *Jeſus*, in his arms, and under his guardianſhip, the other not; to the one death is a true and proper reſt from toil and labour, to the other only a ceſſation from doing miſchief, *Job* iii. 17. the one reſt in hope of a glorious reſurrection, the other not; the one will awake in Chriſt's likeneſs, and to everlaſting life; the other in the image of *Satan*, and to everlaſting ſhame and contempt: *and none of the men of might have found their hands*; none of the valiant ſoldiers in the *Aſſyrian* army could find their hands to fight their enemies, or defend themſelves; as men in a deep ſleep can't find their hands to do any thing, and are as if they had none, and ſtill leſs in a dead ſleep. The *Targum* is, they "were not able to lay hold on their armour with their hands." This was the caſe of them that were killed; and as for thoſe that remained alive, they were ſtruck with ſuch a panic, that their hearts could not endure, nor their hands be ſtrong when God thus dealt with them; and ſo it will be with the antichriſtian army at the battle of *Armageddon*; and ſo it is with the wicked at death, they can't find their hands ſo as to prevent it; and when it has ſeized upon them, they can't find their hands to do any more miſchief.

℣. 6. *At thy rebuke, O God of Jacob*, &c.] The God of *Jacob* perſonally, and of his poſterity, the children of *Iſrael*, and of the church often ſo called; who rebukes his people in love, but his enemies with furious rebukes, with rebukes in flames of fire; with ſuch he rebukes the heathen, deſtroys the wicked, and puts out their name for ever: *both the chariot and horſe are caſt into a dead ſleep*; that is, the riders in chariots and on horſes; ſuch there were doubtleſs in the *Aſſyrian* army, it being uſual to have ſuch in great armies. *Kimchi* obſerves, that the word נרדם, tranſlated *caſt into a dead ſleep*, is in the ſingular number, and interprets it of the king, the head of the men of might; but *Sennacherib*, king of *Aſſyria*, was not ſlain, he departed to his own country; wherefore he applies it to *Gog* and *Magog*, the chief prince of *Meſhec* and *Tubal*, *Ezek.* xxxix. 1. and may very well be underſtood of the head of the apoſtacy, the king of the bottomleſs pit, the beaſt or falſe prophet, who being deſtroyed, the fleſh of his captains and horſemen ſhall be the food of the fowls of the air, at the ſupper of the great God, *Rev.* xix. 17, 18, 19, 20.

℣. 7. *Thou* even *thou* art *to be feared*, &c.] By his own people with reverence and godly fear, becauſe of his greatneſs and goodneſs; and to be dreaded by his enemies; which ſeems to be the ſenſe here, as appears by what follows: *and who may ſtand in thy ſight, when once thou art angry?* or *from the moment thou art angry*[b]; ſo the *Targum*, from the *time*, and *Jarchi*, from the *hour*; that is, as ſoon as ever his anger begins, when it is kindled but a little, and how much leſs when it burns in its full ſtrength; there is no ſtanding before his juſtice, and at his judgment-ſeat, with boldneſs and confidence, and ſo as to ſucceed, or come off acquitted, without having on his righteouſneſs; and much leſs is there any ſtanding before his wrath and fury, when his hand takes hold on judgment to execute it; ſee *Nah.* i. 6. *Rev.* vi. 16, 17.

℣. 8. *Thou didſt cauſe judgment to be heard from heaven*, &c.] When an angel was ſent down from heaven, and deſtroyed the *Aſſyrian* army, a judgment of God upon them; at which time ſome think there was a violent clap of thunder, which is the voice of God: and it may refer to the judgments which God has decreed to execute on the antichriſtian ſtates, the ſeven vials of his wrath he'll pour upon them; for all decrees, as *Aben Ezra* on the place obſerves, come from heaven; or to the laſt judgment, when Chriſt the judge ſhall deſcend from heaven, the voice of the arch-angel ſhall be heard, the laſt trumpet ſhall ſound, the dead in their graves ſhall hear it, and riſe and ſtand before the judgment-ſeat, and hear the ſentence pronounced: *the earth feared and was ſtill*, or *trembled and was quiet*[c]; that is, again: ſome think there was an earthquake when the angel ſmote the *Aſſyrian* camp, but was quickly over. It may regard the panic the other nations were in when they heard of it, and therefore were ſtill and quiet, and never offered to give the *Iſraelites* any diſturbance. Some underſtand this of the remainder of the army that eſcaped with *Sennacherib*; theſe were ſeized with fear, and quickly withdrew, and ſilently departed into their own land. *Aben Ezra* obſerves it as the ſenſe of ſome, *the earth feared*, theſe are the wicked; *and was ſtill*, they are the righteous; ſo the *Targum*, "the land of the people feared, the land of *Iſrael* was ſtill;" reference may be had to the conſternation, fear, and dread, that will fall on them that eſcape the judgments inflicted on the antichriſtian party, *Rev.* xi. 13. and the fear and ſilence that will attend the laſt and awful judgment; ſee *Zech.* ii. 13.

℣. 9. *When God aroſe to judgment*, &c.] He may ſometimes ſeem to be aſleep, and to defer judgment, but he will ariſe and haſten it in his own time, and will take vengeance on all his and his people's enemies, as he did upon the army of the *Aſſyrians*, and will upon the antichriſtian powers, and upon all the wicked, and at the ſame time will ſave his own people, as follows: *to ſave all the meek of the earth, Selah*; the quiet in the land, who are afflicted in this world, deſpiſed by the men of it, are lowly and humble, and mean in their own eyes; theſe the Lord takes notice of and care for them, he'll beautify them with ſalvation; theſe, all of them, even every one of them, ſhall be ſaved in him with an everlaſting ſalvation: this verſe is by ſome connected with the preceding; ſo *Kimchi*, *the earth feared and was ſtill, when God aroſe to judgment*, &c. and by others, as *R. Moſes* in *Aben Ezra* with the following.

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[a] אשתוללו prædæ ſe expoſuerunt, Tigurine verſion, Gejerus; dediderunt ſe in prædam, Junius & Tremellius, Piſcator.

[b] מאן אפך ex quo iraſceris, Junius & Tremellius, Piſcator; a momento, vel tempore iræ tuæ, Michaelis.

[c] ארץ יראה ושקטה terra tremuit & quievit, V. L.

℣. 10. *Surely, the wrath of man ſhall praiſe thee*, &c.] Either the wrath, which comes from God, and has man for its object; and that either as it regards the people of God, ſo the *Targum*, "when thou art angry with thy people, thou haſt mercy on them, and they ſhall confeſs unto thy name;" or praiſe thee; ſee *Iſ*. xii. 1. they are deſerving of the wrath of God, but are not appointed to it, and are delivered from it by Chriſt, who bore it for them as their repreſentative; by which as the juſtice of God is glorified, it is matter of praiſe to them; when the law enters into their conſciences, it works wrath there, which being removed by the application of pardoning grace, is an occaſion of praiſe to God; and whereas under afflictive diſpenſations, they apprehend and deprecate the wrath of God, when they are delivered from them, their mouths are filled with ſongs of praiſe: or, as it regards wicked men, ſo it came forth upon the old world, and drowned it, upon *Sodom* and *Gomorrah*, and reduced them to aſhes, upon *Pharaoh* and the *Egyptians*, in the plagues inflicted on them; all which turned to the praiſe and glory of God; of the laſt inſtance, ſee *Rom*. ix. 17. and *Exod*. xv. 1. it came upon the wicked *Jews* to the uttermoſt in the deſtruction of their nation, city, and temple, and upon *Rome* pagan, in the entire demolition of it as ſuch; and ſo it will come upon *Rome* papal, which will be attended with great joy, praiſe, and thankſgiving in the ſaints; ſee *Rev*. xi. 17, 18. and xv. 1, 2, 3, 4. and xviii. 20. and xix. 1, 2. or elſe this is to be underſtood of the wrath which is in man, and comes forth from him, and has him for its ſubject; which though it don't work the righteouſneſs of God, yet the righteouſneſs of God is glorified both in checking and puniſhing it; and the more it rages and burns againſt the people of God, the greater reaſon have they to praiſe the Lord when delivered from it; ſee *Pſ*. cxxiv. 1, 2, 3. ſo the wrath of the *Aſſyrian* monarch, and of railing and blaſpheming *Rabſhakeh* gave the people of the *Jews* a greater occaſion to praiſe the Lord for their wonderful deliverance; ſo the wrath of men againſt Chriſt, his church and people, his miniſters, goſpel, and ordinances, will all turn to the glory of his name, when in the iſſue it will be ſeen that theſe are eſtabliſhed, maugre all the rage and malice of men: *the remainder of wrath ſhalt thou reſtrain*; that which remains in a man's breaſt, he has not yet vented, God can and does keep in, that it may not break forth; this very likely was verified in *Sennacherib*, who might breathe revenge, and threaten the *Jews* with a ſecond viſit; but was prevented by a ſudden and violent death. Some read the words, *the remainder of wraths thou wilt gird*[d]; that is, thoſe that remain and are not deſtroyed through the rage and fury of men, God will gird with ſtrength to defend themſelves, and reſiſt their enemies that may riſe up againſt them, or with gladneſs, becauſe of deliverance from them; ſee *Pſ*. xviii. 32. and xxx. 11, 12. Some underſtand this of the wrath of God, which he has in reſerve and ſtore for wicked men, and render the words thus, with *the remainder of wrath wilt thou gird* thyſelf[e]; and ſo come forth like an armed man, clad with zeal, and arrayed with the garments of wrath and vengeance; ſee *Iſ*. lix. 17, 18.

℣. 11. *Vow and pay unto the Lord your God*, &c.] Not monaſtic vows, which the papiſts would infer from theſe and ſuch like words; nor ceremonial ones, but ſpiritual ſacrifices of praiſe and thankſgiving, ſuch as men ſometimes make in times of diſtreſs, or when delivered, *Pſ*. lxvi. 13, 14. *Jon*. i. 16. and which when vowed ought to be paid, *Eccl*. v. 4, 5. not to creatures, angels, or ſaints, but to God, from whom the mercy deſired muſt be expected, and from whence it comes, *Pſ*. l. 14. theſe words are an addreſs to ſuch who were delivered from wrath, either of God or man: *let all that be round about him*; who ſurround the throne of his grace, gather together in his houſe to attend his word and ordinances, who are his ſervants, and conſtantly and faithfully adhere to him; among whom he grants his preſence, they are near to him, and he to them. It is a periphraſis of the aſſembly of the ſaints; ſee *Pſ*. lxxxix. 7. The *Targum* is, "all ye that dwell round about his ſanctuary;" the alluſion is to the ſituation of the camp of *Iſrael*, and the tabernacle in the wilderneſs, *Numb*. ii. compare with this *Rev*. iv. 4. *bring preſents unto him that ought to be feared*, or *to the fear*[f], which is one of the names of God; ſee *Gen*. xxxi 42. and who is and ought to be the object of the fear and reverence of men; the *preſents* to be brought to him are the ſacrifices of prayer and praiſe, yea the whole perſons, the ſouls, and bodies of men; ſee *Pſal*. lxxii. 10. compare with this 2 *Chron*. xxxii. 22, 23. The *Targum* is, "let them bring offerings into the houſe of the ſanctuary of the terrible one;" of him that is to be feared, with a godly fear by good men, and to be dreaded by evil men, as follows.

℣. 12. *He ſhall cut off the ſpirit of princes*, &c.] The pride of their ſpirits, as the *Targum*, humble their proud ſpirits, and bring them down; or diſpirit them, take away their courage from them, upon which they flee apace to rocks and mountains to cover them; or confound them, blaſt their ſchemes, and carry their counſel headlong, and even take away their breath, or life; which he can as eaſily do, as a man can cut off a bunch of grapes from the vine, as the word[g] here uſed ſignifies; the deſtruction of the wicked is expreſſed by cutting down the vine of the earth, and caſting it into the wine-preſs of God's wrath, *Rev*. xiv. 17, 18, 19. *he is terrible to the kings of the earth*; as he was to the king of *Aſſyria*, when he ſent his angel, and deſtroyed his army; and as he has been to others in all ages, ſo he will be to the kings of the earth that have committed fornication with the whore of *Rome*, who will be in the utmoſt panic at the time of her deſtruction, *Rev*. xviii. 9, 10. and who will themſelves be overcome by the lamb, *Rev*. xvi. 14, 16. and xvii. 12, 14. and xix. 19, 20, 21. The *Targum* is, he is to be feared above all the kings of the earth.

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[d] שארית חמת תחגר reſiduum irarum accinges, Pagninus, Montanus, Vatablus, Piſcator, Gejerus.

[e] reliquo indignationum accinges te, ſo ſome in Vatablus; reſiduo irarum accinges te, Michaelis.

[f] למורא ad verb. terrori, timori, Vatablus; numini, De Dieu; venerando & timendo huic numini, Michaelis, ſo Ainſworth.

[g] יבצר qui vindemiat, Junius & Tremellius, Piſcator; ſuccidet nempe, ut vindemiator racemos, Vatablus, ſo Ainſworth.

PSAL. LXXVII.

To the chief muſician, to Jeduthun, *a pſalm of* Aſaph.

JEDUTHUN was the name of the chief muſician, to whom this pſalm was inſcribed and ſent; ſee 1 *Chron.* xxv. 1, 3, 6. though *Aben Ezra* takes it to be the firſt word of ſome ſong, to the tune of which this was ſung; and the *Midraſh* interprets it of the ſubject of the pſalm, which is followed by *Jarchi*, who explains it thus, "concerning the decrees and judgments which paſſed upon *Iſrael*;" that is, in the time of their preſent captivity, to which, as he, *Kimchi*, and *Arama* think, the whole pſalm belongs. Some interpreters refer it to the affliction of the *Jews* in *Babylon*, ſo *Theodoret*; or under *Ahaſuerus*, or *Antiochus*; and others to the great and laſt diſtreſs of the church under *Antichriſt*; though it ſeems to expreſs the particular caſe of the pſalmiſt, and which is common to other ſaints.

℣. 1. *I cried unto God with my voice*, &c.] Which is to be underſtood of prayer, and that vocal, and which is importunate and fervent, being made in diſtreſs; ſee *Pſ.* iii. 4. or *my voice* was *unto God*[h], *and I cried*; it was directed to him, and expreſſed in a very loud and clamorous way: even *unto God with my voice*; or *my voice* was *unto God*; which is repeated to ſhew, that he prayed again and again, with great eagerneſs and earneſtneſs, his caſe being a very afflicted one: *and he gave ear unto me*; his prayer was not without ſucceſs; God is a God hearing and anſwering prayer, according to his promiſe, *Pſ.* l. 15.

℣. 2. *In the day of my trouble I ſought the Lord*, &c.] Not the creature, for help, and creature-amuſements to drive away trouble, but the Lord, in private by prayer and ſupplication; a time of trouble is a time for prayer, *Jam.* v. 13. all men have their trouble, but the people of God more eſpecially; and there are ſome particular times in which they have more than uſual, and then it may be ſaid to be *a day of trouble* with them; which ſometimes ariſes from themſelves, the ſtrength of their corruptions, the weakneſs of their graces, their backwardneſs to duties, or poor performance of them; ſometimes from others, from the prophaneneſs or perſecutions of the men of the world, from the heretical notions or wicked lives of profeſſors; ſometimes from the temptations of *Satan*, and at other times from the Lord himſelf more immediately, by his withdrawing his preſence from them, or by laying his afflicting hand upon them; but let the trouble come from what quarter it may, it is always right to ſeek the Lord. Some think reference is had to the time of trouble mentioned in *Dan.* xii. 1. *my ſore ran in the night*; my *ſtroke*, or *wound*[i]; ſo *Kimchi* interprets it; the wound that was made in his ſoul, and the pain and anguiſh, grief, and trouble, which flowed from it; ſee *Jer.* vi. 7. though the word may be literally rendered *my hand*[k]; and the ſenſe is, either that his hand flowed or was wet with wiping his eyes, or with the tears that flowed from his eyes, which ran down to his fingers ends; ſo the *Targum*, "in the night my eye dropped with tears;" or rather, that his hand was ſtretched out, as waters, that are poured out and run, are ſpread, that is, in prayer; the ſtretching out of the hand being a prayer-geſture: *and ceaſed not*; was not remiſs and feeble, or was not let down, as *Moſes's*, *Exod.* xvii. 11, 12. it denotes the conſtancy of prayer, and his continuance in it; he prayed without ceaſing: *my ſoul refuſed to be comforted*; ſuch was the greatneſs of his diſtreſs, like that of *Jacob's* and *Rachel's*, *Gen.* xxxvii. 35. *Jer.* xxxi. 15. it is right to refuſe comfort and peace, which men ſpeak to themſelves upon the falſe foundation of their own merit and works; or any but what comes from the God of all comfort, and through Chriſt, in whom is all ſolid conſolation, and by his Spirit, who is the comforter; but it is wrong to refuſe any that comes from hence, and by means of the promiſes, the word and ordinances, and miniſters of the goſpel, or Chriſtian friends; this ſhews the ſtrength of unbelief.

℣. 3. *I remembered God, and was troubled*, &c.] Either the mercy, grace, and goodneſs of God, as *Jarchi*; how ungrateful he had been to him, how ſadly he had requited him, how unthankful and unholy he was, notwithſtanding ſo much kindneſs; and when he called this to mind, it troubled him; or when he remembered the grace and goodneſs of God to him in time paſt, and how it was with him now, that it was not with him as then; this gave him uneaſineſs, and ſet him a praying and crying, that it might be with him as heretofore, *Job* xxix. 2, 3, 4. or rather he remembered the greatneſs and majeſty of God, his power and his juſtice, his purity and holineſs, and himſelf as a worm, a poor weak creature, ſinful duſt and aſhes, not able to ſtand before him; he conſidered him not as his father and friend, but as an angry judge, incenſed againſt him, and demanding ſatisfaction of him: *I complained*; of ſin and ſorrow, of affliction and diſtreſs: or *I prayed*, or *meditated*[l]; he thought on his caſe, and prayed over it, and poured out his complaint unto God, yet found no relief: *and my ſpirit was overwhelmed*; covered with grief and ſorrow, preſſed down with affliction, ready to ſink and faint under it: *Selah*; ſee *Pſ.* iii. 2.

℣. 4. *Thou holdeſt mine eyes waking*, &c.] Or, *the watches*, or rather, *keepers of the eyes*[m]; the eye-brows, which protect the eyes; theſe were held, ſo that he could not ſhut them, and get any ſleep; ſo *R. Moſes Haccohen* interprets the words, as *Jarchi* obſerves; and ſo the *Targum*, "thou holdeſt "the brows of my eyes;" a perſon in trouble, when he can get ſome ſleep, it interrupts his ſorrow, weakens it at leaſt, if it does not put a ſtop to it; wherefore it is a great mercy to have ſleep, and that refreſhing, *Pſ.* cxxvii. 1. but to have this denied, and to have weariſome nights, and be in continual toſſing to and fro is very diſtreſſing : *I am ſo troubled that I cannot ſpeak* ; his ſpirits were ſo ſunk with wearineſs, and want of ſleep in the night, that he could not ſpeak in the morning ; or his heart was ſo full with ſorrow, that he could not utter himſelf ; or it was ſo great, that he could not expreſs it ; or his thoughts were ſuch, that he durſt not declare them ; or he was ſo ſtraitened and ſhut up in himſelf, that he could not go on ſpeaking unto God in prayer.

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[h] קולי אל אלהים vox mea ad Deum, Pagninus, Montanus, Muſculus; fertur, Junius & Tremellius; erat, Cocceius.

[i] ידי plaga mea, Pagninus, Muis.

[k] Manus mea, Montanus, Piſcator, Gejerus, &c.

[l] אשיחה meditabor, Montanus, Junius & Tremellius, Gejerus; meditabor, Muſculus, Piſcator, Cocceius.

[m] שמרות עיני vigilias, Pagninus, Montanus, Vatablus, Tigurine verſion; palpebras oculorum meorum, Muſculus, Cocceius; palpebras quaſi cuſtodias oculorum, Michaelis.

℣. 5. *I have conſidered the days of old*, &c.] Either the former part of his life, the various occurrences of it, how it had been with him in time paſt, what experience he had had of the divine goodneſs ; ſo the *Syriac* verſion renders it, *I have conſidered my days of old* ; or the preceding age, and what has happened in that, which his anceſtors had acquainted him with ; or rather many ages paſt, from the days of *Adam* to the then preſent time ; at leaſt it may include the *Iſraelites* coming out of *Egypt*, their paſſage through the *Red Sea* and wilderneſs, the times of the judges, and what befel them in their days, and how they were delivered out of their troubles ; as appears from the latter part of the pſalm, and with which agrees the following clauſe : *the years of antient times* ; or, *of ages* [n] ; of times long ago paſt ; it is very uſeful to read the hiſtory of the bible, with reſpect to antient times, and ſo the eccleſiaſtical hiſtory of ages paſt, and obſerve the faith and dependence of the Lord's people upon him, and their deliverance out of trouble by him ; which may be a means of ſtrengthening faith in him, and of relief under preſent trials ; but frequently the goodneſs of former times is only obſerved as an aggravation of the badneſs of the preſent ones, and of trouble in them ; ſee *Eccl.* vii. 10. the *Targum* interprets the whole of happy days and times, paraphraſing it thus, "I have mentioned the good days which were of old, the good years which were of ages paſt."

℣. 6. *I call to remembrance my ſong in the night*, &c.] What had been an occaſion of praiſing the Lord with a ſong, and which he had ſung in the night-ſeaſons, when he was at leiſure, his thoughts free, and he retired from company ; or it now being night with him, he endeavoured to recollect what had been matter of praiſe and thankfulneſs to him, and tried to ſing one of thoſe ſongs now, in order to remove his melancholy thoughts and fears, but all to no purpoſe : *I commune with mine own heart* ; or *meditate* [o] with it ; looked into his own heart, put queſtions to it, and converſed with himſelf, in order to find out the reaſon of the preſent diſpenſation : *and my ſpirit made diligent ſearch* ; into the cauſes of his troubles, and ways and means of deliverance out of them, and what would be the iſſue and conſequence of them ; the reſult of all which was as follows.

℣. 7. *Will the Lord caſt off for ever ?* &c.] The *Syriac* verſion of this, and the two following verſes, is not by way of interrogation but affirmation : *the Lord hath forgotten me for ever*, *nor will he*, &c. and ſo expreſſes the language of unbelief ; but the *Arabic* verſion, in connexion with the laſt words, with which it begins this verſe, is, *and I weighed in my ſpirit*, *whether the Lord*, &c. and ſo makes it a ſubject of enquiry, and at moſt of queſtioning or doubting. The *Targum*, different from either, begins this and each of the verſes thus, *is it poſſible that the Lord*, &c. ſuggeſting that it was not poſſible that he ſhould do this and the other, and ſo ſpeaks the language of faith. Unbelief in the pſalmiſt ſaid, the Lord will caſt *me*, or *his people* off, for either or both may be underſtood ; which ſo appears when God hides his face, or does not immediately ariſe to help ; or ſuffers the enemy to prevail, and difficulties and diſcouragements to obtain and continue ; but faith ſays, he will not caſt off his people whom he foreknew, from having a ſhare in his affections, from being intereſted in his covenant, from his ſight, and being the objects of his care, from enjoying the privileges of his houſe and family, or ſo as to periſh eternally : *and will he be favourable no more ?* or bear goodwill, ſhew kindneſs, be propitious, graciouſly accept as the word [p] ſignifies ; this queſtion ſuppoſes that he had been favourable, and bore a good will, as the gracious purpoſes and kind intentions of his heart, the well ſtored covenant of his grace, and the miſſion of his ſon to be a ſaviour, ſhew ; that he has been propitious through the propitiatory ſacrifice of Chriſt, and has accepted of the perſons and ſervices of his people, and indulged them with near communion with himſelf ; but that now he is not, he having withdrawn the ſenſe of his love, and the communications of his divine favours ; and unbelief ſays he'll be ſo no more, and adds, I am cut off from before his eyes, and am as the ſlain, that are remembered no more ; and ſhall go ſoftly all my years, in the bitterneſs of my ſoul : but faith ſays, he'll be favourable again ; that joy will come in the morning ; that the Lord will hear, and be a light unto the ſouls of his people, though in darkneſs ; and will bring to the light, and cauſe to behold his righteouſneſs.

℣. 8. *Is his mercy clean gone for ever*, &c.] Or *his grace* [q] ; and mercy is no other than grace to objects in miſery ; unbelief ſays it is gone, that no more will be ſhewn, and that the treaſures of it are exhauſted ; but faith ſays, it is not gone, and obſerves that God is the God of all grace, is rich in mercy, and abundant in goodneſs ; that his Son is full of grace and truth, and ſo is the covenant ; and that though there is an abundance of it given in converſion, and there are continual ſupplies of it afterwards ; yet this grace is ſtill ſufficient, and this mercy abundant ; ſalvation is by it, as for millions paſt, ſo for millions preſent and to come ; the mercy of God is new every morning, it endures for ever, it is from everlaſting to everlaſting : *doth his promiſe fail for evermore ?* or word [r] ; his words of conſolation, as *Kimchi* interprets it ; the ſenſe may be, will he ſpeak never a word of comfort more ? unbelief ſays he will not, but faith ſays he will ; and that though he brings into the wilderneſs, yet he'll ſpeak comfortably there ; and as he anſwered the angel of the covenant with good and comfortable words, ſo he orders his miniſters to ſpeak, and by them he does ſpeak comfortably to his people : or in general, the word of the goſpel is meant ; which though it may be ſometimes ſcarce and rare, and there may be few preachers of it ; yet it lives and abides for ever, it is the everlaſting goſpel ; or in particular, the promiſe or promiſes of the goſpel : faith ſays, not one of theſe ſhall fail, grounding it upon the ability of God, and his power to perform; and upon his faithfulneſs, which he will never ſuffer to fail; and the promiſes of God are ſo far from failing for evermore, that they never fail at all; there never was any inſtance of any; not one of the good things which God has ſpoken of, from the creation of the world to this preſent time, have ever failed; the promiſes are yea and amen in Chriſt; ſee *Joſh.* xxiii. 14. 2 *Cor.* i. 20. The *Targum* interprets it differently of his evil word being fulfilled on every generation.

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[n] שנות עולמים annos ſeculorum, Pagninus, Montanus, Muſculus, Piſcator, Cocceius, Gejerus.

[o] אשיחה meditabor, Montanus ; meditatus ſum, V. L. meditor, Junius & Tremellius ; meditabar, Piſcator, Cocceius.

[p] לרצות acceptos habere, Coeceius, ſo Ainſworth ; propitius et gratioſus eſſe, Michaelis.

[q] חסדו gratia ipſius, Cocceius, Gejerus.

[r] אמר eloquium, Pagninus, Montanus ; ſermo, Junius & Tremellius, Piſcator ; verbum, Vatalus, Gejerus, Michaelis ; oraculum, Tigurine verſion, Muſculus.

℣. 9. *Hath God forgotten to be gracious*, &c.] He has not, is it poſſible that he ſhould? as the *Targum*; it is not; he cannot forget the purpoſes of his grace and mercy, nor the covenant and promiſes of it, nor his people the objects of it; and much leſs can he forget his grace and mercy itſelf, ſo agreeable to his nature, what he delights in, and which he has proclaimed in Chriſt: *hath he in anger ſhut up his tender mercies? ſelah*; as an avaritious man ſhuts up his hand, and will not communicate liberally; or as the ſea is ſhut up with doors, that its waters may not overflow; no, the mercies of God are not reſtrained, though unbelief ſays they are, at leaſt queries if they are not, *Iſ.* lxiii. 15. but faith ſays they flow freely through Chriſt, and the people of God are crowned with loving kindneſs and tender mercies; God gives liberally, and upbraideth not; and though he may hide his face in a little ſeeming wrath for a moment, yet with great mercies will he gather, and with everlaſting kindneſs will he have mercy.

℣. 10. *And I ſaid, this is my infirmity*, &c.] Referring either to what he had ſaid in the preceding verſes; and which is to be conſidered either as checking and correcting himſelf for what he had ſaid, and acknowledging his evil in it; and it is as if he had ſaid, this is a ſin againſt God, that I am guilty of in queſtioning his love, and diſbelieving his promiſes; it is an iniquity I am prone unto, a ſin that eaſily beſets me; it flows from the corruption of my nature, and the plague of my heart, and ſhews a diſtempered mind; it is owing to the weakneſs of my faith and judgment; I have ſaid this raſhly, and in haſte, without well weighing and conſidering things, and I am ſorry for it, I'll ſtop and proceed no further: or elſe as comforting and encouraging himſelf in his melancholy circumſtances; and the ſenſe is, this is an *infirmity*, an affliction and trouble that I am at preſent exerciſed with; but it is but a temporal one, it will not always laſt; I ſhall get over it, and out of it; it is a ſickneſs, but not to death; and it is *mine*, what is allotted to me; every man has his affliction and croſs, and this is mine, and I muſt bear it patiently; ſee *Jer.* x. 19. or elſe this refers to what follows, which ſome render, *the changes of the right hand of the moſt high*[s]; and the meaning may be, this is my affliction and trouble, that there are changes in the right hand of the moſt high; that is, that that hand which uſed to be exerted in his favour, and againſt his enemies, was now withdrawn, and hid in his boſom; ſee *Pſ.* lxxiv. 11. and that which liberally diſtributed favours to him was now laid upon him in an afflictive way; and to this ſenſe is the *Targum*, "this is my infirmity, the change of the power of the right hand, (or the powerful right hand) of the moſt high;" though another *Targum* is, "this is my prayer, &c. the years of the end from the right hand;" and *Aben Ezra* makes mention of ſome as ſo interpreting the firſt clauſe, to which *De Dieu* agrees, who renders the whole, *and I ſaid, this is my prayer, that the right hand of the moſt high might be changed*; that is, that his diſpenſations of providence might be changed; that he would bring him out of theſe afflicted, ſorrowful, and melancholy circumſtances, into a more comfortable one: as theſe words may be underſtood as what the pſalmiſt comforted himſelf with, that there are *changes of the right hand of the moſt high*; I have been greatly troubled and diſtreſſed, and I have been ſo weak as to call in queſtion the mercy and favour of God, and his promiſes to me, which I own is my ſin; but I have reaſon to believe it will not be always thus with me, God will take off his hand, it ſhall not always lie thus heavy upon me; though he cauſe grief, he will have compaſſion, and turn again to me; there will be a change, and I'll wait till that comes: but *Kimchi* thinks the word אזכור *I will remember*, which ſtands at the beginning of the next verſe, belongs to that and this; and is to be ſupplied here, as it is in our tranſlation, and interprets the whole to the like ſenſe; but I will remember *the years of the right hand of the moſt high*; which the pſalmiſt propoſed to do as a means to remove his doubts, deſpondency, and unbelief, and to relieve and ſtrengthen his faith; as that God was the moſt high in all the earth, and above his enemies; that he had a right hand of power, which in years paſt had been exerted on the behalf of his people, and on his behalf; which was not impaired and ſhortened, but the ſame as ever, and ſooner or later would be again uſed in his favour.

℣. 11. *I will remember the works of the Lord*, &c.] His works of creation and providence, his government of the world, and particularly his regard for his own people, and his preſervation of them, eſpecially the people of *Iſrael*, whom he had not caſt off, nor would; and ſo might ſerve to ſtrengthen his faith, that he would not caſt him off for ever: and in like manner, what God has done for his people in a way of grace, in their redemption by Chriſt, and in a work of grace upon their ſouls, may be improved to the removing of doubts and fears, and unbelief, and for the ſtrengthening of faith: there is a double reading of this clauſe, that in the margin is followed by us; but in the text it is written, *I will cauſe to remember*; that is, I will declare and ſhew forth to others the works of the Lord: *ſurely, I will remember thy wonders of old*; ſuch as were done in *Egypt*, at the *Red-ſea*, and in the wilderneſs; which exceeded the power and reaſon of man, and which ſhewed antient love and old friendſhip ſubſiſting between God and his people; ſo the remembrance of God's everlaſting love, his antient covenant, and the grace and bleſſings given in Chriſt before the world was, may be of uſe againſt deſpondency, and for the ſupport and encouragement of faith.

℣. 12. *I will meditate alſo of all thy work*, &c.] Or *works*[t], which were many; he deſired not to forget any of them, but remember the multitude of his tender mercies, and not only call them to mind, but dwell upon them in his meditations and contemplations, in order to gain ſome relief by them under his preſent circumſtances: *and talk of thy doings*; for the good of others, and ſo for the glory of God, as well as to imprint them on his own mind, that they might not be forgotten by him; for things that are talked of, and eſpecially frequently, are better remembered, ſee *Pſ.* cxlv. 4, 5, 6, 7, 11, 12. the *Targum* is, "I will meditate on all thy good works, and ſpeak of the cauſes of thy wonders."

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[s] שנות ימין עליון mutationes ſunt dexteræ excelſi, Muſculus, Muis; ſo Ainſworth.

[t] בכל פעלך [illegible] quoque opere tuo, Junius & Tremellius, Piſcator.

℣. 13. *Thy way, O God,* is *in the ſanctuary,* &c.] Or *in holineſs*[y]; that is, is holy, ſo the *Syriac* verſion, and to which the *Targum* agrees: "O God, how holy are thy ways," ſee *Pſ.* cxlv. 17. or *in the ſanctuary,* the temple, the church of God, where he takes his walks, and manifeſts himſelf, and where the reaſons of his providence, and dealings with his people are opened and made known unto them, ſee *Pſ.* lxviii. 24. and lxxiii. 17. *who is* ſo *great a God as* our *God?* the *Targum* is, as the God of *Iſrael*; he is great in his perſons, perfections and works, and is greatly to be loved, feared and praiſed.

℣. 14. *Thou art* the *God that doeſt wonders,* &c.] In nature, providence and grace, it ſeems chiefly to regard what was done for the *Iſraelites* in *Egypt*, and in the wilderneſs, ſee *Pſ.* lxxviii. 12, 43. *thou haſt declared thy ſtrength among the people*; the nations of the world, who heard what the Lord did for *Iſrael* by his mighty power, and with a ſtretched out arm, as follows.

℣. 15. *Thou haſt* with thine *arm redeemed thy people,* &c.] The people of *Iſrael* out of *Egypt*, which was typical of the redemption of the Lord's people by Chriſt, the arm and power of God: *the ſons of Jacob and Joſeph. Selah. Joſeph* is particularly mentioned for honour's ſake, and becauſe he was the means of ſupporting *Jacob* and his family in *Egypt*; and had ſpecial faith in their deliverance from thence; the *Targum* is, "the ſons whom *Jacob* begot, and *Joſeph* nouriſhed."

℣. 16. *The waters ſaw thee, O God,* &c.] The waters not of *Jordan*, but of the *Red Sea*; theſe felt and perceived the power of God, in cauſing a ſtrong eaſt-wind, which dried it up, and made way for the children of *Iſrael* to paſs through it as on dry land: compare with this, *Pſ.* cxiv. 3. *Hab.* iii. 10. *the waters ſaw thee*; which is repeated for the confirmation of it, and to excite attention to it, as well as to expreſs the pſalmiſt's admiration at it; the *Targum* is, "they ſaw thy majeſty in the midſt of the ſea, O God! they ſaw thy power upon the ſea;" not the *Egyptians*, but the ſons of *Jacob* and *Joſeph*; the old *Syriac* church underſtood theſe waters of the waters of *Jordan*, at the baptiſm of Chriſt, when in their way they ſaw the incarnate God, and felt his ſacred body laid in them, by which he was made manifeſt to *Iſrael*; but *Jerom* better interprets them by the help of *Rev.* xvii. 15. of people, nations and tongues; ſome of which ſaw Chriſt corporally, others ſpiritually, and by faith, as preached in the goſpel to the gentile world: *they were afraid*; of the majeſty of God, obeyed their ſovereign, of whom they ſtood in awe, gave way unto him, and fled at his rebuke, ſee *Pſ.* cxiv. 5. or *were in pain*[z], as a wowan in travail, as were the *Gentile* world at the preaching of the Goſpel of redemption and ſalvation by Chriſt, *Rom.* viii. 22. *the depths alſo were troubled*; not only the ſuperficies, or top of the waters were moved, bythe ſtrong eaſt-wind through the power of God, but the bottom of the ſea was reached by it; the depths were congealed in the midſt of it, the channels of water were ſeen, and the foundation of the world diſcovered, and the children of *Iſrael* went through the deep as on dry land, ſee *Exod.* xv. 8. *Pſ.* xviii. 15.

℣. 17. *The clouds poured out water,* &c.] This, with ſome other circumſtances which follow, are not related by *Moſes* in the hiſtory of this affair; but as they are here recorded by an inſpired penman, there is no doubt to be made of the truth of them; beſides *Joſephus*[a] relates the ſame things; he ſays, that at the time when the *Egyptians* were drowned in the red ſea, rains deſcended from heaven, and there were terrible thunders, lightnings and thunder-bolts; this was when the Lord looked through the cloud, and troubled the hoſt of the *Egyptians*, *Exod.* xiv. 24. *the ſkies ſent out a ſound*; or the airy clouds, the lighter ones, and which were higher in the heavens, as the others before-mentioned were thick clouds, full of water, and hung lower; theſe were thunder-clouds, and thunder is the ſound which they ſent forth, as in the following verſe: *thine arrows alſo went abroad*; that is, lightnings, as in *Pſ.* xviii. 14. ſo *Aben Ezra*; but *Kimchi* interprets them of hail-ſtones.

℣. 18. *The voice of thy thunder* was *in the heaven,* &c.] Thunder is the voice of God, *Job.* xxxvii. 5. and xl. 9. this is heard in *the orb*[b], or the air, ſo called, becauſe ſpherical; the *Targum* is "the voice of thy thunder was heard in the wheel;" ſo the word here uſed, ſometimes ſignifies; ſo *Ezek.* x. 13. and is ſo rendered here by ſome[c]; ſome think this refers to the wheels of the chariots of the *Egyptians* which were taken off, it may be by the force of thunder and lightning, ſo that they drove on heavily, *Exod.* xiv. 25. *the lightnings lightened the world,* not only that part of the world where the *Iſraelites* and *Egyptians* were, but the whole world; for lightning comes out of the Eaſt, and ſhines to the weſt, *Matt.* xxiv. 27. this was in the night, and a very dark night it was, as *Joſephus*[d] affirms; ſee *Pſ.* xcvii. 4. *the earth trembled and ſhook*; there was an earthquake at the ſame time; unleſs this is to be underſtood of the panic which the inhabitants of the earth were put into on hearing of this wondeful event, *Joſh.* ii. 9, 10.

℣. 19. *Thy way* is *in the ſea,* &c.] In the ſea of *Suph*, as the *Targum*, the red ſea; it was the Lord that made the way in the ſea for the *Iſraelites*, and went before them, and led them through it: *and thy path in the great waters*; becauſe the word rendered *path* is written with *Yod*, and is in the plural number, though the *Maſorites* obſerve, that that letter is redundant, and ſo the word is ſingular; hence the *Jews* imagine there were more paths than one, even twelve, according to the number of the tribes, and which they think is intimated in *Pſ.* cxxxvi. 13. *and thy footſteps are not known*; not by the *Egyptians*, who aſſayed to follow after the people of *Iſrael* with the Lord at the head of them, nor by any ſince; for the waters returned and covered the place on which the *Iſraelites* went as on dry ground; ſo that no footſteps or traces were to be ſeen at all ever ſince; and ſuch are the ways of God, many of them in providence as well as in grace, *Rom.* xi. 33. it may be rendered *thy heels,* which made the foot-ſteps or impreſſions; which latter being the works of God, may be ſeen and known, but not the former, he being inviſible; ſo *Guſſetius*[e] obſerves.

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[y] בקדש in ſanctitate, Pagninus, Montanus, Tigurine verſion, Junius & Tremellius, Gejerus, Michaelis.

[z] יחילו parturierunt, Montanus, Vatablus; dolore corruptæ ſunt, videl. dolore parturientium, Piſcator; ſo Ainſworth.

[a] Antiqu. l. 2. c. 16. §. 3.

[b] בגלגל in rotunditate, Montanus, Vatablus; in iſto orbe, Junius & Tremellius; in orbe, Cocceius; in ſphæra, Arab.

[c] In rota, Pagninus, Tigurine verſion, Muſculus, Gejerus; in rotis, Muis, Syr. vid Suidam in voce τροχος.

[d] Ut ſupra.

[e] Comment. Ebr. p. 633.

℣. 20. *thou leddeſt thy people like a flock*, &c.] Either through the red ſea, according to *R. Moſes Hacohen*, as *Aben Ezra* obſerves; ſee *Iſ.* lxiii. 11—13. or rather as he and *Kimchi*, thro' the wilderneſs, after they were led through the ſea; the people of *Iſrael* are compared to a flock of ſheep, the Lord is repreſented as the ſhepherd of them, who took care of them, protected and preſerved them from their enemies: *by the hand of Moſes and Aaron*; the one was their civil, and the other their eccleſiaſtical governor, and both under the Lord, and inſtruments of his, in guiding and conducting the people in all things needful for them. The *Arabic* verſion adds *Allelujah*; from all this the pſalmiſt concluded, though it is not mentioned, that as God had delivered his people of old out of their ſtraits and difficulties, ſo he hoped and believed, that as he could, he would deliver him in his own time and way; and by this means his faith was relieved and ſtrengthened.

PSAL. LXXVIII.

Maſchil *of* Aſaph.

OR for *Aſaph* [*]; a doctrinal and *inſtructive* pſalm, as the word *Maſchil* ſignifies; ſee *Pſ.* xxxii. 1. which was delivered to *Aſaph* to be ſung; the *Targum* is, "the underſtanding of the "Holy Spirit by the hands of *Aſaph*." Some think *David* was the penman of it; but from the latter part of it, in which mention is made of him, and of his government of the people of *Iſrael*, it looks as if it was wrote by another, and after his death, though not long after, ſince the account is carried on no further than his times; and therefore it is probable enough it was written by *Aſaph*, the chief ſinger, that lived in that age: whoever was the penman of it, it is certain he was a prophet, and ſo was *Aſaph*, who is called a *Seer*, the ſame with a prophet, and who is ſaid to propheſy, 2 *Chron.* xxix. 30. and 1 *Chron.* xxv. 1, 2. and alſo that he perſonated Chriſt; for that the Meſſiah is the perſon that is introduced ſpeaking in this pſalm, is clear from *Matt.* xiii. 34, 35. and the whole may be conſidered as a diſcourſe of his to the *Jews* of his time; giving them an hiſtory of the *Iſraelites* from their firſt coming out of *Egypt* to the times of *David*, and in it an account of the various benefits beſtowed upon them, of their great ingratitude, and of the divine reſentment; the deſign of which is to admoniſh and caution them againſt committing the like ſins, leſt they ſhould be rejected of God, as their fathers were, and periſh: ſome *Jewiſh* writers, as *Arama* obſerves, interpret this pſalm of the children of *Ephraim* going out of *Egypt* before the time appointed.

℣. 1. *Give ear, O my people*, &c.] The *Jews* were Chriſt's people, he deſcending from their fathers according to the fleſh; they were his own, to whom he came, though rejected by them; they were his nation and people that delivered him up into the hands of the *Romans*; ſee *Rom.* ix. 4, 5. *John* i. 11. and xviii. 35. thus it is uſual with perſons to call thoſe who are of the ſame nation with them, their people, *Eſther* vii. 3, 4. *Jer.* ix. 1, 2. and eſpecially for kings to call their ſubjects ſo; ſee 1 *Chron.* xxviii. 2. and xxix. 14. and ſuch was Chriſt; he was king of the *Jews*, tho' they would not have him reign over them; and therefore he here ſpeaks, as one having royal authority, and requires attention to him, and obedience to his word, which he calls his law: *to my law*; meaning neither the moral nor the ceremonial law, but the doctrine of the goſpel, or law of faith, called the Meſſiah's law, *Iſ.* ii. 3. and xlii. 4. *Rom.* iii. 27. This is the doctrine which he as man received of his father, and which he taught and delivered to his diſciples, and which concerns himſelf, his perſon, office and grace, and is ſometimes called the doctrine of Chriſt, 2 *John* ℣. 9. *incline your ears to the words of my mouth*; the ſeveral doctrines of the everlaſting goſpel preached by him, which were words of wiſdom and of grace, of righteouſneſs and eternal life, of peace, pardon and everlaſting ſalvation: theſe ought to be heard and diligently attended to; the matter contained in them requires attention; the office Chriſt bears demands it of men; all that have ears to hear ſhould hear; all Chriſt's ſheep do hear his voice, underſtand it, and act according to it: *hear ye him* was the inſtruction of *Moſes*, and the direction of Chriſt's heavenly Father, *Deut.* xviii. 15. *Matt.* xvii. 5. and great is the danger ſuch incur who hear him not, but neglect and deſpiſe his word, *Heb.* ii. 2, 3, and xii. 25.

℣. 2. *I will open my mouth*, &c.] Speak freely, boldly, and without reſerve, *Eph.* vi. 19. ſo Chriſt opened his mouth, *Matt.* v. 2. *in a parable*; not that what follows in this pſalm was ſuch, but what were delivered by our Lord in the days of his fleſh, who ſpake many parables; as of the ſower, and of tares, and of the grain of muſtard-ſeed, and many others, and without a parable he ſpake not, and ſo fulfilled what he here ſaid he would do, *Matt.* xiii. 34, 35. *Mark* iv. 33, 34. *I will utter dark ſayings of old*; ſayings that relate to things of old; meaning not to the coming of the children of *Iſrael* out of *Egypt*, and what follows in the pſalm, delivered, as *Aben Ezra* and *Kimchi* obſerve, in figurative and tropical terms, as in ℣. 19, 21, 23, 24, 25, 61. but to the things which were from the foundation of the world, as the phraſe is rendered in *Matt.* xiii. 35. ſpoken of Chriſt in his miniſtry, ſuch as the fall of the angels, the ruin of man by Satan, the murder of *Abel*, *Abraham*'s ſight of his day with joy, and many things that were ſaid by them of old, *Luke* x. 18. *John* viii. 44, 56. *Matt.* xxiii. 35. and v. 21, *&c.* or rather this refers to the goſpel, and the ſayings and doctrines of it, which were kept ſecret ſince the world began, *Matt.* xiii. 35. *Rom.* xvi. 25. yea, which were ordained before the world was, and therefore called the everlaſting goſpel, 1 *Cor.* ii. 7. *Rev.* xiv. 6. and here in the *Arabic* verſion, *eternal myſteries*; ſuch as concerning the everlaſting love of God to his people, his everlaſting choice of them, and everlaſting covenant with them: and the ſayings or doctrines of the goſpel may be called *dark*, becauſe ſecret, hidden and myſterious; and were ſo under the legal diſpenſation, in compariſon of the more clear light under the goſpel-diſpenſation; they having been wrapt up in types and ſhadows, and in the rites and ceremonies of the law, but now held forth clearly and plainly in the miniſtry of Chriſt and his apoſtles, as in a glaſs: theſe Chriſt ſays he would *utter* or deliver out as water from a fountain, in great plenty, as he did; he came in the fulneſs of the bleſſing of the goſpel; and being full of grace and truth, the doctrines of grace and truth, theſe came by him and were delivered from him in all their fulneſs and glory.

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[*] לאסף τω Ασαφ, Sept. ipſi Aſaph, Pagninus, Montanus; tradita Aſapho, Piſcator.

℣. 3. *Which we have heard and known*, &c.] The change of number from *I* to *we*, have made ſome think that the diſciples of Chriſt are here introduced ſpeaking; but there is no need to ſuppoſe that, ſince our Lord uſes the ſame form of ſpeech, *John* iii. 11. *and our fathers have told us*; this may not only regard the *Jewiſh* anceſtors, from whom our Lord deſcended according to the fleſh, and ſo refer to the following account of the wonderful things done for the people of *Iſrael*; but alſo the divine Father of Chriſt, from whom, as his only begotten ſon that lay in his boſom, and as mediator, and the angel of the great council, he heard and became acquainted with the ſecrets and myſteries of grace, and with his father's mind and will; all which he declared and made known to his apoſtles, and in ſo doing, uſed them as his friends, *John* i. 18. and xv. 15. and ſo the apoſtles of Chriſt, what they had from him their everlaſting father, and who had uſed to call them his children, even what they had ſeen, and heard, and learned, they made known to others, *Acts* iv. 20.

℣. 4. *We will not hide* them *from their children*, &c.] The children of the *Jewiſh* fathers, but faithfully publiſh and declare them, as Chriſt and his apoſtles did; or the children of God and Chriſt, their ſpiritual ſeed and offſpring: *ſhewing to the generation to come*; and ſo in all ſucceſſive ages, by the miniſtration of the word, and the ſpirit attending it; ſee *Pſ.* xxii. 30, 31. and xlviii. 13. *the praiſes of the Lord*; what he has done in predeſtination, redemption, and effectual vocation, which is to the praiſe of the glory of his grace, *Eph.* i. 6. and ſo all other truths of the goſpel, which are to the praiſe of Father, Son and Spirit, and engage men to ſhew it forth: *and his ſtrength diſplayed*; in Chriſt, the man of his right hand, made ſtrong for himſelf, and in the redemption wrought out by him, as well as in the converſion of ſinners by his mighty grace, and in the preſervation of them by his power: *and his wonderful works that he hath done*; in providence and grace; the miracles wrought by Chriſt, which were the wonderful works given him to finiſh, as proofs of his deity and meſſiahſhip, and are teſtified in the goſpel for the confirmation of it; and eſpecially the wonders of redeeming love, and calling grace, which are peculiarly to be aſcribed unto him as the works his hands have wrought, and the wonderful decrees of God he made in eternity concerning theſe things.

℣. 5. *For he eſtabliſhed a teſtimony in Jacob*, &c.] So the law is called, being a teſtification of the divine will, *Exod.* xxv. 16, 22. and the ſcriptures, the writings of the old teſtament, which teſtify of Chriſt, his perſon, office, ſufferings and death, *Iſ.* viii. 20. *John* v. 39. and particularly the goſpel, which is the teſtimony of God, of our Lord Jeſus Chriſt, and of his apoſtles, 2 *Tim.* i. 8. which bears witneſs to the love and grace of God in the ſalvation of men by Chriſt; to the dignity of Chriſt's perſon, to the fulneſs of his grace, to the ſeveral offices and relations he bears and ſtands in to his people; to the virtue of his obedience, ſufferings and death; to redemption, righteouſneſs, peace and pardon by him: this is eſtabliſhed in the houſe of *Jacob*, as the *Targum*; in the church, which is the pillar and ground of truth, among the ſaints and people of God to whom it is delivered, and by whom it will be kept, and with whom it will remain throughout all ages; for it is the everlaſting goſpel: *and appointed a law in Iſrael*; the law given on mount *Sinai* was peculiar to them, and ſo were the word and oracles, they were committed to them; and not only the writings of *Moſes*, but the prophets are called the law, *John* x. 34. ſee *Deut.* iv. 8. *Pſ.* cxlvii. 19, 20. *Rom.* iii. 1, 2. and ix. 4. but the goſpel ſeems to be here meant, as in ℣. 1. ſee the note there; this was ordained before the world for our glory, and is put and placed in the hands and hearts of the faithful miniſters of it, and is publiſhed among, and received by, the true *Iſrael* of God: *which he commanded our fathers that they ſhould make them known to their children*; that is, the teſtimony and the law, and the things contained in them; the *Jewiſh* fathers were frequently commanded to teach their children the law of *Moſes*, *Deut.* iv. 9, 10. and vi. 6, 7. and xi. 19. and it was their practice to inſtruct them in the knowledge of the ſcriptures, 2 *Tim.* iii. 15. and it becomes chriſtian parents to bring up their children in the nurture and admonition of the Lord, by making known to them the principles of the chriſtian religion, and the truths of the goſpel, *Eph.* vi. 4.

℣. 6. *That the generation to come might know* them, *&c.*] not only notionally but ſpiritually and experimentally; which is the caſe, when human teachings are attended with the ſpirit of wiſdom and revelation in the knowledge of divine truths; for the truths of the goſpel are unknown to men; the goſpel is hidden wiſdom, the wiſdom of God in a myſtery; the bible is a ſealed book, the doctrines of it are riddles and dark ſayings; the miniſtry of the word is the means of knowledge, which become effectual when attended with the ſpirit and power of God: even *the children which ſhould be born*, who *ſhould ariſe and declare* them *to their children*; and ſo be tranſmitted from age to age: it is the will of God, that beſides private inſtructions, there ſhould be a ſtanding miniſtry kept up in all ages, to the end of the world; and he will have ſome that ſhall receive the goſpel, and profeſs his name; there has been and will be a ſucceſſion of regenerate perſons; inſtead of the fathers come up the children, a ſeed to ſerve the Lord, accounted to him for a generation; the ſeed and the ſeed's ſeed of the church, from whoſe mouth the word of God ſhall never depart; but they ſhall declare it one to another, by which means it ſhall be continued to the lateſt poſterity, *Pſ.* xxii. 30, 31. *Iſ.* lix. 21.

℣. 7. *That they might ſet their hope in God*, &c.] And not in the creature, nor in any creature-enjoyment; ſee *Job* xxxi. 24. the Lord is the only proper object of hope and confidence; Chriſt, who is truly God, is the hope of his people, and in him they place it, as they have great reaſon to do; ſince with him there is mercy, the mercy of God is proclaimed in him; and with him there is redemption, which includes the bleſſings of peace, pardon, and righteouſneſs; and a plenteous one, a redemption from all ſin; and it is the goſpel which points out theſe things in Chriſt, and encourages a firm and ſettled hope and truſt in him: and this ſhews, that that is meant by the law and teſtimony; ſince the law of *Moſes* gives no encouragement to hope in

God; it convinces of ſin, but does not direct to a Saviour, and ſo leaves without hope; it works wrath, terror and deſpair; 'tis in the goſpel only Chriſt is ſet before men, as the object of hope to lay hold on, and which is as an anchor ſure and ſtedfaſt, where they may ſecurely place it: *and not forget the works of God*; which the goſpel declares; not only the miracles of Chriſt recorded by the evangeliſts, but the works of grace, redemption, and ſalvation; the remembrance of which is kept up by the miniſtry of the word, and the adminiſtration of ordinances: *but keep his commandments*; the commandments of Chriſt, and which are peculiar to the goſpel-diſpenſation; and are to be kept in faith, from a principle of love, through the grace and ſtrength of Chriſt, and to the glory of God by him; ſee *Joh.* xiv. 15, 21, 23.

℣. 8. *And might not be as their fathers*, &c.] This chiefly reſpects the *Jews* in Chriſt's time; though it alſo is an admonition to them in ſucceeding ages, and eſpecially in the latter day, when they ſhall be inſtructed, called, and converted; and even to us, to whom the goſpel is preached, on whom the ends of the world are come, not to be diſobedient, as the *Jewiſh* fathers were, and to take care we do not fall after the ſame example of unbelief; this opens the whole ſcope and general deſign of the pſalm; ſee 1 *Cor.* x. 6—11. *Heb.* iii. 7—14. and iv. 1—11. *a ſtubborn and rebellious generation*; as the generation in the wilderneſs was, *Deut.* ix. 6, 7, 24. and ſo were their poſterity in Chriſt's time, *Matt.* xii. 34, 39. *Acts* vii. 51. *a generation that ſet not their heart aright*; to ſeek the Lord, ſerve and obey him; their hearts were removed far from him, and they were hypocritical in their prayers to him, and ſervice of him: *and whoſe ſpirit was not ſtedfaſt with God*; did not continue in the faith of God, in the true religion, but departed and apoſtatized from him; ſee ℣. 37, 57. Apoſtacy is generally the fruit and effect of hypocriſy; all the following facts ſupport the character which is here given of them.

℣. 9. *The children of Ephraim being armed, and carrying bows*, &c.] Or *caſting* arrows out of the *bow*[a]; they went out well armed to meet the enemy, and they truſted in their armour, and not in the Lord, and being ſkilful in throwing darts, or ſhooting arrows, promiſed themſelves victory: but *turned back in the day of battle*; fled from the enemy, could not ſtand their ground when the onſet was made: what this refers to is not eaſy to determine; ſome think this with what follows reſpects the defection of the ten tribes in *Rehoboam*'s time, which frequently go under the name of *Ephraim*; but we have no account of any battel then fought, and loſt by them; and beſides the hiſtory of this pſalm reaches no further than the times of *David*; others are of opinion, that it regards the time of *Eli*, when the *Iſraelites* were beaten by the *Philiſtines*, the ark of God was taken, *Eli*'s two ſons ſlain, and thirty thouſand more, 1 *Sam.* iv. 1—11. *Ephraim* being put for the reſt of the tribes, the ark being in that tribe; others ſuppoſe that the affair between the *Gileadites* and *Ephraimites*, in the times of *Jephthah*, is referred to, when there fell of the *Ephraimites* forty and two thouſand, *Judg.* xii. 1—6. many of the *Jewiſh*[b] writers take it to be the hiſtory of a fact that was done in *Egypt* before the children of *Iſrael* came out from thence; ſee 1 *Chron.* vii. 20, 21, 22. ſo the *Targum*; "when they dwelt in *Egypt*, the children of *Ephraim* grew proud, they appointed the end, (or term of going out of *Egypt*) and they erred and went out thirty years before the end, with warlike arms, and mighty men carrying bows, turned back, and were ſlain, in the day of battle;" though it ſeems moſt likely to have reſpect to what was done in the wilderneſs, as *Kimchi* obſerves, after they were come out of *Egypt*, and had ſeen the wonders of God there, and at the *Red-ſea*, and in the wilderneſs; and perhaps reference is had to the diſcomfiture of the *Iſraelites* by the *Amalekites*, when they went up the hill they were forbid to do, and in which it may be, the *Ephraimites* were moſt forward, and ſuffered moſt; ſee *Numb.* xiv. 40—45.

℣. 10. *They kept not the covenant of God*, &c.] Either the covenant of circumciſion, which was neglected during their travels through the wilderneſs, *Joſh.* v. 5. or the covenant made with the people of *Iſrael* at mount *Sinai*, *Exod.* xxiv. 7. and this is to be underſtood not of the children of *Ephraim* only, but of the *Iſraelites* in general, who in many inſtances broke the covenant, and were not ſtedfaſt in it, ℣. 37. ſee *Jer.* xxxi. 32. *and refuſed to walk in his law*; the law of God, which was given forth by him, by the diſpoſition of angels, through the hands of a mediator, *Moſes*, as a rule of their walk and converſation; but they refuſed to order their converſation according to it, being unwilling to be ſubject to it, but deſpiſed and caſt it away; a ſad inſtance of the corruption of human nature, and the depravity of man's will, boaſted of for its freedom, yet what is common, and to be obſerved in all mankind.

℣. 11. *And forgat his works, and his wonders*, &c.] That is, his wonderful works, the miracles he wrought in their favour, and for their deliverance, afterwards particularly mentioned; theſe were not only forgotten in the next generation, *Judg.* ii. 10. but in a few years, yea in a few months, nay in a few days, when they had been but three days journey in the wilderneſs, after their paſſage through the *Red-ſea*, ſee *Exod.* xv. 1, 22, 24. which occaſioned the obſervation of the pſalmiſt, *Pſ.* cvi. 12, 13. *that he had ſhewed them*; being done in their ſight, and in the ſight of their fathers, as follows.

℣. 12. *Marvellous things did he in the ſight of their fathers*, &c.] The *Targum* is, "before *Abraham*, *Iſaac*, and *Jacob*, and the tribes of their fathers, he did marvellous things;" but theſe were dead before this time; the *Jews* have a fancy, that theſe were brought to the ſea, and placed upon it; and the Lord ſhewed them what he would do for their children, and how he would redeem them; but this is to be underſtood of the plagues which were brought upon the *Egyptians*, and which are called wonders, *Exod.* xi. 10. and were ſo to the *Egyptians* themſelves; and theſe were done by the hands of *Moſes* and *Aaron*, and in their ſight: *in the land of Egypt*; where the *Iſraelites* were in bondage, and whilſt they were there, and on their account were theſe things done: *in the field of Zoan*; that is, in the territory of *Zoan*, which was an antient city of *Egypt*, *Numb.* xiii. 22. the metropolis of the land where *Pharaoh* kept his court; hence we read of the princes of *Zoan*, *Iſ.* xix. 11, 13. it is the ſame with *Tanis*, and ſo it is called here in the *Septuagint* and *Vulgate Latin* verſions, and alſo in the *Targum*; it is ſaid to have been two miles from *Heliopolis*, and one from *Memphis*; and at this day theſe three cities are become one, which is fifteen miles in compaſs, and goes by the name of *Alcair*. In this great city, the metropolis of the nation, before *Pharaoh* and all his court, were the above wonders done.

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[a] רומי קשת jacientes arcu, Pagninus, Montanus; jaculantes arcu, Tigurine verſion, Muſculus, Junius & Tremellius, Gejerus, Michaelis.

[b] See Pirke Eliezer, c. 48. Shalſhalet Hakabala, fol. 7. 2.

℣. 13. *He divided the ſea*, &c.] The *Targum* adds, "by the rod of *Moſes* their maſter;" which he was ordered to lift up, and to ſtretch out his hand over the ſea; which he did, and at the ſame time a ſtrong eaſt-wind was raiſed, which cauſed the ſea to go back, and divided the waters of it; ſee *Exod.* xiv. 16, 21. *and cauſed them to paſs through*; that is, he cauſed the *Iſraelites* to paſs through the ſea; this they did in faith, *Heb.* xi. 29. in the faith of the power and promiſe of God, and of future grace and bleſſings, which this was an emblem of; for it was a repreſentation of baptiſm, and is ſo called, 1 *Cor.* x. 1, 2. and of the ſea of Chriſt's blood, or of his ſufferings and death; whereby all enemies are overcome and deſtroyed, as ſin and *Satan*, ſignified by the *Egyptians*, and ſalvation is wrought, and every bleſſing of grace procured; and of the paſſage of God's people through the ſea of this world, and afflictions in it, ſafe to glory: *and he made the waters to ſtand as an heap*; and were as a wall on the right hand and on the left, and ſo they continued until the *Iſraelites* had paſſed through; and then they returned, and covered the *Egyptians*, and drowned them, *Exod.* xiv. 22, 28.

℣. 14. *In the day-time alſo he led them with a cloud*, &c.] Which was in the form of a pillar, and went before them, and the Lord in it, and directed their way, and protected them from heat; ſee *Exod.* xiii. 21, 22. *Neh.* ix. 12, 19. this was typical of Chriſt, who is a ſhadow and ſecurity from the heat of a fiery law, the flaming ſword of juſtice, the wrath of God, which is poured forth like fire, the fiery darts of *Satan*, and from hurt by any enemy whatever; ſee *Iſ.* iv. 5, 6. and xxv. 4. and who leads his people through the wilderneſs of this world by his ſpirit, by his word, and by his own example; and who is the beſt and ſafeſt guide to follow: *and all the night with a light of fire*; which alſo was in the form of a pillar, and went before them, and gave light in the night, and the Lord was in it; and this alſo was typical of Chriſt, who is the light of his people amidſt all their darkneſs in this world.

℣. 15. *He clave the rocks in the wilderneſs*, &c.] The one at *Rephidim*, *Exod.* xvii. 1—6. and the other at *Kadeſh*, *Numb.* xx. 1—11. both to be ſeen at this day; ſee the notes on the above places; though of the latter no modern traveller makes mention but one, yet *Jerom*[b] from *Euſebius* affirms that it was ſhewn in his day: they were typical of Chriſt, 1 *Cor.* x. 4. who is frequently compared to one for height, ſtrength, and duration, ſhade, ſhelter, and protection; and is called the rock of *Iſrael*, the rock of offence to both houſes of *Iſrael*, the rock of ſalvation, the rock of refuge, the rock of ſtrength, the rock that is higher than the ſaints, and on which the church is built, and who is the ſhadow of a great rock in a weary land. The cleaving of the rocks is aſcribed to God, which was done by the hands of *Moſes*; and ſo the *Targum* adds, "by the rod of *Moſes* their maſter;" but *Moſes* was only the inſtrument, it was the Lord that did it; *Moſes* with his rod could never have done it, had not the power of God went along with it. This ſmiting and cleaving the rocks were an emblem of the ſufferings of Chriſt, who was ſmitten of God with the rod of juſtice, according to the law of *Moſes*, in a judicial way, for the ſins of his people, and in order to obtain ſalvation for them: *and gave them drink as out of the great depths*; ſuch a large quantity of water flowed out of the rocks when ſmitten, as if it came out of the great ſea, which furniſhed them with drink ſufficient, and more than enough for them and their cattle; this was typical of the large abundance of grace, and the bleſſings of it, which flow freely and plentifully from Chriſt and his fulneſs, and through his ſufferings and death.

℣. 16. *He brought ſtreams alſo out of the rock*, &c.] Which is expreſſed in the ſingular number, as alſo in ℣. 20. becauſe the children of *Iſrael* were not come to *Kadeſh*, and the ſecond rock was not ſmitten when they luſted after fleſh, and murmured againſt God, and tempted him, as is after related: *and cauſed waters to run down like rivers*; from the deſcent of the rock, which followed them all the way in the wilderneſs; this was a moſt marvellous thing, that water ſhould flow from a flinty rock upon ſtriking it, from whence fire rather than water might have been expected; and that it ſhould flow in ſuch great abundance, and that from a rock in a wilderneſs.

℣. 17. *And they ſinned yet more againſt him*, &c.] Or, *and they added yet to ſin againſt him*[c]; which was great ingratitude; they had ſinned before, and it might have been hoped, that the goodneſs of God to them would have engaged them to have ſinned no more, at leaſt at ſuch a rate, and in ſuch a manner, as they had done; but inſtead of ſinning leſs, they ſinned more and more, they added ſin to ſin; ſuch is the corrupt heart of man, notwithſtanding the grace of God, and the bleſſings of it vouchſafed unto him: *by provoking the moſt high in the wilderneſs*; every thing is aggravating; the object againſt whom they ſinned was the moſt high, which betrays their impiety, folly, and vanity; and they did not ſlightly ſin againſt him, but did thoſe things which were highly provoking and exaſperating; and that in the wilderneſs, where they received ſo many favours, and where they muſt have been ſtarved and periſh, and could not have lived without immediate proviſion, ſupport, and protection, from the hand of the Lord.

℣. 18. *And they tempted God in their heart*, &c.] Which is deſperately wicked, and from whence all impiety flows; they entertained hard thoughts of God; they inwardly fretted at their preſent circumſtances, and ſecretly repined and murmured againſt God, and wiſhed for things they ſhould not; not being contented with what they had, and thankful for them, as they ought to have been: *by aſking meat for their luſt*; or, *for their ſoul*; ſuch as their ſouls luſted after, and their ſenſitive appetites craved; for they were not ſatisfied with the bread they had, which was ſufficient for their ſuſtenance and ſupport; they wanted food for pleaſure and wantonneſs; to aſk for daily bread is right, but to aſk for more to conſume on our luſts, is wrong, *James* iv. 3.

℣. 19. *Yea, they ſpake againſt God*, &c.] Not only thought ill of him, and tempted him in their hearts, but they expreſſed with their mouths what was in their hearts, and ſpoke againſt him, his power and his providence, in plain words, though he had been ſo good and gracious to them, and had done ſuch wonderful things for them: *they ſaid, can God furniſh a table in the wilderneſs?* theſe are the words which they ſpoke againſt him, and by which they tempted him, queſtioning his power and his goodneſs, and expreſſing their diſſatisfaction with their preſent and daily allowance; they were not content with the manna they had every day, but they wanted to have a table ordered and ſpread with all kind of dainties. The ſenſe of the queſtion is, can the Lord do this for us? give us a plentiful table in the wilderneſs, as well as drop the manna about our tents? if he can, why don't he? if he does not, it muſt be either for want of power in himſelf, or want of good will to us; and thus they tried and tempted the Lord.

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[b] De loc. Heb. fol. 93. L.

[c] ויוסיפו עוד לחטא לו : & addiderunt adhuc ad peccandum ei, Montanus, vel peccare, Muſculus, Gejerus, Michaelis.

℣. 20. *Behold, he ſmote the rock, that the waters guſhed out, and the ſtreams overflowed,* &c.] This they allow was done by him, for theſe are their words continued; ſuggeſting that though the waters did guſh out upon ſmiting the rock, yet they might have been in the caverns of it before, and had remained there a long time, and might have come out of themſelves; and therefore this was no ſuch great matter, and might eaſily be accounted for; but *can he give bread alſo?* ſolid, ſubſtantial bread, and not like this light bread, the manna, as they called it, *Numb.* xxi. 5. can he give us bread of corn, in a wilderneſs which is not a place of ſeed, where no corn grows? can he do this? this would ſhew his power indeed: *can he provide fleſh for his people?* for ſo great a multitude, and in a place where no cattle are? let him do this, and we'll believe his power; or elſe the words intimate that the ſmiting of the rock, and the waters flowing in ſuch large ſtreams, were an inſtance of his power, and therefore he that could do the one could do the other; he that could bring ſuch large quantities of water out of a rock, could give them ſolid bread, and ſuitable fleſh, and fulneſs of both; and ſhould he not do ſo, they muſt conclude that he bore no good will to them, and had no love and kindneſs for them.

℣. 21. *Therefore the Lord heard this,* &c.] What they ſaid in their hearts, and what they expreſſed with their mouths, all their murmurings againſt him, their diſtruſt of his power and providence, and diſbelief of his promiſes; ſee *Numb.* xi. 1. *and was wroth*; exceeding wroth; he was highly diſpleaſed; there was an overflow of his indignation, as the word[a] ſignifies; it was running upon him, upon the thick boſſes of his buckler, to arraign his perfections, call in queſtion any of his attributes, and diſbelieve his word; this muſt greatly exaſperate him, and provoke the eyes of his glory: *ſo a fire was kindled againſt Jacob*; the poſterity of *Jacob*; or in *Jacob*[b], in the camp of *Iſrael*; which was literally true, becauſe of the murmurings of the people againſt the Lord, fire came down from heaven, and burnt among them, and conſumed the uttermoſt parts of the camp; wherefore the name of the place was called *Taberah*, which ſignifies a burning, *Numb.* xi. 1, 2, 3. or it may be taken figuratively for the wrath of God, which is oftentimes compared to fire; ſee *Nah.* i. 6. hence it follows, *and anger alſo came up againſt Iſrael*; the people of *Iſrael*, the ſame with *Jacob* before; the alluſion is to men when angry, in whoſe breaſts anger burns, and from thence it riſes up, and ſhews itſelf in their countenance, in their eyes, and by the words of their mouth.

℣. 22. *Becauſe they believed not in God,* &c.] That he was able to give them bread, and provide fleſh for them, or bring them through the wilderneſs to *Canaan*'s land, as he had promiſed. God and he only is the object of faith, and he is to be believed in at all times, and for all things temporal and ſpiritual; and nothing is more diſpleaſing to him than unbelief; for as faith gives glory to him, unbelief reflects diſhonour upon him; faith ſets its ſeal to him as true, but unbelief makes him a liar; and what is more provoking to man, than to have his veracity called in queſtion, and to be counted a liar? in ſhort, as faith has ſalvation annexed to it, unbelief has damnation, and to whom did the Lord ſwear that they ſhould not enter into his reſt, but to them that believed not? ſo great an evil is unbelief, and is the ſin which *eaſily beſet*[c] the *Iſraelites*, as appears from the context; ſee *Heb.* iii. 12—18. *and truſted not in his ſalvation*; which he promiſed them, and bid them ſtand ſtill and ſee, *Exod.* xiv. 13. and of which they had had ſome proofs and inſtances in leading them thro' the *Red-Sea*, and thus far guiding them through the wilderneſs, and providing for them; and therefore had reaſon and encouragement to truſt in the Lord, that he would yet be with them, and ſave them, and compleat the mercy promiſed unto them.

℣. 23. *Though he had commanded the clouds from above,* &c.] Which were round about him, his chariots, and the duſt of his feet; and which were at his command, to go here and there, and carry and let down proviſions for his people, as they did: *and opened the doors of heaven*; as a large granary, from whence the manna, afterwards called the corn of heaven, was given out in great abundance, which is ſignified by opening the doors; ſee *Mal.* iii. 10.

℣. 24. *And had rained down manna upon them to eat,* &c.] So called either from מנה *manah*, which ſignifies to prepare, appoint, and diſtribute, becauſe this was food prepared of God for the *Iſraelites* without them, and was their demenſum, their appointed portion, and which was daily diſtributed to them in meaſure; or from the words מן הו *man hu*, what is it? which they uſed at firſt ſight of the manna, they not knowing what it was, and hence called it *man*, or *manna*; this the Lord rained down from heaven, as he promiſed he would, that they might have food to eat; ſee *Exod.* xvi. 4, 15. *and had given them of the corn of heaven*; bread-corn ſprings out of the earth, but this was corn from heaven, very unuſual and wonderful; this greatly aggravated the unbelief of the *Iſraelites*, and ſhews their great ingratitude, that after all this they ſhould diſbelieve the Lord, and not truſt in his ſalvation; the manna was a type of Chriſt, who is called the hidden manna, 1 *Cor.* x. 3. *Rev.* ii. 17. ſee the note on *John* vi. 32.

℣. 25. *Man did eat angel's food,* &c.] Or, *the bread of the mighty*[d]; ſuch as *Moſes* and *Elijah* eat of; ſo *Arama*; but *Aben Ezra* and *Kimchi* interpret it of the clouds, or ſkies, ſaid to be ſtrong, *Job* xxxvii. 18. in which the manna was prepared, and let down; but rather the words may be read, *every man did eat the bread of the mighty ones*; of princes and nobles, and the great men of the earth; it was royal food, it was princely fare; and indeed the common people of *Iſrael* eat the ſame as their princes and nobles did; they all fared alike; but the *Septuagint*, *Vulgate Latin*, and all the *Oriental* verſions, render the word *angels*, and ſo *Jarchi* interprets it, and who are called mighty angels, and are creatures that excel in ſtrength, 2 *Theſſ.* i. 7. *Pſ.* ciii. 20. now the manna may be ſaid to be their food, as it is in *Wiſdom*, ch. xvi. 20. becauſe it might be prepared in the air by the miniſtry of angels, and given by their diſpoſition, as the law was, *Acts* vii. 53. or becauſe it came down from heaven, where they dwell, and ſo the *Targum*, "the children of men did eat food, which came down from the habitation of angels;" or becauſe it was moſt excellent food, as the tongue of angels is the moſt excellent and eloquent, 1 *Cor.* xiii. 1. or becauſe it was ſuch food, that if angels eat any, it was fit for them, and not at all unworthy of them. *Cocceius* thinks, and ſo *Guſſetius*[e], that by the mighty ones are meant the mighty God, Father, Son, and Spirit, by whom this food was prepared and given; ſo the word is uſed in the ſingular number, of *Jehovah*, who is called the mighty one of *Jacob*, *Gen.* xlix. 24. and of the Redeemer, *Iſ.* xlix. 26. *he ſent them meat to the full*; which may be underſtood either of the manna, of which they had great plenty, ſo that there was no lack for any man, and this continued with them, till they came to the land of *Canaan*; or of the quails, of which in the following verſes.

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[a] יתעבר tranſiit—in hithpael de tranſitu vel exundatione bilis ſolet uſurpari, Gejerus.

[b] ביעקב in Jahacob; Pagninus, Montanus, Muſculus.

[c] Ευπεριστατον, which Suidas, in voce ευπερις. interprets a fooliſh thing; and it is thought by his learned Editor Kuſterus, in ibid. to allude to fooliſh Perſons, who ſtand round about a Mountebank or Juggler, gazing at his Tricks with Pleaſure and Admiration, being inſnared by them.

[d] אבירים fortium, Pagninus, Montanus, &c. magnificorum, potentium, Vatablus.

℣. 26. *He cauſed an eaſt-wind to blow in the heavens*, &c.] In the airy heaven; or *he cauſed* it *to go*[f]; to go forth out of its place, out of the repoſitories and treaſures of it, from whence he brings the wind, *Pſ.* cxxxv. 7. the winds are under the power and government of God, they are his ſervants that obey him; he ſays to one go and it goes, and to another come and it comes; ſtormy wind fulfils his word of command, and obeys its Creator: *and by his power he brought in the ſouth-wind*; into the heavens, into the air, as before, and with it he brought the quails; and which made his power to appear the greater, ſince they do not fly with the ſouth-wind, which is too moiſt and heavy for them, as naturaliſts obſerve[g]; it looks as if firſt one wind blew, and then another was uſed for the bringing of them from the place where they were; perhaps about the *Red-ſea*, where they are ſaid to have been in great numbers; and that the eaſt-wind brought them to a certain point, and then the ſouth-wind blew to bring them into the camp of *Iſrael*, where by the moiſtneſs of it they fell; hence fowlers, as the above naturaliſts relate, obſerve the ſouth-wind, in order to take them; though it may be that only one wind is intended, namely, the ſouth-eaſt-wind; and ſo *Aben Ezra*, *Kimchi*, and *Ben Melech* underſtand it.

℣. 27. *He rained fleſh alſo upon them as duſt*, &c.] By *fleſh* is meant fowl, as the following clauſe ſhews; for there is fleſh of birds, as well as of other creatures, ſee 1 *Cor.* xv. 39. and the quails which are here meant may be very fitly called fleſh, ſince they are for their bigneſs a very plump, fat, and fleſhy bird: *and feathered fowls like as the ſand of the ſea*; or *fowl of wing*[h]; winged fowls, ſo the *Targum*; fowl that flies; and therefore it was the more remarkable that theſe ſhould be rained and fall, and be taken by the *Iſraelites*; and which fell in great numbers, as is ſignified by theſe phraſes, the duſt and the ſand of the ſea; for there fell enough to feed ſix hundred thouſand men, beſide women and children, for a month together; they lay in heaps, two cubits high, on one another, and every one that gathered them brought in ten homers; ſee *Numb.* xi. 19, 20, 21, 31, 32. which is the hiſtory referred to; and quails are uſed to fly together in large bodies; and ſometimes, as *Pliny*[i] relates, will light on ſhips at ſea, and ſink them with their numbers. Some think one ſort of locuſts is meant, which were uſed for food, and was very delicious food; and the circumſtances of bringing them with an eaſt or ſouth-eaſt wind, their falling in heaps, and being gathered in buſhels, and ſpread about to be dried in the ſun, ſeem to favour ſuch a ſenſe; ſee the notes on the place above-mentioned. The antients interpret this myſtically, of the fleſh of Chriſt, whoſe fleſh is meat indeed, delicious food for faith, as the quails were a rich food; and as they were rained down from heaven, ſo Chriſt is the bread of life which came down from heaven, and the bread he gave for the life of the world was his fleſh: and as theſe came up, however the firſt quails, in the evening, *Exod.* xvi. 13. ſo Chriſt came in the fleſh, in the evening or end of the world, to put away ſin by the ſacrifice of himſelf; to which may be added, that theſe creatures ſit upon their young, and cheriſh and protect them, as an hen her chickens[k]; with which compare *Matt.* xxiii. 37. but ſeeing the quails are never called ſpiritual meat, as the manna is, 1 *Cor.* x. 3. but were given in wrath and judgment; they are rather an emblem of riches, or worldly goods, things given to carnal men; theſe are of God, as the quails were, and are by ſome perſons enjoyed without care or trouble, as theſe were; their meat, as it is ſometimes ſaid, falls into their mouth, as theſe quails did into the mouths of the *Iſraelites* as it were; and are in wrath, their bleſſings are curſed to them, and whilſt they have a great affluence of worldly things, have leanneſs in their ſouls, as the *Iſraelites* now had, *Pſ.* cvi. 15. moreover, as theſe were feathered or winged fowl, ſo riches have wings, and ſometimes flee away, and are very uncertain things to truſt to, *Prov.* xxiii. 5.

℣. 28. *And he let* it *fall in the midſt of their camp*, &c.] Or, *his camps*[l]; the four camps of *Iſrael*; for ſo many there were, *Numb.* ii. or the camp of God, where he dwelt, and before which he went as the general, leader, and commander of them; in the midſt of this, or by it, by the ſide of it, *Numb.* xi. 31. the fleſh or feathered fowl fell, ſo that they had no trouble to fetch it in; and here it fell by the order and direction of the Lord himſelf; he cauſed it to fall, without whoſe knowledge and will a ſparrow does not fall to the ground, *Matt.* x. 29. Theſe creatures fell either, as ſome think, being wearied with their flight over the *Red Sea*; or through their wings being broken by the vehemency of the wind that brought them, as others; or by the moiſtneſs of the ſouth wind, which wetted their wings, and made them flag and fall; but by whatever means this was done, it was ſo ordered by the Lord that they ſhould fall, and fall juſt in the place where they did: *round about their habitations*; for the ſpace of a day's journey on every ſide, where they lay in heaps, here and there, two cubits high, *Numb.* xi. 31. ſo that they could gather them with great eaſe, and had no need of arrows to ſhoot at them, nor nets to ſpread for them; they were ready at hand, and in great plenty.

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[e] Comment. Ebr. p. 14. Vid. Witſium de Oeconom. Fœder. l. 4. c. 10. §. 29.

[f] יסע fecit proficiſci, Pagninus, Montanus, Gejerus.

[g] Ariſtot. de Hiſt. Animal. l. 8. c. 12. Plin. Hiſt. l. 10. c. 23.

[h] עוף כנף volucres alatas, Tigurine verſion, Junius & Tremellius, Piſcator, Cocceius.

[i] Ibid.

[k] Ariſt. ib. l. 9. c. 8.

[l] מחנהו caſtrorum ejus, Pagninus, Vatablus, Gejerus.

℣. 29. *So they did eat, and were well filled,* &c.] Or *exceedingly filled*[m], or too much, as ſome verſions render it; they eat to exceſs, not merely to ſatisfy nature, but to gratify their ſenſual appetite: gluttony is a ſin; it is an abuſe of the creatures; it hurts the body by filling it with groſs humours, and bringing diſeaſes on it; it is injurious to the mind; the heart may be overcharged by it; it diſpoſes it to ſin; it leads to impiety, to atheiſm, and diſbelief of a future ſtate, which often go along with it, and ends in deſtruction, which is the caſe of thoſe whoſe god is their belly: *for he gave them their own deſire*; or *their luſt*[n], what they luſted after, fleſh; and they had as much of it as they would, though this was given in judgment; and a ſad thing it is, when God gives men a fulneſs of this world's things, and leaves them to the abuſe of them, or ſends leanneſs into their ſouls, and gives them up to their own hearts luſts.

℣. 30. *They were not eſtranged from their luſt,* &c.] By the goodneſs and liberality of God unto them, they were not brought to repentance for their ſin of luſting; nor did they abſtain from their fleſhly luſts, or deny themſelves of them, which the grace of God teaches to do; or elſe the ſenſe is, what they luſted after, fleſh, was not withheld from them, or they reſtrained from eating it; they were indulged with it for a whole month together; to which agrees what follows: *but while their meat was yet in their mouths*; the meat of the quails while it was between their teeth, ere it was chewed, and before it was ſwallowed down, while they were rolling this ſweet morſel under their tongues, and were gorging themſelves with it, deſtruction came upon them, as follows; juſt as *Belſhazzar*, while he was feaſting with his nobles, in the midſt of his mirth and jollity, was ſlain by the *Perſians*, *Dan.* v. 1. 30.

℣. 31. *The wrath of God came upon them,* &c.] Either by cauſing fire to come down from heaven, or by ſuffering them to be ſurfeited by exceſſive eating, or by ſending a plague among them; ſee *Numb.* xi. 33. *and ſlew the fatteſt of them*; ſuch perhaps who had been moſt guilty of the ſin of gluttony, and had fed the moſt inordinately upon the fleſh that was ſent them; or this deſigns the chief among their princes and nobles, though not only them, but them as well as the common people; ſo the *Targum*, "and ſlew their mighty ones:" or the words may be rendered, *and ſlew* them *among their fatneſs*, or *fat things*[o]; whilſt they were feeding on their feaſt of fat things, the fat quails, which were brought among them in ſuch plenty; for the quail is a very fat bird, as *Kimchi* obſerves[p]: *and ſmote down the choſen* men *of Iſrael*; or the young men, as the *Targum*, who were within the 20th and 50th year of their age; who were choſen and fit for war within that time, as well as were the choiceſt for comelineſs, ſtrength and ſervice; or *made* them *to bow*[q] to death and the grave; whoſe power they could not withſtand, though in the prime and vigour of youth, and while they were freely and heartily feeding upon the food they luſted after.

℣. 32. *For all this they ſinned ſtill,* &c.] Thoſe that ſurvived, not being brought to repentance by mercies, nor by judgments; not by mercies, ſuch as before mentioned, though they were great and many, and ſome of them continued, and of which they were very unworthy; the goodneſs of God ſhould, but it does not always, lead perſons to repentance: mercies, unleſs they are ſanctified, often prove ſnares and temptations to ſin yet more and more; nothing ſhort of the grace of God will bring perſons to repentance for ſin, or keep them from it: nor by judgments, which were laſt mentioned, and ſeem chiefly deſigned; theſe have no more effect than the other, unleſs the power of divine grace goes along with them; ſee *Amos* iv. 6. 11. it could not be thought, nor was it expected, that they ſhould, after all theſe mercies and judgments, have lived without ſin, which no man does, or can do; but then they went on in a courſe of ſin, and were continually repeating their tranſgreſſions, and were guilty of ſins of a very heinous nature, many of which are on record; as *Aaron* and *Miriam*, by ſpeaking againſt *Moſes*, the faithful ſervant of the Lord, which brought upon the latter the plague of leproſy; the ſpies which were ſent to ſearch the land, and brought an evil report of it, which ſet the people a-murmuring, and put them on thoughts of returning to *Egypt*; thoſe that were concerned in the buſineſs of *Korah*, *Dathan* and *Abiram*, who were ſwallowed up in the earth, or burnt with fire from heaven; the whole congregation which murmured at *Kadeſh*, whom *Moſes* called rebels, and who afterwards expreſſed their loathing of the manna, for which fiery ſerpents were ſent among them, *Numb.* xii. 1. 10. and xiii. 32. and xiv. 2, 3, 4. and xvi. 1, 2, 3. 31, 35. and xx. 2, 3, 4, 5. and xxi. 5, 6. but their prevailing ſin was unbelief, as follows: *and believed not for his wonderous works*; not *in* them, though the words will bear to be ſo rendered; for they did believe in them when they were wrought, and that they were wrought by the Lord; though they ſoon forgot them, and fell into diſtruſt and unbelief; but *by* them[r], or by means of them; though ſuch wonderful things were done for them in providence, as before related, which ſhould have engaged their faith and truſt in the Lord; yet, notwithſtanding theſe, they called in queſtion his providence, power and goodneſs.

℣. 33. *Therefore their days did he conſume in vanity,* &c.] They were not immediately cut off by the hand of God, though ſome were; but the greater part ſpent their time, for about eight and thirty years together, in fruitleſs marches to and fro in the wilderneſs, and never entered into the land of *Canaan*, where they were gradually waſted and conſumed, 'till at length all their carcaſes fell

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[m] וישבעו מאד & ſaturati ſunt valde, Pagninus, Montanus, &c.

[n] תאותם concupiſcentiam ipſorum, Cocceius.

[o] בשמניהם in opimis ipſorum, Cocceius; inter pinguedines eorum, Michaelis.

[p] In Sepher Shoraſhim, Rad. שלו.

[q] הכריע incurvavit, Pagninus, Montanus.

[r] בנפלאתיו per miracula ejus, Schmidt; ſo ſome in Gejerus.

in the wilderneſs; ſee *Numb.* xiv. 32. 35. time ſpent in ſin is all waſte time, and is ſpent in vanity; let a man enjoy ever ſo much of worldly things, it is all vanity and vexation of ſpirit; if he does not get to heaven at laſt, his life here is lived in vain; it had been better if he had never been born: *and their years in trouble*; or *in terror*[a] and conſternation; through their enemies, who ſmote and diſcomfited them, *Numb.* xiv. 45. through the earth's opening and ſwallowing many of them up; through fire coming from heaven on ſome of them, and fiery ſerpents being ſent among them all, *Numb.* xvi. 31. 35. and xxi. 6, 7. It is an awful conſideration, and yet it is true, of ſome wicked men, though not all, that they have nothing but trouble here, by what their ſins bring upon them, and hell at laſt. *Kimchi* renders the word here uſed *ſuddenly*, and interprets it of the ſudden death of the ſpies; ſo the *Syriac* and *Arabic* verſions *ſwiftly*, following the *Vulgate Latin*, which renders it *with haſte*.

℣. 34. *When he ſlew them*, &c.] Some of them, the ſpies particularly; or when he threatened to ſlay them, or was about to do it: *then they ſought him*; that is, thoſe who either ſurvived the ſlain, or were threatened with deſtruction; theſe ſought the Lord by prayer and ſupplication, that he would not deſtroy them; the *Targum* is, "they repented and ſought him;" ſee *Numb.* xiv. 37. 39, 40. *and they returned*; from their evil ways, and by repentance, at leaſt in ſhew and appearance: *and enquired early after God*; but not earneſtly, and with their whole hearts and ſpirits; the *Targum* is, "they prayed before God;" which is often done by carnal profeſſors in trouble; ſee *Iſ.* xxvi. 16. *Hoſ.* v. 15.

℣. 35. *And they remembered that God* was *their rock*, &c.] Who had delivered them out of the hands of their enemies, had ſtrengthened them againſt them, and ſupported and protected them, as well as ſupplied them with all good things, of whom they had been greatly unmindful; but affliction was a means of refreſhing their memory; ſee *Deut.* xxxii. 15. 18. *and the high God their redeemer*; who had redeemed them out of *Egypt*, out of the houſe of bondage, with a high hand and a mighty arm, and thereby ſhewed himſelf to be the moſt high God: between this and the following verſe the *Maſorah* puts this note, "half of the book," *i. e.* half of the book of pſalms ends here.

℣. 36. *Nevertheleſs, they did flatter him with their mouth*, &c.] In prayer to him, they only drew nigh to him with their mouths, and honoured him with their lips; they ſhewed much love to him and his ways and ordinances hereby; but their hearts were not with him, but after their luſts; they made fine ſpeeches and fair promiſes, but their hearts and mouths did not agree; they ſpoke with a double heart, thinking and endeavouring to *deceive* the Lord, as the word[b] here uſed ſignifies; but he is not to be deceived, nor will he be mocked; the *Targum* is, "they allured (or perſuaded) him with their mouth;" they attempted to do ſo; the *Syriac* and *Arabic* verſions are, *they loved him with their mouth*; profeſſed great love and ſincere affection to him, when they had none: *and they lied unto him with their tongues*; to lye unto men is bad, but to God is worſe; and it is a moſt vain and fooliſh thing, ſince there is not a word in the tongue of any but is known to him.

℣. 37. *For their heart was not right with him*, &c.] Neither prepared and ready to any good work, but reprobate thereunto; nor ſteady, fixed, and eſtabliſhed, as a good man's heart is, truſting in the Lord; but wavering, fickle, and inconſtant; nor true, faithful, and upright; but turning aſide like a deceitful bow, as is afterwards ſaid ℣. 57. *neither were they ſtedfaſt in his covenant*; which was made with them at *Sinai*, though they promiſed to be obedient, and to do all the Lord ſaid unto them; but this covenant they broke, though he were an huſband to them; ſee *Exod.* xxiv. 7. *Jer.* xxxi. 32.

℣. 38. *But he* being *full of compaſſion*, &c.] Or merciful; having bowels of mercy, as a tender mother to the ſon of her womb; a word from the ſame root as this, ſignifies the womb: the mercies of God are tender and abundant; there is a multitude of them; he is rich and plenteous in mercy, and ſo ready to forgive; hence it follows, *forgave* their *iniquity*; forgiveneſs of ſin flows from the tender mercy of God; it is according to the multitude of his mercies, and the riches of his grace; yet is through the blood and atoning ſacrifice of his ſon; and the word[c] that is here uſed ſignifies to expiate or atone; God never intended to pardon ſinners, but through the propitiation of his ſon, whom he ſet forth in his purpoſe, and ſent forth in the fulneſs of time to be the propitiatory ſacrifice for ſin; he forgave the ſins of old teſtament-ſaints with a view to that; and it is for Chriſt's ſake he forgives any; for without ſhedding of blood there is no remiſſion; though perhaps, ſince theſe perſons were impenitent, unbelievers and hypocrites, no more may be meant here by the forgiveneſs of their ſins, than averting a threatened judgment, or a removing of one, and putting a ſtop to the further execution of it, which is ſometimes meant by forgiving ſin; ſee *Numb.* xiv. 19, 20. 1 *Kings* viii. 30. 34. 36. 39. 50. which ſenſe the following words incline to: *and deſtroyed* them *not*; though they deſerved it, and he was able to do it, he did not deſtroy them immediately and at once, nor all of them, at leaſt not their ſeed and poſterity, who were preſerved and brought into the land of *Canaan*: *yea, many a time turned he his anger away*; he does not retain it for ever, or always carry on a reſentment, or the appearance of it; though he cauſes grief, he has and ſhews compaſſion; he is ſaid to turn away his anger from his own people, when he forgives their ſins, and comforts their ſouls, *Pſ.* lxxxv. 2, 3. *Iſ.* xii. 1. ſo when he cauſes the effects of his diſpleaſure to ceaſe, or ſtays a plague, or ſtops a judgment, by means of any of his ſervants; ſee *Numb.* xxv. 8. 10. *and did not ſtir up all his wrath*; which their ſins deſerved, and was laid up among his treaſures: the wrath of a temporal king is as the roaring of a lion, *Prov.* xix. 12. much more that of the King of kings; and the alluſion here ſeems to be to the arouſing of ſome fierce creature; the wrath of God is intolerable, and, even when it is kindled but a little, it can't be endured; and much leſs, ſhould it be all ſtirred up; but here in wrath he remembered mercy.

℣. 39. *For he remembered that they* were but *fleſh*, &c.] Or *children of fleſh*, as the *Targum*; poor, frail, weak, mortal creatures, unable to bear the weight of his diſpleaſure, the ſtroke of his hand, and the lighting down of his arm, with the indignation of his wrath; that they muſt be cruſhed before him, and would ſink, and fail, and die; ſee *Pſ.* ciii. 14. *Iſ.* lvii. 16. or that they were naturally ſinful and corrupt, prone to evil, eaſily drawn into ſin; it was what their depraved natures inclined unto; they were impotent to that which is good, and unable to withſtand temptations to evil; all which was taken notice of and conſidered by the Lord in his condeſcending goodneſs, and therefore he dealt gently with them; ſee *Gen.* vi. 3. and viii. 21. *a wind that paſſeth away, and cometh not again*; ſuch is the life of man; it may be fitly compared to the wind, which moves ſwiftly, and, paſſing on, loſes its ſtrength and ſubſides; ſo the life of man is quickly gone, his days move ſwiftly on, he dies, and returns not again to his former ſtate, to a mortal life; and though the ſpirit returns to the body again, yet not 'till the reſurrection; and then not of itſelf, but by the power of God; ſee *Job* vii. 7.

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[a] בבהלה in terrore, Montanus; per conſternationem aut terrorem, Gejerus; in terrore & conſternatione, Michaelis.

[b] ויפתוהו quamvis conarentur eum decipere, Junius & Tremellius; attamen decipiebant eum, Cocceius.

[c] יכפר propitiabitur, Montanus; propitiatus eſt, Pagninus, Muſculus; propitius fuit, Tigurine verſion; expiabat, Junius & Tremellius, Piſcator, Cocceius, Gejerus, Michaelis.

℣. 40. *How oft did they provoke him in the wilderneſs*, &c.] Where they were not only at his mercy, having nothing to help themſelves with, but had many ſingular mercies beſtowed upon them; and yet were continually committing ſuch ſins againſt God, as provoked the eyes of his glory; ten times they tempted him, the Lord ſays, *Numb.* xiv. 22. therefore that diſpenſation is called the provocation and day of temptation; for it was a ſeries of rebellion and ſin, *Pſ.* xcv. 8. and *grieve him in the deſart*; which ſignifies the ſame as before, and is ſpoken after the manner of men, *Gen.* vi. 6. and like a tender parent grieved at the diſobedience of his child, and that he is obliged to take the rod and chaſtiſe it. The prophet *Iſaiah* ſays, they *vexed* or *grieved his holy ſpirit*, *Iſ.* lxiii. 10. the ſame word is there uſed as here; compare with it *Eph.* iv. 30.

℣. 41. *Yea, they turned back, and tempted God*, &c.] They talked of going back to *Egypt*, and of chuſing a captain to lead them back thither, *Numb.* xiv. 3, 4. and they turned back from the Lord, and from his good ways, and choſe their own ways, and followed after idols; or the ſenſe is, they again tempted God, not only at *Meribah*, but elſewhere; they tempted him again and again, even ten times, as before obſerved: *and limited the Holy One of Iſrael*; or *ſigned*[d] him; ſigned him with a ſign, ſo the *Targum*; they tempted him by aſking a ſign of him, as *Jarchi* interprets it; inſiſting that a miracle be wrought, by which it might be known whether the Lord was among them or not, *Exod.* xvii. 7. with which compare *Matt.* xvi. 1. or they ſet bounds, ſo *Kimchi*; to his power and goodneſs, ſaying, this he could do, and the other he could not; ſee ℣. 19, 20. and ſo men limit the Lord, when they fix on a bleſſing they would have, even that, and not another; and the meaſure of it, to what degree it ſhould be beſtowed on them, as well as ſet the time when they would have it; whereas the bleſſing itſelf, and the degree of it, and the time of giving it, ſhould be all left with the Lord; who knows which and what of it is moſt convenient for us, and when is the beſt time to beſtow it on us.

℣. 42. *They remembered not his hand*, &c.] Which brought them out of *Egypt*, and daſhed their enemies in pieces, and which had been ſo often opened to ſupply their wants in the wilderneſs; the *Targum* renders it the miracles of his hand: nor *the day when he delivered them from the enemy*; *Pharaoh* king of *Egypt*; that very memorable day in which they were delivered out of his hands, that ſelf-ſame day which had been fixed by promiſe and prophecy many hundreds of years before, in which the hoſts of the Lord went out of *Egypt*, *Exod.* xii. 41. *Gen.* xv. 13, 14. times when as well as places where deliverances and ſalvation have been wrought, ſhould not be forgotten; and forgetfulneſs of the goodneſs of God in times paſt, is often the cauſe and occaſion of ſinning againſt him, which, by a remembrance of his kind appearances, might be prevented.

℣. 43. *How he had wrought his ſigns in Egypt*, &c.] The plagues which he brought upon the *Egyptians*, for refuſing to let *Iſrael* go: *and his wonders in the field of Zoan*; or in the country of *Zoan*, that is *Tanis*, as the *Targum* renders it; ſo the *Septuagint* and *Vulgate Latin* verſions; ſee ℣. 12. an enumeration of theſe ſigns and wonders follows; but not of all, nor in the order in which they were: only ſeven are mentioned, with which compare the ſeven vials or laſt plagues, *Rev.* vi. 1.

℣. 44. *And had turned their rivers into blood*, &c.] The river *Nile* and its ſeven ſtreams; this was the firſt of the plagues of *Egypt*, *Exod.* vii. 20, 21. and was a juſt retaliation for drowning the infants of the *Iſraelites* in their river, *Exod.* i. 22. a like plague will be inflicted on ſpiritual *Egypt*, and with equal juſtice; ſee *Rev.* xi. 8. and xvi. 3, 4, 5, 6, 7. *and their floods that they could not drink*; the rivulets that flowed from the *Nile*, and every ſpring or confluence of water; or rather by theſe rivers and floods are meant the canals and ditches, which, as *Jarchi*[e] obſerves, were made by the hands of men, from the banks of the river *Nile*, to water their fields with.

℣. 45. *He ſent divers ſorts of flies among them*, &c.] This was the fourth plague; ſee *Exod.* viii. 24, 25. the word ſignifies a *mixture*[f], and the *Targum* renders it "a mixture of wild beaſts;" ſo *Joſephus*[g] underſtood this plague of various ſorts of beaſts of different forms, and ſuch as had never been ſeen before. *Aben Ezra*, on *Exod.* viii 24. interprets it of evil beaſts mixed together, as lions, wolves, bears and leopards; and *Jarchi*, on the ſame place, of ſerpents and ſcorpions: the *Syriac* and *Arabic* verſions here, following the *Septuagint*, render the word *dog-flies*; ſo called becauſe they were, as *Pliny*[h] ſays, very troubleſome to dogs, and ſo might give the *Egyptians* greater uneaſineſs, becauſe they worſhipped dogs. God can make uſe of very mean and contemptible inſtruments, the leaſt of inſects, to plague and diſtreſs the moſt powerful enemies of his people: *which devoured them*; corrupted their land, *Exod.* viii. 24. perhaps produced a peſtilence, which deſtroyed many of the inhabitants, or conſumed the vegetables of the land; as but a few years ago in *New England*, a ſort of inſects came out of little holes in the ground, in the form of maggots, and turned to flies, which, for the ſpace of 200 miles, poiſoned and deſtroyed all the trees in the country[i]: *and frogs, which deſtroyed them*; with their ſtench; ſee *Exod.* viii. 5, 6. with this plague compare *Rev.* xvi. 13. this was the ſecond plague.

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[d] התוו ſignaverunt, Pagninus.

[e] Comment. on Exod. vii. 19. ſo Kimchi in Sepher Shoraſh. Rad. יאר

[f] ערב mixtionem, Montanus; miſcellam, Vatablus; a mixed ſwarm, Ainſworth.

[g] Antiqu. l. 2. c. 14. §. 3.

[h] Nat. Hiſt. l. 11. c. 34.

℣. 46. *He gave alſo their increaſe unto the caterpiller*, &c.] A kind of locuſt, and the ſame with the locuſt in the next clauſe; for we read but of the locuſt only in *Exod.* x. 13. *and their labour unto the locuſt*; which devoured the increaſe of the field, all green graſs and trees, all ſorts of corn, wheat, barley and rye, and the increaſe of vineyards and all fruit-trees, on which much labour had been uſed to manure and cultivate; ſee *Rev.* ix. 3, 4. this was the eighth plague.

℣. 47. *He deſtroyed their vines with hail*, &c.] Or *killed*[k] them; for there is a vegetative life in plants: this was the ſeventh plague of *Egypt*, attended with thunder and lightning, and was very terrible to *Pharaoh*, *Exod.* ix. 23. 28. with this compare *Rev.* xvi. 21. *and their ſycamore-trees with froſt*; ſycamore-trees, according to *Kimchi*, were a ſort of wild figs, and theſe with the vines are only mentioned; though the plague of hail deſtroyed all ſorts of trees; becauſe there were many of theſe in *Egypt*, and are put for all others; and who alſo obſerves, that the word חנמל rendered *froſt*, which is only uſed in this place, ſignifies a kind of hail; and ſo *Aben Ezra* interprets it, of great hail-ſtones which beat off the fruit of the ſycamore-trees: but *R. Saadiah Gaon* explains it by the *Arabic* word *Al-Jakia*, which ſignifies a ſtrong froſt which breaks the buds of trees, and dries up their moiſture. *Jarchi* will have it to be, according to the *Midraſh*, a kind of locuſt, which comes and ſits and cuts off the green of the trees and graſs, and eats it. *Aben Ezra* makes mention of this ſenſe; but rejects it.

℣. 48. *He gave up their cattle alſo to the hail*, &c.] For the hail fell upon man and beaſt, as well as upon herbs and trees, *Exod.* ix. 22. 25. *and their flocks to hot thunderbolts*; which were killed by them: this is to be underſtood of the fire that was mingled with the hail, and ran upon the ground, and deſtroyed their flocks, *Exod.* ix. 23, 24. *Jarchi*, out of the *Midraſh*, interprets the words, of fowls which devoured the ſheep killed by the hail.

℣. 49. *He caſt upon them the fierceneſs of his anger*, &c.] This with the following words, *wrath, and indignation, and trouble*, are thought by ſome to intend the other plagues which are not particularly mentioned; or rather, they expreſs the manner in which they were all inflicted, in great wrath and hot diſpleaſure for their ſins and iniquities, and which particularly were ſhewn *by ſending evil angels* among them; not evil in themſelves, but becauſe they were the inſtruments God made uſe of to bring evil things upon the *Egyptians*, as good angels often are; though ſome think that dæmons, devils, or wicked ſpirits, were ſent among them at that time; the darkneſs was over all the land, and frighted them; ſee *Wiſdom* xvii. 3, 4. According to *Arama*, the three laſt plagues are meant: the words may be rendered *meſſengers of evil things*[l], as they are by ſome, and be underſtood of *Moſes* and *Aaron*, who were ſent time after time with meſſages of evil things to *Pharaoh*, in which were expreſſed his wrath and fury againſt them.

℣. 50. *He made a way to his anger*, &c.] Or *for* it, ſo that nothing could obſtruct it, or hinder the execution of it; or *he weighed a path for his anger*[m]; he weighed it in the balance of juſtice, and proportioned his anger to their crimes, and puniſhed them according to their juſt deſerts: *he ſpared not their ſoul from death, but gave their life over to the peſtilence*; which ſome underſtand of their cattle, and of the murrain that came upon them, by which they were deſtroyed, and which was the fifth plague of *Egypt*, *Exod.* ix. 3. ſo the *Targum*, "their beaſts he delivered unto death;" but *Aben Ezra* interprets it of the ſlaughter of the firſt-born, expreſſed in the following verſe; and ſo others.

℣. 51. *And ſmote all the firſt-born in Egypt*, &c.] From the prince to the peaſant; and not only the firſt-born of men, but of beaſts alſo, *Exod.* xii. 29. *the chief of their ſtrength*; or firſt of it, as the firſt-born is called, *Gen.* xlix. 3. *in the tabernacles of Ham*; in the ſeveral cities, towns, villages and houſes of the *Egyptians*, the deſcendants of curſed *Ham*; for *Mizraim*, from whom the *Egyptians* have their name, and from whence they ſprung, was a ſon of *Ham*'s, *Gen.* x. 6. Perhaps *No Ammon* may be particularly meant, *Nahum* iii. 8. the ſame with *Memphis*, and which ſignifies the manſion or palace of *Ammon*, that is, *Ham*; and ſo *Chemmis*, another city in *Egypt*, ſignifies the ſame[n]; of which ſee *Pſ.* cv. 23. this was the tenth and laſt plague: according to *Suidas*[o], the plagues of *Egypt* continued 40 days.

℣. 52. *But made his own people to go forth like ſheep*, &c.] The people of *Iſrael*, whom the Lord choſe to be his peculiar people above all others; theſe he cauſed to go forth out of *Egypt*, with a mighty hand and ſtretched-out arm; like ſheep, weak, timorous, unarmed, harmleſs and inoffenſive, not a dog daring to move his tongue at them: the power of God was wonderfully diſplayed in the delivery of his poor, helpleſs and oppreſſed people: well may it be aſcribed to him; for it was not their arm but his that brought them out: *and guided them in the wilderneſs like a flock*; by the hands of *Moſes* and *Aaron*, *Pſ.* lxxvii. 20; he alſo going before them as the ſhepherd of the flock in a pillar of cloud by day, and in a pillar of fire by night; he kept them together as a flock from ſcattering, ſtraying, and being loſt; and directed their way in the untrodden wilderneſs, through all the windings and turnings of it, and protected them from all dangers and enemies.

℣. 53. *And he led them on ſafely*, &c.] Through the ſea, where the waters were on each ſide; and through the wilderneſs, in which were ſerpents and ſcorpions, and where they were attacked by many powerful enemies: *ſo that they feared not*; for tho' they feared for a while at the *Red Sea*, yet their fears were ſoon ſilenced, and they by faith paſſed thro' the *Red Sea* as on dry land; and eſpecially their fears were gone, when they ſaw the *Egyptians* dead on the ſea-ſhore; wherefore it follows: *but the ſea overwhelmed their enemies*; or *covered* them[p]; the waters returned, and overflowed and drowned the *Egyptians*, who were their implacable enemies, and

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[i] See Philoſoph. Tranſact. vol. 2. p. 766. See alſo p. 781.

[k] יהרג occidit, Pagninus, Montanus, Muſculus, Junius & Tremellius, Piſcator; interfecit, Gejerus.

[l] מלאכי רעים nuncios malorum, Junius & Tremellius, Piſcator.

[m] יפלס נתיב לאפו ponderavit ſemitam furori ſuo, Pagninus, Vatablus; libravit ſemitam iræ ſuæ, Tigurine verſion; iter ad iram ſuam, Junius & Tremellius, Piſcator.

[n] Dickinſon Delph. Phœniciz. cap. 4.

[o] In voce Αιγυπτος.

[p] כסה operuit, Pagninus, Montanus, Muſculus, Piſcator, Gejerus.

vowed their deſtruction, and were ſure of it; but now the *Iſraelites* had nothing to fear from them.

℣. 54. *And he brought them to the border of his ſanctuary*, &c.] Of the land of *Canaan*, which the Lord had ſanctified, and ſet apart for them; and of *Jeruſalem*, the holy city, the city of the great God, and of the temple where his reſidence was to be; ſo the *Targum*, "to the border of the place of the houſe of his ſanctuary:" even *to this mountain*, which *his right hand purchaſed*; the mount *Moriah*, on which the temple was built; this pſalm being compoſed, as *Aben Ezra* and *Kimchi* think, after it was made known to *David* by the prophet *Gad*, the place where the temple ſhould be built; namely, on the very mountain, on part of which *David* had his palace; and this was obtained and poſſeſſed, not by the power, nor through the merits of the *Iſraelites*, but through the power and goodneſs of God; ſee *Pſ.* xliv. 3.

℣. 55. *He caſt out the heathen alſo before them*, &c.] The ſeven nations, the *Hittites*, *Girgaſhites*, *Amorites*, *Canaanites*, *Perizzites*, *Hivites*, and *Jebuſites*, *Deut.* vii. 1. *and divided them an inheritance by line*; the land of *Canaan* was divided among the nine tribes and a half by *Joſhua*, the other two and a half having had their portion aſſigned them on the other ſide; this diſtribution was made very exactly by lot, by line, and meaſure, ſo that every tribe had their proper portion and inheritance; ſee *Joſh.* xiii. 6, 7, 8, 32. and xiv. 1—5. *and made the tribes of Iſrael to dwell in their tents*; in the cities, towns, villages, and houſes of the heathen caſt out before them.

℣. 56. *Yet they tempted and provoked the moſt high God*, &c.] After the death of *Joſhua*, and in the times of the judges, by worſhipping and ſerving the gods of the nations, and forſaking the Lord their God, who had done ſuch great things for them, *Judg.* ii. 11—14. *and kept not his teſtimonies*; the laws of God, which teſtified and declared his mind and will; nor obſerved his word and ordinances, which teſtified of his grace, and of the way of ſalvation by *Jeſus Chriſt*.

℣. 57. *But turned back*, &c.] From God and his worſhip, apoſtatized from the true religion, and turned to idols: *and dealt unfaithfully like their fathers*; in the wilderneſs; ſee ℣. 8, 36, 37. *they were turned aſide like a deceitful bow*; that promiſes well to carry the arrow right, but drops it at the feet of the archer; or carries it another way, ſo that it miſſes the mark. The *Targum* is, "as a bow caſting arrows;" to the ground, and not to the mark; ſee *Hoſ.* vii. 16. or being too much ſtretched is ſuddenly broken, and kills the archer; or returns to its own nature; ſo *Arama*.

℣. 58. *For they provoked him to anger with their high places*, &c.] Which they built to *Baal*, and other heathen deities: *and moved him to jealouſy with their graven images*; which they worſhipped, ſee *Judg.* x. 6. which idolatry was ſpiritual adultery, and ſo made the Lord jealous of them, who ſtood in the relation of a huſband to them, as a man becomes jealous by the unchaſte and laſcivious conduct of his wife; and ſuch a courſe of life the *Iſraelites* lived, throughout the reigns of the judges, at certain ſeaſons, until the times of *Eli* and *Samuel*, when the ark was carried captive, of which mention is made in the following verſes.

℣. 59. *When God heard this*, &c.] Their building high places, and ſacrificing on them, their making and worſhipping graven images, and the language which ſuch actions ſpoke; who alſo heard what they ſaid to their idols, when they paid their devotion to them, acknowledging them to be their gods; he took notice of and obſerved all this, for nothing could paſs his all-ſeeing eye and hearing ear; and who acted as a righteous judge, firſt heard, and then proceeded to give and execute the ſentence; by which he let them know, that he did hear and obſerve what they ſaid and did: *he was wroth, and greatly abhorred Iſrael*; not his remnant among them, according to the election of grace, which he in all ages had; for this would be contrary to his everlaſting love, which always continues; to the immutability of his nature, who changes not; to his word, who ſays, fury is not in me; and to his oath, who has ſworn that he will not be wroth with his people: he may indeed, and does abhor their ſins, but not their perſons; he may ſeem to them and others in the diſpenſations of his providence to be wroth with them and abhor them; but does not in reality. This is to be underſtood of the bulk of the people in general, and is to be explained and illuſtrated by thoſe ſeveral inſtances of his diſpleaſure with them in the times of the judges; when his anger waxed hot againſt them for their idolatries and other ſins, and he delivered them up into the hands of their enemies, *Judg.* iii. 7, 8, 12, 13, 14. and iv. 1, 2. and x. 6, 7, 8. and xiii. 1.

℣. 60. *So that he forſook the tabernacle of Shiloh*, &c.] The tabernacle which *Moſes* built in the wilderneſs by the command of the Lord, and according to the pattern ſhewed him; and which when the *Iſraelites* were ſettled in the land of *Canaan*, was ſet up in *Shiloh*; ſee *Joſh.* xviii. 1. and here it was in the times of *Eli* and *Samuel*, which are here referred to: *the tent which he placed among men*; it was as a tent, moveable from place to place, and was to continue at longeſt but for a while, as the whole tabernacle-worſhip and ſervice was to do; here the divine majeſty dwelt, and among men, vile, ſinful, wicked, and ungrateful men; which was a wonderful inſtance of his condeſcenſion and goodneſs, 1 *Kings* viii. 27. but when their iniquities grew to ſuch a degree as were intolerable, he forſook it and removed it elſewhere; ſee *Jer.* vii. 12, 14. rather the words may be rendered, on *the tent*, or *tabernacle which he had fixed in Adam*; as they are by Dr. *Lightfoot*[q]; that is, in the city *Adam*, which was in the center of the parting of the waters of *Jordan*, and where was the ſtation of the tabernacle and ark of the covenant, when *Iſrael* entered into them, and paſſed through them; which is mentioned as a wonderful circumſtance, both with reſpect to the tabernacle, and to the people of *Iſrael*.

℣. 61. *And delivered his ſtrength into captivity*, &c.] That is, the ark called his ſtrength, and the ark of his ſtrength, *Pſ.* cv. 4. and cxxxii. 8. becauſe it was a token of his ſtrength, and by means of which he diſplayed it, as when the *Iſraelites* paſſed through *Jordan* into *Canaan*'s land, and encompaſſed the city of *Jericho*; and beſides, it was typical of Chriſt, the man of God's right hand, made ſtrong for himſelf, and in whom is ſtrength as well as righteouſneſs for his people; now this was delivered up into the hands of the *Philiſtines*, and carried captive, 1 *Sam.* iv. 11.

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[q] See his Works, Vol. 2. p. 82.

The *Targum* renders it, *his law*, becauſe the two tables of the law were in the ark; ſo *Jarchi* interprets it, the ark and the tables: *and his glory into the enemies hand*; which deſigns the ſame thing, the ark being the glory of God, over which upon the mercy-ſeat the glorious majeſty of the Lord was; hence *Phinehas*'s wife, when ſhe heard the ark was taken, fell into labour, her time being near, and brought forth a ſon, and called him *Ichabod*, ſaying, the glory is departed from *Iſrael*, for the ark of God is taken, 1 *Sam.* iv. 21, 22.

℣. 62. *He gave his people over alſo to the ſword*, &c.] To thoſe that kill with the ſword, as the *Targum*; that is, to the *Philiſtines*, when there fell of them thirty thouſand men at once, 1 *Sam.* iv. 10. *and was wroth with his inheritance*; and the above ſhowed that he was, though they were his inheritance, his portion, and poſſeſſion, and he had choſen them for it, *Pſ.* xxxiii. 12.

℣. 63. *The fire conſumed their young men*, &c.] Not *Nadab* and *Abihu*, as ſome of the *Jewiſh Rabbins* interpret it, of which *Jarchi* makes mention; but the young men, the choice, the flower of the *Iſraelitiſh* army, which engaged with the *Philiſtines* in the times of *Eli*; and the fire that conſumed them is not to be underſtood of material fire, or of extraordinary fire from heaven, but either of the wrath of God, as *Jarchi*, or of the flaming glittering ſword of the enemy, which conſumed them like fire; ſee *Numb.* xxi. 28. *Iſ.* xxvi. 11. *and their maidens were not given to marriage*; the young men to whom they ſhould have been married, and to whom they might have been eſpouſed, being ſlain in battle: or, *were not honoured*[a]; that is, with marriage, which is honourable to all, *Heb.* xiii. 4. or *were not praiſed*[b]; were not attended with epithalamies and nuptial ſongs, ſuch as uſed to be ſung at the time of marriage; hence, as *Kimchi* obſerves, the nuptial chamber is called בית הלולא *the houſe of praiſe*; and ſo frequently when a great calamity is threatened or deſcribed, it is ſaid, the voice of the bride and bridegroom is not heard; ſee *Jer.* xvi. 9. and xxv. 10. *Rev.* xviii. 23.

℣. 64. *Their prieſts fell by the ſword*, &c.] *Hophni* and *Phinehas*, the ſons of *Eli*, and other prieſts; which ſhews the cruelty of the enemy, not to ſpare men unarmed, as the prieſts were; and the juſtice of God, which purſued theſe men, who were very wicked, and whoſe character and office could not ſecure them from divine wrath: *and their widows made no lamentation*; for their huſbands the prieſts, who fell by the ſword; particularly the widow of *Phinehas*, who upon the news fell into labour, and as ſoon as ſhe brought forth her child died, and while ſhe lived took no notice of the death of her huſband, nor lamented that, only that the ark of the Lord was taken, 1 *Sam.* iv. 19—22. and which might be the caſe of others; nor could they attend their funerals, or follow them to the grave with lamentations, they falling in battel; and ſuch was their concern for the public loſs, that their private ſorrow was ſwallowed up in it. Some underſtand it of the diſreſpect and neglect of others, who came not to lament with them, and comfort them, as was uſual: one of the *Targums* paraphraſes the whole thus, "at the time that the *Philiſtines* carried captive the ark of the Lord, the prieſts of *Shiloh*, *Hophni* and *Phinehas*, fell by the ſword, and at the time they brought their wives the news of it, they wept not, for they died even the ſame day."

℣. 65. *Then the Lord awaked as one out of ſleep*, &c.] He ſeemed to be aſleep, while he ſuffered the ark to be taken, and the *Iſraelites* to be ſlain; and he may be ſaid to awake when he exerted his power in ſmiting the *Philiſtines*, and cauſing their idol to fall before his ark; ſee *Pſ.* vii. 6. and xliv. 23. and *like a mighty man that ſhouteth by reaſon of wine*; who having taken a free draught of generous wine, not to exceſs, goes forth with great courage and chearfulneſs to meet his adverſary, ſhouting as he goes, being ſure of victory; which muſt be applied to God with decency, conſiſtent with the glory of his majeſty, and the perfections of his nature; and ſeems deſigned to expreſs his power and readineſs to help his people, and avenge himſelf on his enemies; ſee *Iſ.* xlii. 13. *Zech.* ix. 15.

℣. 66. *And he ſmote his enemies in the hinder parts*, &c.] Not the *Iſraelites*, as *Kimchi* interprets it, but the *Philiſtines*, who in another battle were put to flight, and turned their backs, and ſo were ſmitten in their hinder parts; or rather this has reference to the *Philiſtines* being ſmitten with hæmorrhoids, or piles in their poſteriors, whilſt the ark was retained a captive by them, 1 *Sam.* v. 6, 12. and ſo the *Targum* paraphraſes it, "and he ſmote them that troubled them with hæmorrhoids in their poſteriors:" the *Greek* verſion as quoted by *Suidas*[c] is, *he ſmote his enemies on the back parts of the ſeat*; ſignifying, he ſays, a diſeaſe, modeſtly expreſſed: *he put them to a perpetual reproach*; either by cauſing their idol *Dagon* to fall before his ark, and be broken upon the threſhold of the houſe of the idol; in memory of which the prieſts ever after, nor any that came in thither, trod upon the threſhold, 1 *Sam.* v. 3, 4, 5. or rather through their ſending golden images of their hæmorrhoids, and golden mice along with the ark, which were reſerved to their perpetual reproach: other inſtances of the Lord's regard to *Iſrael* follow, in providing a proper place for the ark, and appointing a ſuitable governor over the people.

℣. 67. *Moreover, he refuſed the tabernacle of Joſeph*, &c.] That is, the tabernacle of *Moſes*, which had been for a long time at *Shiloh*, a city in the tribe of *Ephraim*, the ſon of *Joſeph*; when the ark was brought back by the *Philiſtines*, it was not returned to *Shiloh*, but carried to *Kirjath-jearim*, where it remained twenty years, and after that was had to *Zion*, the city of *David*, 1 *Sam.* vii. 1, 2. 2 *Sam.* vi. 3, 4, 12. ſo the *Targum*, "and he rejected the tabernacle which he had ſtretched out in the border of *Joſeph*;" he did not refuſe the tabernacle, or remove his preſence from it; but he refuſed the place it had been in, or refuſed that it ſhould be any more there: *and choſe not the tribe of Ephraim*; the ſame thing is deſigned as before; the meaning is, not that he rejected the tribe of *Ephraim* from being one of the tribes of *Iſrael*; nor does it refer to the revolt of *Ephraim*, or the ten tribes, from the pure worſhip of God to idolatry, and their ſeparation from the two tribes of *Judah* and *Benjamin*; or to their being carried captive into *Aſſyria*; ſince this hiſtorical narration reaches no farther than the reign of *David*, or the time of *Solomon* at fartheſt; whereas the facts mentioned were a long time afterwards; nor does it at regard the removal of government from the tribe of *Ephraim*, which was the ſeat of it in the times of *Joſhua*, of which tribe he was, *Numb.* xiii. 8. though this tribe was overlooked in the choice of a king, one of the tribe of *Benjamin* being firſt choſen; and when he was rejected, then one of the tribe of *Judah*; but this purely, at leaſt principally, intends that it was the will of God, that the ſeat of worſhip ſhould not be in this tribe any longer; that the ark and tabernacle ſhould be no more there: perhaps the *Ephraimites* were more culpable, and more provoked the Lord with their idolatry, than the other tribes, ſince they are firſt and laſt taken notice of as the objects of the divine reſentment in this account; ſee ℣. 9, 10, 11.

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[a] הוללו honoratæ, Munſter; ſo ſome in Vatablus.

[b] Celebratæ epithalamio, Montanus; laudatæ, Tigurine verſion, Amama, ſo Ainſworth; laudarentur, Junius & Tremellius, Michaelis; laudabantur, Piſcator; commendabantur, Gejerus.

[c] In voce Εδρα.

℣. 68. *But choſe the tribe of Judah*, &c.] Both to be the ſeat of kingly power and government, and of religious worſhip; the latter is chiefly deſigned. *Jeruſalem* was, at leaſt part of it, in the tribe of *Judah*: here *David*, who was of that tribe, dwelt, and *Solomon* his ſon, and all the kings of *Judah* afterwards; here the temple was built, into which the ark of the covenant was put, and whither the tribes went up to worſhip: *the mount Zion which he loved*; where was the city of *David*, into which the ark was brought when removed from *Gibeah*, and on part of which the temple was built: the choice of this place, for ſuch a purpoſe, was from love, *Pſ.* lxxxvii. 2. it was typical of the church, the choice of which alſo ariſes from the everlaſting and unchangeable love of God to it.

℣. 69. *And he built his ſanctuary like high* palaces, &c.] The temple at *Jeruſalem*, called a ſanctuary, or holy place, becauſe ſeparated and dedicated to holy uſe and ſervice; where the holy God had his reſidence, and was worſhipped, and was a figure of the holy place not made with hands: this is ſaid to be built by the Lord, becauſe the materials provided for it, and which *David* and his people ſo willingly offered, were his own; *of* his *own* they gave him, as well as the pattern after which it was made, was had from the Spirit of God; and it was the Lord that put it into the heart of *David* to ſet ſuch a work a-foot, and encouraged *Solomon* to begin and finiſh it, and gave wiſdom, health, and ſtrength to the workmen to accompliſh it; and in reference to this are the words in *Pſ.* cxxvii. 1. *except the Lord build the houſe*, &c. and this he built, not like the *high places*, where idolatry was committed; the temple was not built in imitation of them; but like what high and eminent men, like ſuch buildings as they erect; like ſtately palaces, ſo *Aben Ezra* and *Kimchi*, built for kings and great perſonages; and ſuch a building was the temple, the moſt magnificent in all the world, as built by *Solomon*, and even as rebuilt by *Zerubbabel*, and repaired by *Herod*; ſee *Mark* xiii. 1. or it was built *on high*, as the *Syriac* verſion, on a high hill, mount *Moriah*: the *Targum* is, "as the horn of the unicorn;" and ſo the *Septuagint*, *Vulgate Latin*, and *Arabic* verſions. *Jarchi* interprets it as the high heavens, of which it was a figure; it was like them for magnificence and glory, and like the earth for ſtability, as follows: *like the earth which he hath eſtabliſhed for ever*; as to the ſubſtance of it; though as to the qualities of it, it will be done away, and a new one ariſe; otherwiſe it will abide for ever, *Eccl.* i. 4. this reſpects the continuance of the temple during the *Jewiſh* diſpenſation, when the goſpel-temple or goſpel-church ſhould take place, which will continue to the end of the world: this is oppoſed to the frequent removes of the tabernacle and ark before the temple was built, when there was no abiding habitation provided for it.

℣. 70. *He choſe David alſo his ſervant*, &c.] To be king of *Iſrael*, the youngeſt of his father's family, when he rejected all the reſt; ſee 1 *Sam.* xvi. 6. 11. an eminent type of our Lord *Jeſus Chriſt*, who is called by his name, *Pſ.* lxxxix. 3. 19. *Ezek.* xxxiv. 23. and xxxvii. 24. *Hoſ.* iii. 5. and the ſignification of his name *Beloved* agrees with him, who is beloved of God, as his ſon, and as man and mediator; and beloved of men, of all the ſaints: and ſo likewiſe his character as a ſervant ſuits with him; who not only frequently has the name of a ſervant, *Pſ.* lxxxix. 19, 20. *Iſ.* xlii. 1. *Zech.* iii. 8. but appeared in the form of one, *Phil* ii. 7. had the work of a ſervant to do, which he has accompliſhed, even the great work of our ſalvation, *John* xvii. 4. in doing which, and all things leading on and appertaining to it, he took the utmoſt delight and pleaſure, and uſed the greateſt diligence and aſſiduity, *John* iv. 34. and ix. 4. and juſtly acquired the character of a faithful and righteous ſervant, *Iſ.* liii. 11. and to this work and office he was choſen and called by his Father, *Iſ.* xlii. 1. and xlix. 3. *and took him from the ſheep-folds*; from whence he was fetched when *Samuel* was ſent by the Lord to anoint him, 1 *Sam.* xvi. 11. ſo *Moſes* whilſt he was feeding his father's ſheep was called to be the ſaviour and deliverer of *Iſrael*, *Exod.* iii. 1—10. and *Amos* was taken from following the flock to be a prophet of the Lord, *Amos* vii. 13, 14. and as *David* was a type of Chriſt, this may expreſs the mean condition of our Lord, in his ſtate of humiliation, previous to his exaltation, and the more open exerciſe of his kingly office.

℣. 71. *From following the ewes great with young*, &c.] Or, *from after* them [a]; it was uſual with the ſhepherd to put them before him, and to follow them, and gently drive them, which is expreſſive of his care and tenderneſs of them; ſee *Gen.* xxxiii. 13, 14. the ſame is obſerved of *David*'s antitype, the great and good ſhepherd of the ſheep, *Iſ.* xl. 11. *David* was a type of Chriſt as a ſhepherd; as he kept his father's ſheep, ſo Chriſt keeps thoſe that the Father has given him, *John* x. 29. as *David* kept his flock with great care and courage, and in ſafety, 1 *Sam.* xvii. 34, 35, 36. ſo does the Lord *Jeſus Chriſt* keep his flock in ſafety, and preſerves it from *Satan*, the roaring lion, and from grievous wolves that enter into it, and every beaſt of prey that would devour it; and particularly as *David* took ſpecial care of thoſe that were with young, ſo does the Lord take ſpecial care of ſuch that are new-born babes, that have Chriſt formed in them, and are big with deſires after him, carry a burthen, and are weary, and heavy laden: the *Targum*, *Jarchi*, and *Kimchi* interpret the word [b] of ſuch that give ſuck, and ſo it moſt properly ſignifies: *he brought him to feed Jacob his people, and Iſrael his inheritance*; that is, to rule over them: this is ſaid in alluſion to his having been a ſhepherd; and nothing is more common than for kings to be repreſented as ſhepherds, and their acts of government by leading and feeding; and one and the ſame word in the *Greek* language ſignifies to feed and rule; and ſo the *Targum*, "he brought him to rule over *Jacob* his people:" this was a great honour indeed, to be the governor of the Lord's people, a ſpecial people above all people on the face of the earth, and whom he had choſen to be his inheritance; and in this alſo he was a type of Chriſt, who has the throne of his father *David* given him, and who reigns over the houſe of *Jacob*, one of whoſe titles is king of ſaints; for as the government of the world in general, ſo of the church in particular, is on his ſhoulders, *Luke* i. 32. 33. *Rev* xv. 4. *Iſ*. ix. 6, 7.

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[a] מאחר de poſt, Montanus, Vatablus, Gejerus; a poſt, Michaelis.

[b] עלות lactantes, Vatablus, Gejerus, Michaelis.

℣. 72. *So he fed them according to the integrity of his heart*, &c.] Or, *reigned over them*, as the *Targum*; that is, over the people of *Iſrael*, and which he did in ſuch manner as ſhewed uprightneſs of heart, and that he was, as his character is, a man after God's own heart: it appeared, by his adminiſtration of government, that he ſought not his own honour and intereſt, and the aggrandizing of his family, but the good of his people and the glory of God; and this character, in the fulleſt extent and higheſt ſenſe of it, beſt agrees with Chriſt, the righteous branch raiſed unto *David*, *Jer*. xxiii. 5. *Rev*. xv. 3, 4. *John* vii. 18. *and guided them by the ſkilfulneſs of his hands*; or by the prudence of his hands, as the *Targum*; or *by the prudencies*[c], as in the original text; with the moſt conſummate wiſdom and ſkill: *hands* are made mention of, partly in alluſion to the ſhepherd, as *David* had been, who carries a ſtaff in his hand, and guides his flock with it; and partly with reſpect to the acts and adminiſtration of government, which were wiſely performed by him: he made wiſe laws for his people and ſoldiers, and put them in execution; he behaved wiſely in the court, and in the camp; but was greatly and infinitely exceeded by his antitype, the ſervant of the Lord, that ſhould deal prudently, *Iſ*. lii. 13. and who is abundantly qualified for it, as being not only the wiſdom of God, and the all-wiſe God, but, even as mediator, has the ſpirit of wiſdom on him, and the treaſures of wiſdom in him.

PSALM LXXIX.

A pſalm of Aſaph.

THIS pſalm was not written by one *Aſaph*, who is ſuppoſed to live after the deſtruction of *Jeruſalem* by the *Chaldeans*, or, according to ſome, even after the times of *Antiochus*, of whom there is no account, nor any certainty that there ever was ſuch a man in thoſe times; but by *Aſaph* the ſeer and prophet, that lived in the time of *David*, who, under a prophetic ſpirit, foreſaw and foretold things that ſhould come to paſs, ſpoken of in this pſalm: nor is it any objection that what is here ſaid is delivered as an hiſtory of facts, ſince many prophecies are delivered in this way, eſpecially thoſe of the prophet *Iſaiah*. The *Targum* is, "a ſong by the hands of *Aſaph*, concerning the deſtruction of the houſe of the ſanctuary (or temple), which he ſaid by a ſpirit of prophecy." The title of the *Syriac* verſion is, "ſaid by *Aſaph* concerning the deſtruction of *Jeruſalem*." The argument of the pſalm is of the ſame kind with the 74th. Some refer it to the times of *Antiochus Epiphanes*; ſo *Theodoret*; but though the temple was then defiled, *Jeruſalem* was not utterly deſtroyed; and others to the deſtruction of the city and temple by *Nebuchadnezzar*; and why may it not refer to both, and even to the after deſtruction of both by *Titus Veſpaſian?* and may include the affliction and troubles of the chriſtians under *Rome* pagan and papal, and eſpecially the latter; for *Jeruſalem* and the temple may be underſtood in a myſtical and ſpiritual ſenſe; at leaſt the troubles of the *Jews* in the times referred to, were typical of what ſhould befal the people of God under the new teſtament, and in antichriſtian times.

℣. 1. *O God, the heathen are come into thine inheritance*, &c.] The land of *Canaan*, divided among the children of *Iſrael* by lot and line for an inheritance, out of which the heathen were caſt, to make room for them; but now would come into it again; ſee *Pſ*. lxxix. ℣. 55. and this is called the Lord's inheritance, becauſe he gave it as ſuch to the people of *Iſrael*, and dwelt in it himſelf; and the rather, this is obſerved as ſomething marvellous, that he ſhould ſuffer heathens to poſſeſs his own inheritance; or the city of *Jeruſalem*, which was the place the Lord choſe to put his name in; or the temple, where he had his reſidence, called the mountain of his inheritance, *Exod*. xv. 17. and into which it was always accounted a prophanation for heathens to enter; ſee *Acts* xxi. 28, 29. into each of theſe places the heathen came; the *Chaldeans* under *Nebuchadnezzar*, the *Syrians* under *Antiochus*, 1 *Maccab*. i. 38. and iii. 45. the *Romans* under *Pompey*, *Veſpaſian*, and *Titus*; and the papiſts have ſince entered among the people of God, who are his heritage or inheritance, and have lorded it over them, and made havock of them, and who are called heathens and gentiles, *Pſ*. x. 16. *Rev*. xi. 2. 18. *thy holy temple have they defiled*; this was done in the times of *Antiochus*, by entering into it, taking away the holy veſſels out of it, ſhedding innocent blood in it, and ſetting up the abomination of deſolation on the altar, and ſacrificing to it, 1 *Maccab*. i. 21. 37. 46. 54. and iii. 51. 2 *Maccab*. viii. 2. and by burning it in the times of *Nebuchadnezzar* and *Titus*; ſee *Pſ*. lxxiv. 7. and the church, which is the holy temple of God, has been defiled by antichriſt ſitting in it, and ſhewing himſelf there as if he was God, by his dreadful blaſphemies, idolatrous worſhip, and falſe doctrines, 2 *Theſſ*. ii. 4. *they have laid Jeruſalem on heaps*; the walls and buildings being pulled down, and made a heap of ſtones and rubbiſh: in the times of *Antiochus* and of the *Maccabees*, it was ſet on fire, and the houſes and the walls pulled down on every ſide, and was greatly defaced, and threatened to be laid level with the ground, 1 *Maccab*. i. 31. 2 *Maccab*. viii. 3. and ix. 14. and this was thoroughly done in the times of *Nebuchadnezzar* and *Titus*, when the city was broke up and burnt with fire, and laid utterly deſolate; ſo the *Targum* renders the word *for deſolation*; it ſometimes ſignifies a grave; ſee *Job* xxx. 24. and the ſenſe may be here, that the city of *Jeruſalem* was made graves to many, and multitudes were buried under the ruins of it. *Aben Ezra* interprets it, low places which were dug to find hidden things; the *Septuagint* tranſlate it *a watch*, or cottage *for apple-orchards*, and ſo the verſions that follow it; ſignifying to what a low condition the city was reduced. *Jarchi* and *Kimchi* interpret the word as we do, *heaps:* this as it is true of *Jeruſalem*, which has been trodden under foot by the gentiles, and remains ſo to this day, *Luke* xxi. 24. ſo likewiſe of myſtical *Jeruſalem*, the holy city, given to the gentiles or papiſts, to be trodden down for the ſpace of forty and two months, the exact time of the reign of antichriſt, *Rev.* xi. 2.

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[c] בתבונות prudentiis, Vatablus; intelligentiis, Pagninus, Montanus, Gejerus, Michaelis; diſcretions, Ainſworth.

℣. 2. *The dead bodies of thy ſervants have they given* to be *meat unto the fowls of the heaven*, &c.] For ſuch there were, both at the time of the *Babyloniſh* captivity, and in the times of *Antiochus*, who were good men, and ſerved the Lord, and yet ſuffered in the common calamity. *Nicanor*, a general of *Demetrius*, in the time of the *Maccabees*, ſeems to have been guilty of ſuch a fact as this, ſince, when he was ſlain, his tongue was given in pieces to the fowls, and the reward of his madneſs was hung up before the temple, 2 *Maccab.* xv. 33. *the fleſh of thy ſaints unto the beaſts of the earth*; this clauſe and the following verſe are applied to a caſe in the times of the *Maccabees*, when threeſcore men of the *Aſſideans* were ſlain, religious, devout, and holy men, ſo called from the very word here tranſlated *ſaints*, 1 *Maccab* vii. 13. 17.

℣. 3. *Their blood have they ſhed like water round about Jeruſalem*, &c.] Without any concern of mind, or remorſe of conſcience; without any fear of God or man; as if it had been ſo much water only; and this they ſhed in great abundance; ſee 1 *Maccab.* i. 24. 30. 37. and ii. 38. in like manner the blood of the ſaints has been ſhed by the antichriſtian beaſt of *Rome*, for which he and his followers will be righteouſly retaliated, *Rev.* xvii. 6. and xviii. 24. and xvi. 6. *and* there was *none to bury* them; either the number of the ſlain was ſo great, that there were not left enow to bury the dead, or they that did remain were not ſuffered to do it; this will be the caſe of the two witneſſes, when ſlain, *Rev.* xi. 7, 8, 9.

℣. 4. *We are become a reproach to our neighbours*, &c.] That is, thoſe that remained; ſo the *Jews* were to the *Edomites*, eſpecially at the time of the *Babyloniſh* captivity, *Pſ.* cxxxvii. 7. *a ſcorn and deriſion to them that are round about us*; as the *Chriſtians* in all ages have been to the men of the world, and eſpecially will be inſulted and triumphed over when the witneſſes are ſlain, *Rev.* xi. 10.

℣. 5. *How long, Lord, wilt thou be angry? for ever?* &c.] That is, how long wilt thou be angry? ſhall it be for ever? ſee *Pſ.* lxxxv. 4, 5. for though what was done, or to be done, as before related, was or will be done by the enemies of the Lord's people, yet by his permiſſion, and as a token of his anger and diſpleaſure againſt them; at leaſt it might be ſo underſtood, both by them and by their enemies; and hence this expoſtulation, *ſhall thy jealouſy burn like fire?* ſo jealouſy does; its coals are coals of fire, *Cant.* viii. 6. there were, at the times referred to, ſuch among the people, who did evil things, and provoked the Lord to jealouſy and wrath; ſee 1 *Maccab.* i. 64. 2 *Maccab.* viii. 29.

℣. 6. *Pour out thy wrath upon the heathen that have not known thee*, &c.] Who had poured out the blood of the ſaints like water, and therefore it was a righteous thing with God to pour out the cup of wrath in his hands, and cauſe them to drink the dregs of it: theſe words though they are in the form of an imprecation, yet regard not private revenge, but public juſtice, and the honour of God; and, beſides, may be conſidered as a prophecy of what would be, and particularly of God's pouring out the vials of his wrath on the antichriſtian ſtates; who, though they profeſs chriſtianity, are no other than heathens, and have no ſpiritual and ſerious knowledge of Chriſt: *and upon the kingdoms that have not called upon thy name*; but upon their idols of gold, ſilver, braſs and ſtone, on the virgin *Mary*, angels, and ſaints departed; for theſe, beſides the kingdoms of *Babylon*, *Syria*, and *Rome* pagan, are the kingdoms of the ten kings, that gave their kingdoms to the beaſt, and committed fornication, *i. e.* idolatry, with the whore of *Rome*; ſee *Rev.* xvii. 2. 12, 13, 14. theſe words are referred to in *Jer.* x. 25. and alſo the following.

℣. 7. *For they have devoured Jacob*, &c.] The poſterity of *Jacob*, the people of the *Jews*, typical of the church of God, made havock of by the *Romiſh* antichriſt: *and laid waſte his dwelling place*; both *Jeruſalem* and the temple, which was done both by the *Chaldeans* and by the *Romans*, and alſo in the times of *Antiochus*; ſee 1 *Maccab.* i. 38, 39. and iii. 4, 5. which were types of the goſpel-church made deſolate by the papiſts: the word [d] uſed ſignifies a ſheep-coat, the dwelling place of thoſe ſheep that are worried by the beaſt of *Rome*.

℣. 8. *O remember not againſt us former iniquities*, &c.] Or, *our antient iniquities*, as the *Septuagint*; the moſt antient ſin of all is that of our firſt parents, in which we are involved, and by which we are made ſinners, and for which judgment comes upon all men; and from thence flows the corruption of nature, or that original ſin of our nature in which we are all conceived and born, and ſo are tranſgreſſors from the womb; or iniquities of former times, of our youth, as *Kimchi*, ſins done of old, committed long ago, in the youthful age, ſee *Pſ.* xxv. 7. or the ſins of former perſons, of our fathers, as *Aben Ezra*, which the Lord viſits ſometimes upon the children; ſome think reference is had to the ſin of their forefathers in making and worſhipping the golden calf; the *Jews* [e] have a ſaying, that there is no puniſhment happens to *Iſrael*, but there is an ounce in it for the ſin of the calf; their meaning is, that this is always remembered and viſited, according to *Exod.* xxxii. 34. the phraſe may take in all the ſins of former perſons their anceſtors, and of former times, from age to age, they had continued in, which had brought ruin upon them; and all their own ſins, of nature and of youth, all paſt ones to the preſent time: and it is deſired that God would not *remember* theſe *againſt them*; that is, that he would not chaſtiſe or puniſh them for them, but that he would pardon them; for forgiveneſs of ſin is ſometimes expreſſed by a non-remembrance of it, *Iſ.* xliii. 25. *Jer.* xxxi. 34. or that he would not *remember unto* [f] them; that is, put them in mind of them, lay them home and heavy upon their conſciences, charge them with the guilt of them, and demand ſatisfaction for them; which is cauſing them to poſſeſs the ſins of their youth, or former ones, *Job* xiii 26. *let thy tender mercies ſpeedily prevent us*; the mercy of God is rich, plenteous, and abundant; many are the acts, and manifold the inſtances of it; and there are bowels of compaſſion, and a tenderneſs expreſſed in it; and which is free, and prevents the merits of men, goes before them, and,

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[d] נוהו caulam ejus, Michaelis.

[e] T. Hieroſ. Taanioth, fol. 68. 3.

[f] אל תזכר לנו ne memineris nobis, Montanus, Michaelis; ſo Cocceius.

and is not cauſed by them; and the phraſe denotes the early and timely application of it, the caſe being deſperate, and requiring haſte, and the danger ſuch, that nothing but mercy could prevent; and indeed it is mercy that prevents both our temporal and eternal ruin. The reaſon given for this requeſt is, *for we are brought very low*; ſin brings men into a low eſtate, and only the grace and mercy of God can raiſe them up, and that exalts to an high eſtate; or are become very *weak*[g] and helpleſs; ſin ſtrips men of their ſtrength, leaves them without any, and uncapable of helping themſelves out of that eſtate into which it has brought them: or are quite *exhauſted*[h] and dried up, no good thing in them, no comfort left them; but are poor, and wretched, and miſerable.

℣. 9. *Help us, O God of our ſalvation, for the glory of thy name*, &c.] Help us out of the troubles in which we are; enable us to bear them with patience, and without murmuring, whilſt it is thy pleaſure to continue them; aſſiſt us againſt our powerful enemies, and ſtrengthen us to do our duty; afford us more grace, and freſh ſupplies of it in our time of need: the arguments enforcing theſe petitions are, becauſe God is *the God of ſalvation*, to whom it belongs, of whom it is, and of him only to be expected; he is the ſole author and giver of it; and becauſe to help and ſave is *for the glory of* his *name*, which is great in the ſalvation of his people: *and deliver us*; out of the hands of all our enemies, and out of all our afflictions, and out of this low eſtate in which we are: *and purge away our ſins for thy name's ſake*; which were the cauſe of all calamities and diſtreſs, and which can only be purged away by the blood and ſacrifice of Chriſt, *Heb.* i. 3. and ix. 14. the word ſignifies to *expiate*[i] ſin, or atone for it; which was the work and buſineſs of Chriſt our high-prieſt, who has made reconciliation for ſin, finiſhed, made an end of it, and put it away by the oblation of himſelf, for the ſake of which God is propitious; and ſo the words may be rendered, *be propitious to our ſins*[k]; or merciful to our unrighteouſneſſes, for the ſake of Chriſt the great propitiation; or through the propitiatory ſacrifice to be offered up by him; or, in other words, *cover our ſins*[l]; which is alſo the ſenſe of the phraſe, that they may be ſeen no more; pardon and forgive them for Chriſt's ſake; ſee *Pſ.* xxxii. 1.

℣. 10. *Wherefore ſhould the heathen ſay, where is their God*, &c.] They boaſt of, and put their confidence in, and expect ſalvation from? he does not appear for them, he's not with them; he has forſaken them, and will not help them; than which nothing can be more afflicting and diſtreſſing to the Lord's people; ſee *Pſ.* xlii. 3. *let him be known among the heathen in our ſight*; in his holineſs and juſtice, as a God of power, and to whom vengeance belongs; let him be known by his judgments executed upon the heathen, openly and publickly in our ſight, and in the view of the whole world; ſee *Pſ.* ix. 16. ſo it follows, by *the revenging of the blood of thy ſervants which is ſhed*; as in ℣. 3. which blood God will revenge according to the requeſt of his people, and give them blood to drink by way of retaliation; by which means his vindictive juſtice will be known, and it will be ſeen where the God of his people is, that he is with them, and maintains their cauſe; ſee *Rev.* vi. 9. and xvi. 6, 7. and xix. 2. The words may be rendered in connection with the preceding clauſe thus; *let it be known among the heathen in our ſight*, even *the revenging of the blood of thy ſervants which is ſhed*; though *Kimchi* ſupplies the words as we do, *by a revenging*, &c.

℣. 11. *Let the ſighing of the priſoner come before thee*, &c.] Such as were ſo in a literal or ſpiritual ſenſe; and the ſighs and groans of ſuch are not hid from the Lord; they come up into his ears as did the ſighing and groaning of the children of *Iſrael* when in *Egypt*, *Exod.* ii. 23, 24. *according to the greatneſs of thy power, preſerve thou thoſe that are appointed to die*; not by the Lord, as all men are, but by men; who are under a ſentence of condemnation, who are ready to die, being appointed to deſtruction, *Prov.* xxxi. 6, 8. or are in danger of death, as *Jarchi* obſerves; the phraſe is uſed in *Talmudic* writings; whoſe lives are expoſed to danger, who are killed all the day long, and are accounted as ſheep for the ſlaughter, *Pſ.* xliv. 22. theſe it is deſired the Lord would keep from dying, or cauſe them to remain in life; or not ſuffer their lives to be taken away from them, which he was able to do through *the greatneſs of his power*; tho' theſe words, according to the accents belong to the preceding clauſe. The *Targum*, and ſo *Jarchi*, and other *Jewiſh* writers, render the words, *looſe thou thoſe*, &c. mention being made before of priſoners, or of perſons bound.

℣. 12. *And render unto our neighbours ſevenfold into their boſom*, &c.] Not ſevenfold for one, as the *Targum* paraphraſes it, or a ſeven-fold puniſhment for one ſin; but that he would recompenſe their ſins, or puniſh for them, and take vengeance on them, largely, abundantly, though not beyond meaſure, or exceeding the rules of juſtice; ſee *Gen.* iv. 15. *Luke* vi. 38. *the reproach with which they have reproached thee, O Lord*; by denying his being, or calling in queſtion his perfections of power, truth, and goodneſs, to help his people; ſpeaking ill of his providence, deſpiſing his word and ordinances, and even reproaching his people in reproaching him, *Pſ.* lxxxix. 50, 51. and this is what a righteous recompence is deſired for; ſee *Lam.* iii. 64.

℣. 13. *So we thy people, and ſheep of thy paſture*, &c.] Who were the people of God, not by creation and providence only, as all men are, being his creatures, and provided for by him; but by ſpecial choice, and by covenant-grace; and *the ſheep of his paſture*; whom he feeds as a ſhepherd does his flock, provides good paſture for them, and leads them into it: *will give thee thanks for ever, we will ſhew forth thy praiſe to all generations*; the above petitions being anſwered and fulfilled; the work of praiſe is acceptable unto God, what he is well-pleaſed with, being glorified thereby; and is what becomes his people to do, and which they are formed for, and that for evermore, as long as they live in this world, and to all eternity in another; and who will and do take care, that the wonders of divine grace and providence be tranſmitted and told to their poſterity in ſucceeding ages, that ſo thanks may be given him, and his praiſe ſhewn forth in one generation after another.

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[g] דלונו attenuati, Pagninus, Montanus, Tigurine verſion, Vatablus, Muſculus, Junius & Tremellius, Piſcator.

[h] exhauſti, Gejerus, Michaelis.

[i] כפר expiationem fac, Junius & Tremellius, Piſcator, Michaelis.

[k] Propitiare, Pagninus, Montanus; propitius eſto, V. L. Muſculus; ſo Tigurine verſion.

[l] כפר metaph. texit, Amama.

PSAL. LXXX.

To the chief muſician upon Shoſhannim, Eduth, A pſalm of Aſaph.

OF the word *Shoſhannim*, ſee the title of *Pſ.* xlv. and of *Shuſhan Eduth*, the title of *Pſ.* lx. which ſeems to be the ſame with this here, and is thought by ſome to be the name of a muſical inſtrument now unknown, as *Kimchi* and *Ben Melech*; though theſe two words are not to be read together as one, for there is a dividing accent on *Shoſhannim*, and which may be rendered *concerning the lilies*[a]; and ſo may denote the ſubject-matter of the pſalm, or reſpect the people of God, comparable to lilies for their beauty, purity, and holineſs in Chriſt, *Cant.* vi. 2, 3. and to lilies among thorns, *Cant.* ii. 2. being in great afflictions and perſecutions, as appears from ℣. 5, 6, 12, 13. the word *Eduth* is to be read not along with *Shoſhannim*, but with what follows thus, *Eduth unto Aſaph a pſalm*; ſome render the word *Eduth* an ornament or glory, as *R. Marinus* in *Aben Ezra*; and take the ſenſe to be, that the pſalm was a glorious one, and deſireable to *Aſaph*; but it rather ſignifies a teſtimony, and is by the *Targum* interpreted of the teſtimony of the law; but it is rather to be underſtood of the teſtimony of the goſpel, which is the teſtimony of Chriſt, and bears witneſs of him; and there is a teſtimony of him in this pſalm, ℣. 17. and there ſeem to be in it many breathings after his coming, and appearance in the fleſh. Some take this pſalm to be of the ſame argument with the foregoing, and think it refers to the deſtruction of the *Jews*, the two tribes, by the *Chaldeans*; ſo *Theodoret*; but there is no mention made of the temple, nor of *Jeruſalem*, as in the preceding pſalm; and beſides, why ſhould *Manaſſeh* and *Ephraim* be mentioned? wherefore others are of opinion, that it has regard to the captivity of the ten tribes by *Salmaneſer*; but then it may be aſked, why is *Benjamin* taken notice of, which had no concern in the affliction? this has led others to conclude, that it reſpects ſome time of affliction before either of theſe captivities, or between them both; and it may be applied to any affliction of the people of God in any age or period of time; and no doubt was written by *Aſaph*, or by *David*, and put into his hands before the diſtreſs was, under a ſpirit of prophecy. *Kimchi* interprets it of the preſent captivity of the *Jews*, and *Jarchi* of their three captivities.

℣. 1. *Give ear, O ſhepherd of Iſrael*, &c.] The title of a ſhepherd for the moſt part belongs to the Meſſiah, and who is expreſsly called the ſhepherd and ſtone of *Iſrael*, as diſtinct from the God of *Jacob*, *Gen.* xlix. 24. and may be ſo called becauſe he was to be, and was of *Iſrael*, according to the fleſh, and ſent to the loſt ſheep of the houſe of *Iſrael*, and appointed by his Father as a ſhepherd over them; and it is on the mountains of *Iſrael* he provides a good fold, and paſture for his ſheep, *Rom.* ix. 4, 5. *Matt.* xv. 24. *Ezek.* xxxiv. 14, 23. and it is for the ſpiritual *Iſrael*, his ſheep, his elect, both among *Jews* and *Gentiles*, for whom he laid down his life; by which it appears, that he is the good ſhepherd, as he alſo is the great, the chief, the only one; though this character alſo may be given, and agrees unto God the Father, who rules, and governs, and feeds his people, his ſpiritual *Iſrael*, as a ſhepherd his flock; and who is addreſſed by his people, and is deſired to *give ear* to their cries and prayers in their affliction and diſtreſs: God has an ear to hear his people's prayers, though ſometimes they think he does not hear them; but he not only hears, but anſwers ſooner or later, and in his own way; and the conſideration of his character as a ſhepherd, may be an encouragement to their faith, that he will hear, and will not withhold any good thing from them, *Pſ.* xxiii. 1, 2, 3. and xcv. 6, 7. *thou that leadeſt Joſeph like a flock*; the poſterity of *Joſeph*, the ſame with *Iſrael*, the ſpiritual *Iſrael*, who are like a flock of ſheep, a ſeparate people, diſtinguiſhed by the grace of God, and purchaſed by the blood of Chriſt; and as there is but one ſhepherd, ſo one fold, and one flock, and that but a little one neither; and which is ſometimes called a flock of ſlaughter, becauſe expoſed to the rage and fury of men; yet a beautiful one in the eye of Chriſt, which he undertook to feed: and this he leads on gently and ſoftly, gradually, and proportionate to their ſtrength, or as they are able to bear; he leads in and out, and they find paſture; he leads them out of their former ſtate and condition, in which he finds them, out of the paſtures of ſin and ſelf-righteouſneſs into the green paſtures of his love, grace, word, and ordinances: *thou that dwelleſt between the cherubim*; which were over the mercy-ſeat, and were either emblems of angels, among whom *Jehovah* dwells, and is ſurrounded by them; by whom Chriſt was miniſtered to on earth, and now in heaven, and among whom he was when he aſcended thither, and where they are ſubject to him: or of the two teſtaments, which look to Chriſt, the mercy-ſeat, and agree with each other in their teſtimony of him, and in other things; and where theſe are truly opened and explained, there the Lord dwells: or rather of the ſaints of both diſpenſations, who look to Chriſt alone for ſalvation, and expect to be ſaved by his grace; are both partakers of it, as they will be of the ſame glory; and among theſe the Lord dwells as in his temple; though it ſeems beſt of all to conſider them as emblems of goſpel-miniſters, ſince *Ezekiel*'s four living creatures are the *cherubim*, *Ezek.* x. 20. and theſe the ſame with *John*'s four beaſts, or living creatures, who were certainly men, being redeemed by the blood of Chriſt; and were miniſters, being diſtinguiſhed from the four and twenty elders, *Rev.* iv. 6—11. and v. 8—14. and among theſe the Lord dwells, and with them he has promiſed his preſence ſhall be unto the end of the world: *ſhine forth*; either God the Father, who dwelt between the cherubim, over the mercy-ſeat, who ſits upon a throne of grace, from whence he communes with his people, and communicates to them; and then the requeſt is, that he would ſhine forth in the perfections of his nature, as he has done in his Son, the brightneſs of his glory, and in redemption and ſalvation by him, where they are all illuſtriouſly diſplayed; and particularly in his loving kindneſs through him, which has appeared and ſhone forth in the miſſion of Chriſt, and in giving him up for us all; and by granting his gracious preſence unto his people in *Zion*, in his houſe and ordinances; ſee *Pſ.* l. 2. or the meſſiah, the ſhepherd of *Iſrael*, and the leader of his flock, and under whom the living creatures and cherubim are, *Ezek.* i. 26—28. that he would ſhine forth in human nature; that this bright morning ſtar would appear; that the day-ſpring from on high would viſit men, and that the ſun of righteouſneſs would ariſe with healing in his wings; and that the glorious light of his goſpel would break forth, and the grace of God, the doctrine of it, appear and ſhine out unto all men, *Jews* and *Gentiles*.

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[a] אל ששנים ſuper liliis, Tigurine verſion, Cocceius; pro liliis, Muſculus.

℣. 2. *Before Ephraim, Benjamin, and Manaſſeh, ſtir up thy ſtrength,* &c.] Which Chriſt did in the public miniſtry of the word, ſpeaking as one having authority, and not as the ſcribes and *Phariſees*; and in the performance of miracles, openly, and in the ſight of all; and in his ſufferings and death for the ſalvation of his people; in which he appeared to be the mighty God, travelling in the greatneſs of his ſtrength, and mighty to ſave. Theſe tribes deſign all *Iſrael*, before whom the above things were done; and the alluſion is to theſe three tribes marching immediately after the *Kohathites*, who carried the ark on their ſhoulders in journeying, *Numb.* ii. 17—24. and x. 21, 22, 23, 24. which is called the Lord's ſtrength, and the ark of his ſtrength, *Pſ.* lxxviii. 61. and cxxxii. 8. The *Targum* in the king's bible reads, to the children of *Ephraim*, &c. reading לבני inſtead of לפני; ſee the *Maſorah*, and *Prov.* iv. 3. *and come and ſave us*; come from heaven to earth, not by change of place, but by aſſumption of nature; this was promiſed and expected, and is here prayed for; Chriſt is now come in the fleſh, which to deny is antichriſtian; and his end in coming was to ſave his people from their ſins, from the curſe and condemnation of the law, and wrath to come; and as he came on this errand, he is become the author of eternal ſalvation, in working out which he has ſhewn his great ſtrength.

℣. 3. *Turn us again, O God,* &c.] From our captivity, as the *Targum*, into our own land; or return us backſliding ſinners to thyſelf by repentance; turn us, and we ſhall be turned; for the prayer ſhews it was not in their power, but muſt be effected by the grace of God; or reſtore our ſouls, which have been wandering, and them to their former flouriſhing and comfortable condition: *and cauſe thy face to ſhine*; grant thy gracious preſence, lift up the light of thy countenance; favour with the manifeſtations of thyſelf, the enjoyment of thee, and communion with thee through Chriſt; indulge us with the diſcoveries of thy love, the joys of ſalvation, the comforts of the Spirit, and larger meaſures of grace: *and we ſhall be ſaved*; be in a very happy and comfortable condition; ſee *Pſ.* iv. 6, 7.

℣. 4. *O Lord God of hoſts,* &c.] *Aben Ezra* and *Kimchi* obſerve, that the word *Elohe* is here underſtood, and the words to be read, *O Lord God, the God of hoſts*; of the armies above and below, againſt whom there is no ſtanding, nor any before him when he is angry: *how long wilt thou be angry againſt the prayer of thy people?* which muſt be put up in a wrong manner, in a very cold and lukewarm way, without faith and love, and with wrath and doubting; or otherwiſe God is not angry with, nor ſets himſelf againſt the prayer of his people; nor does he deſpiſe, but is highly delighted with it: or how long wilt thou be angry with thy people, and continue the tokens of thy diſpleaſure, though they pray, and keep praying unto thee? it is in the *Hebrew* text, *how long wilt thou ſmoke*[m] *at the prayer of thy people?* that is, cauſe thine anger to ſmoke at it; in which 'tis thought there is an alluſion to the ſmoke of the incenſe, to which prayer is compared; ſee *Pſ.* cxli. 2. *Rev.* viii. 3, 4. and denotes the acceptance of it with God through the mediation of Chriſt; but here his diſplicency at it, not being offered up through him, and by faith in him; ſuch were the prayers of the *Phariſees*, *Matt.* vi. 5, 7. and xxiii. 14.

℣. 5. *Thou feedeſt them with the bread of tears,* &c.] With tears inſtead of bread, having none to eat; or their bread is mingled with their tears, *dipped* therein, as the *Targum*; ſuch was their conſtant grief, and the occaſion of it, that they could not ceaſe from tears whilſt they were eating their meals, and ſo eat them with them[n]: *and giveſt them tears to drink in great meaſure*; or the wine of tears *threefold*, as the *Targum*. *Jarchi* interprets it of the captivity of *Babylon*, which was the third part of the two hundred and ten years of *Iſrael*'s being in *Egypt*; which expoſition, he ſays, he learned from *R. Moſes Hadarſan*; but he obſerves, that ſome interpret it of the kingdom of *Grecia*, which was the third diſtreſs; and ſo *Kimchi* and *Arama* explain it of the third captivity; but *Menachem*, as *Jarchi* ſays, takes *Shaliſh* to be the name of a drinking veſſel, and ſo does *Aben Ezra*; the ſame it may be which the *Latins* call a *Triental*, the third part of a pint; unleſs the *Hebrew* meaſure, the *ſeah*, which was the third part of an *ephah*, is meant; it is tranſlated a *meaſure* in *Iſ.* xl. 12. and ſeems to deſign a large one, and ſo our verſion interprets it; compare with this *Iſ.* xxx. 20.

℣. 6. *Thou makeſt us a ſtrife unto our neighbours,* &c.] Either obligeſt us to contend with them for our defence and ſafety; or having given us into their hands, they ſtrive and contend one with another about dividing the ſpoil: *and our enemies laugh among themſelves*; at us, and becauſe there is no help for us in God, as they imagine; or at God himſelf, as *Kimchi*, ſaying he cannot ſave us.

℣. 7. *Turn us again, O God of hoſts,* &c.] The ſame with ℣. 3. only inſtead of *God* there, here it is *the God of hoſts*; the repetition of theſe words ſhews what was uppermoſt on the minds of God's people; what they were longing for, and moſt deſirous of, namely the light of God's countenance.

℣. 8. *Thou haſt brought a vine out of Egypt,* &c.] The houſe of *Iſrael*, who are like unto a vine, as the *Targum* paraphraſes it; and to a vine or vineyard are they often compared; ſee *Iſ.* v. 1, 7. and xxvii. 2, 3. *Jer.* ii. 21. *Hoſ.* x. 1. Theſe were in *Egypt* a while, where they were grievouſly oppreſſed and trampled upon; and yet the more they were afflicted, the more they grew and multiplied;

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[m] עשנת fumabis, Pagninus, Vatablus; fumaturus es, Junius & Tremellius, Piſcator; fumaſti, Montanus, Cocceius, Gejerus, Michaelis & Ainſworth.

[n] —— lachrymiſque ſuis jejunia pavit, Ovid. Metamorph. l. 4. fab. 6.

tiplied; and from hence the Lord brought them in due time, with a mighty hand and ſtretched out arm; he *cauſed them to go* out; the word [o] uſed fitly expreſſes their journeyings from thence, and through the wilderneſs; they were a type of the church of Chriſt, and ſpecial people of God, who alſo are frequently compared to vines and vineyards; ſee *Cant.* ii. 13, 15. and vi. 11. and vii. 12. and viii. 11, 12. the vine-tree is fruitful, and bears fruit in cluſters; but its wood is very uſeleſs and unprofitable, *Ezek.* xv. 2, 3. and it is a tree very weak, and can't riſe and ſupport itſelf, it muſt be propped up; ſo believers in Chriſt, though fruitful through the grace of God, yet are unprofitable to him, and very weak in themſelves, and are upheld with the right hand of his righteouſneſs, on whom they lean and ſtay themſelves; and theſe in their nature-ſtate are in worſe than *Egyptian* bondage, darkneſs, and idolatry, out of which they are brought in effectual vocation into goſpel-liberty, marvellous light, and the true worſhip and ſervice of God; and out of the antichriſtian *Egypt*, will all the Lord's people be brought one day; ſee *Rev.* xi. 8. and xviii. 4. *thou haſt caſt out the heathen*; the *Targum* adds, out of the land of *Iſrael*, that is, *Canaan*; it deſigns the expulſion of the ſeven nations from thence, to make way for the *Iſraelites*, *Deut.* vii. 1. and was an emblem of the ejection of *Satan* out of the *Gentile* world, and out of the ſouls of men, through the miniſtry of the word; and of ſin, and the luſts of it, when the King of glory enters in, ſo as that they ſhall not any more have dominion; though as the *Canaanites* were left in the land to be pricks and thorns in the eyes and ſides of the *Iſraelites*, ſo indwelling ſin remains in God's people to the diſtreſs of their ſouls, and the trial of their graces. The *Papiſts* are ſometimes called the *Heathens* and *Gentiles*; and there will be a time when they ſhall be caſt out, and be no more in the land, *Pſ.* x. 16. *Zech.* xiv. 21. *and planted it*; the vine, the *Iſraelites*, in the land of *Canaan*; ſee *Exod.* xv. 17. So ſaints are planted not only in Chriſt, the true vine, of which they are branches; but in a goſpel-church-ſtate, where they flouriſh and become fruitful and pleaſant plants, plants of renown; and being of the Lord's planting, he is glorified by them, and they ſhall never be rooted up, nor wither, but proſper and thrive; ſee *Pſ.* i. 5. and xcii. 14. *Iſ.* lxi. 3. *Matt.* xv. 13.

℣. 9. *Thou preparedſt* room *before it*, &c.] By ſending the hornet before the *Iſraelites*, and driving the *Canaanites* out of the land, *Exod.* xxiii. 28. and ſo the *Targum*, "thou didſt remove from before thee the *Canaanites*;" which made way and room for them: and thus the Lord prepared room for his intereſt, church, and people, in the *Gentile* world, in the firſt times of Chriſtianity, by ſending the goſpel into all parts of it, and making it ſucceſsful, and ſtill there is room, *Luke* xiv. 22. *and didſt cauſe it to take deep root*; which denotes the ſettlement of the people of *Iſrael* in *Canaan*, in church and ſtate, as a body eccleſiaſtic and politic; ſo believers being rooted in Chriſt, are grounded, ſettled, and eſtabliſhed in him, and in a goſpel-church-ſtate, and ſo become fruitful; ſee *Col.* ii. 7. *Iſ.* xxvii. 6. *and it filled the land*; with people, who in the days of *Solomon* were as the ſand of the ſea, 1 *Kings* iv. 20. and ſo the *Gentile* world was filled with *Chriſtian* converts in the firſt times of the goſpel; and the intereſt and church of Chriſt will fill the whole world another day, *Iſ.* xi. 9. *Dan.* ii. 35.

℣. 10. *The hills were covered with the ſhadow of it*, &c.] Alluding to the land of *Canaan*, which was a mountainous and hilly country, at leaſt ſome part of it; hence we read of the hill country of *Judea*, *Luke* i. 39. and to the nature of vines, which delight to grow on hills and mountains [p]: in a figurative ſenſe this may denote the ſubjection of kings and kingdoms, comparable to hills, to the *Iſraelites* in the times of *David* and *Solomon*, 2 *Sam.* viii. 1. &c. 1 *Kings* iv. 21, 24. and the exaltation of the church of Chriſt in the latter day over the hills and mountains, *Iſ.* ii. 2. The *Targum* is, "the mountains of *Jeruſalem* were covered with the ſhadow of the houſe of the ſanctuary, and of the houſes of the ſchools:" *and the boughs thereof* were like *the goodly cedars*; to theſe the righteous are compared, *Pſ.* xcii. 13. the *Targum* is, "the doctors, the mighty preachers, who are like to the ſtrong cedars:" the words may be rendered, *the boughs thereof cover the goodly cedars*, or *cedars of God* [q]; that is, over-run and over-top the goodly cedars; alluding to vines running and growing upon high and goodly trees; and ſo may denote as before the power of *Iſrael* over the princes and potentates of the earth, comparable to cedars, the moſt excellent; as things moſt excellent have often the name of God added to them; ſee *Pſ.* civ. 16.

℣. 11. *She ſent out her boughs unto the ſea*, &c.] The *Mediterranean*, or midland ſea, which was the border of the land of *Canaan* to the weſt: *and her branches unto the river*; the river *Euphrates*, which was its border to the eaſt; ſee *Deut.* xi. 24. This in the ſpiritual ſenſe of it will have its accompliſhment in the church of Chriſt, when he ſhall have dominion from ſea to ſea, and from the river to the ends of the earth, *Pſ.* lxxii. 8. The *Targum* is, "ſhe ſent out her diſciples to the great ſea, and to the river *Euphrates* her babes;" or ſucklings.

℣. 12. *Why haſt thou* then *broken down her hedges*, &c.] After having done all this for her; which ſignifies the Lord's removing his preſence, power, and protection from *Iſrael*; which were the hedge he ſet about them, and by which they were ſecured and defended from their enemies; but theſe being gone, they became an eaſy prey to them; ſee *Job* i. 10. *Iſ.* v. 2, 5. the hedge about the church and people of God are the angels that encamp about them; ſalvation, which is as walls and bulwarks to them; and the Lord himſelf, who is a wall of fire around them; which may be ſaid to be broken down when he withdraws his preſence, and does not exert his power in the protection of them; but ſuffers them to be expoſed to the perſecutions of men: *ſo that all they which paſs by the way do pluck her?* the hedge being broken down, all paſſengers and travellers plucked the fruit of the vine as they paſſed along, there being nothing to keep them off from it: this may denote the plunder of the *Iſraelites* by their enemies, when left of God, they fell into their hands; and the havock perſecutors make of the church of Chriſt, and their ſpoiling them of their goods and ſubſtance, when they are permitted to do it.

℣. 13.

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[o] תסיע feciſti proficiſci, Pagninus, Montanus, Vatablus.

[p] Bacchus amat colles—— Virgil Georgic. l. 2. v. 113.

[q] ענפיה ארזי אל rami ejus cedros Dei, Tigurine verſion; ſo Sept. & ramis ejus cedri Dei, Muſculus, Cocceius; palmitibus ejus cedri altiſſimæ operiebantur, Piſcator, De Dieu; ramis ejus opertæ ſunt cedri Dei, Michaelis.

℣. 13. *The boar out of the wood doth waſte it,* &c.] As *Salmaneſer*, king of *Aſſyria*, who carried the ten tribes captive; the title of this pſalm in the *Septuagint* verſion is, a pſalm for the *Aſſyrian*. *Vitringa* on *Iſ.* xxiv. 2. interprets this of *Antiochus Epiphanes*, to whoſe times he thinks the pſalm refers; but the *Jews*[r] of the fourth beaſt in *Daniel* vii. 7. which deſigns the *Roman* empire: the wild boar is alluded to, which lives in woods and foreſts[s], and waſtes, fields and vineyards: *and the wild beaſt of the field doth devour it*; as *Nebuchadnezzar*, king of *Babylon*, who carried the two tribes captive, and who for a while lived among and lived as the beaſts of the field; both theſe in their turns waſted and devoured the people of *Iſrael*; ſee *Jer*. l. 17. *Jarchi* interprets this of *Eſau* or *Edom*, that is, *Rome*; and ſays the whole of the paragraph reſpects the *Roman* captivity; that is, their preſent one; but rather the words deſcribe the perſecutors of the Chriſtian church in general, comparable to wild boars and wild beaſts for their fierceneſs and cruelty; and perhaps in particular *Rome Pagan* may be pointed at by the one, and *Rome Papal* by the other; though the latter is ſignified by two beaſts, one that roſe out of the ſea, and the other out of the earth; which have made dreadful havock of the church of Chriſt, his vine, and have ſhed the blood of the ſaints in great abundance; ſee *Rev*. xii. 3, 4. and xiii. 1, 2, 7, 11, 12. unleſs we ſhould rather by the one underſtand the pope, and by the other the *Turk*, as the *Jews* interpret them of *Eſau* and of *Iſhmael*.

℣. 14. *Return we beſeech thee, O God of hoſts,* &c.] The Lord had been with his vine, the people of *Iſrael*, when he brought them out of *Egypt*, and planted and ſettled them in the land of *Canaan*, and made them a flouriſhing people; but had departed from them when he ſuffered the hedges about them to be broken down, and the boar and wild beaſt to enter and devour them; and here he is intreated to return and reſtore them to their former proſperity. So the Lord ſometimes departs from his church and people, and hides his face from them; and may be ſaid to return, when he manifeſts himſelf, ſhews his face and his favour again, and grants his gracious preſence, than which nothing is more deſireable; and if he, the Lord of hoſts and armies, above and below, is with his people, none can be againſt them to their hurt; they have nothing to fear from any enemy: *look down from heaven*; the habitation of his holineſs, the high and holy place where he dwells, and his throne is, from whence he takes a ſurvey of men and things; where he now was at a diſtance from his people, being returned to his place in reſentment, and covered himſelf with a cloud from their ſight; and from whence it would be a condeſcenſion in him to look on them on earth, ſo very undeſerving of a look of love and mercy from him: *and behold*; the affliction and diſtreſs his people were in, as he formerly beheld the affliction of *Iſrael* in *Egypt*, and ſympathized with them, and brought them out of it: *and viſit this vine*; before deſcribed, for whom he had done ſuch great things, and now was in ſuch a ruinous condition; the viſit deſired is in a way of mercy and kind providence; ſo the *Targum*, "and remember in mercies this vine;" ſo the Lord viſits his choſen people by the miſſion and incarnation of his ſon, and by the redemption of them by him, and by the effectual vocation of them by his ſpirit and grace through the miniſtration of the goſpel; and which perhaps may in the myſtical ſenſe be reſpected here; ſee *Luke* i. 68, 78. *Acts* xv. 14.

℣. 15. *And the vineyard which thy right hand hath planted,* &c.] The word *Cannah* is only uſed in this place, and the firſt letter of it is larger than uſual, to keep in perpetual remembrance, as is thought by ſome[t], the bringing of this vine out of *Egypt*, and the great things done for it in the land of *Iſrael*; and the letter being crooked, may denote the oppreſſion of this vine by various calamities. The *Targum* renders the word, a branch or ſhoot; and *Kimchi*, according to the ſcope of the place, a plant; and obſerves, that others interpret it an habitation or dwelling-place; and ſo may be underſtood of *Jeruſalem*, or the temple. *Aben Ezra* takes it to be an adjective, and to ſignify *prepared*, or *eſtabliſhed*, which is ſaid of this vine, ℣. 9. It is an *Egyptian* word uſed by the pſalmiſt, treating of the vine brought out of *Egypt*, and ſignifies a plant; hence the ivy is by the *Greeks* called χενοσιρις *the plant of Oſiris*[u]; the clauſe carries in it a reaſon or argument, enforcing the above petition, taken from this vine being of the Lord's planting, as in ℣. 8. and therefore his own honour and glory were concerned in it: *and the branch that thou madeſt ſtrong for thyſelf*; meaning the ſame thing, and the ſame people whom he confirmed in the land of *Canaan*, and made ſtrong for his ſervice and glory. The word[w] tranſlated *branch* ſignifies a *ſon*, as *Iſrael* was, to the Lord, his ſon and firſt-born. The *Targum* underſtands it of Chriſt, and paraphraſes it thus, "and for the king Meſſiah, whom thou haſt ſtrengthened for thyſelf;" that is, for the ſake of Chriſt, whom thou haſt appointed to work out the ſalvation of thy people by his great ſtrength, and who was to come from this vine, or deſcend from *Iſrael*; for the ſake of him deſtroy it not, nor ſuffer it to be deſtroyed; and is the ſame with the Son of man, ℣. 17. and ſo it is read in a manuſcript.

℣. 16. *It is burnt with fire, it is cut down,* &c.] That is, the vine of *Iſrael*, and the branch before ſpoken of, alluding to a vine, and its branches; which when become unprofitable, are cut down or cut off, and caſt into the fire; ſee *John* xv. 6. ſo *Jeruſalem* and the temple were burnt with fire by *Nebuchadnezzar*, and afterwards by *Veſpaſian*: *they periſh at the rebuke of thy countenance*; that is, the *Iſraelites*, ſignified by the vine, whoſe deſtruction was owing to the wrath of God upon them for their ſins; he frowned upon them, and rebuked them in his hot diſpleaſure, and to that their ruin was owing; others were only inſtruments in his hands. Some underſtand this as a wiſh or imprecation, let them that cut down the vine, and burn it with fire, periſh at the rebuke of thy countenance; ſee *Pſ.* lxviii. 1, 2. ſo the *Targum*.

℣. 17. *Let thy hand be upon the man of thy right hand,* &c.] Which ſome underſtand of the people of *Iſrael* in general, beloved, ſupported, and ſtrengthened by the Lord; and others of the then king of *Iſrael*, or *Judah*, the vine-dreſſer, or keeper of the vineyard under God; praying that he might be directed, ſupported, and protected by the Lord; but it ſeems better to underſtand it with *R. Obadiah* on the place, and *Abarbinel*[x] of the Meſſiah.

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[r] Gloſſ. in T. Bab. Peſachim, fol. 118. 2.

[s] Homer. Odyſſ. xix. v. 439.

[t] Vid. Buxtorf. Tiberias, c. 14.

[u] Plutarch de Iſid. & Oſir.

[w] על בן ſuper filium, V. L. Pagninus, Montanus, Muſculus; propter filium, Junius & Tremellius, Michaelis.

[x] Maſhmiah Jeſhuah, fol. 81. 2.

Meſſiah; and ſo *Aben Ezra* interprets it, either of *Iſrael*, or of Meſſiah the ſon of *Ephraim*. Chriſt is called *the man*, though as yet he was not really man, becauſe it was purpoſed and promiſed that he ſhould; and he had agreed to become man, and had appeared often in an human form; and it was certain that he would be incarnate: and alſo the man of God's *right hand*, which is expreſſive of the power of God, becauſe by him, who, in time, became man, even the ſon of God, the world, and all things in it, were made; and by him all things are upheld in their being; by him his people were to be redeemed, and have been redeemed from all their enemies; and by him they are upheld, kept, and preſerved from a final and total falling away, and will be raiſed at the laſt day: and the phraſe may deſign the ſupport and ſtrength the human nature of Chriſt, which was weak in itſelf, was to have, and had, not only from its union in the ſon of God, but from God the Father; who promiſed and gave ſupport and ſtrength to it, under all the ſufferings endured in it: to which may be added, that this phraſe is expreſſive of love and affection; ſo *Benjamin* had his name, which ſignifies the ſon of the right hand, from the great affection of his father; ſo Chriſt is the ſon of God's love, his dear and well-beloved ſon; as appears by hiding nothing from him, by putting all things into his hands, and appointing him the head and ſaviour of his people, and the judge of the world; and his love to him is a love of complacency and delight, is everlaſting and unchangeable: moreover, he may be ſo called, becauſe he was to be, and now is, exalted at the right hand of God, in human nature, as a prince and ſaviour, above angels, authorities and powers, and above every name whatever: and the prayer is either, that the hand of vindictive juſtice might not be upon the vine, or the church of God, but upon Chriſt their ſurety, who was able to bear it, and had engaged to do it; or the hand of divine power and ſupport might be upon him, to ſtrengthen him for the work of redemption and ſalvation, that ſo that might proſper in his hand; and the hand of love, grace, and mercy might be turned upon his people: 'tis added, *upon the ſon of man whom thou madeſt ſtrong for thyſelf*; for the accompliſhment of his purpoſes, promiſes and covenant, for the bringing about the ſalvation of his own people, and for ends of his own glory: the ſame perſon is here meant as before; and his being called *the ſon of man*, which is a very uſual phraſe for Chriſt in the new teſtament, and which ſeems to be taken from hence, and from *Dan.* vii. 13. ſhews, that he could not be really from eternity, ſince he was to be the ſon of man, as he was, of *Abraham*, *David*, &c.

ỳ. 18. *So will not we go back from thee*, &c.] From thy fear, as the *Targum*; or from thy ſervice, as *Kimchi*; doing as above, would encourage them to ſtand before the Lord, and worſhip him; which they could not do, if he marked their ſins, and demanded ſatisfaction from them for them; but if he looked to his ſon and their ſurety, and took it from him, this would encourage their faith and hope, and give them boldneſs in his preſence, and attach them to his ſervice: *quicken us, and we will call upon thy name*; the people of God are ſometimes dead and lifeleſs in their frames, and in the exerciſe of grace and diſcharge of duty, and have need of the quickening influences of the ſpirit and grace of God; and which are neceſſary to a fervent calling upon the name of the Lord in prayer, and without which none will ſtir up themſelves ſo to do. *Kimchi* interprets this of quickening, or of raiſing to life, from the death of the captivity; and ſo *Abarbinel*, who thinks alſo that it reſpects the reſurrection of the dead, in the times of the Meſſiah.

ỳ. 19. *Turn us again, O Lord God of hoſts*, &c.] This is a repetition of ỳ. 3. 7. in which may be obſerved an increaſe of the names or titles of the Divine Being: in ỳ. 3. it is only *O God*; in ỳ. 7. *O God of hoſts*; and here, *Lord God of hoſts*: ſome have thought, that the doctrine of the Trinity is here ſuggeſted; which is a better thought than that of *Jarchi*'s, who ſuppoſes that three captivities of *Iſrael* are pointed at: but as it follows, *cauſe thy face to ſhine, and we ſhall be ſaved*; it appears that this was the burden of their ſong, being in darkneſs and diſtreſs, that they might have the light of God's countenance, and therefore repeat it again and again.

PSALM LXXXI.

To the chief muſician upon Gittith, *a pſalm of* Aſaph.

OF *Gittith*, ſee the note on the title of *Pſ.* viii. The *Targum* renders it, "upon the harp which came from *Gath*;' and ſo *Jarchi* ſays it was a muſical inſtrument that came from *Gath*. The *Septuagint*, and the verſions which follow that, render it, *for the wine-preſſes*. This pſalm, according to *Kimchi*, is ſaid concerning the going out of the children of *Iſrael* from *Egypt*; and was compoſed in order to be ſung at their new moons and ſolemn feaſts, which were typical of goſpel-things in goſpel-times; ſee *Col.* ii. 16, 17. and ſo the *Syriac* verſion, "a pſalm of *Aſaph*, when *David* by him prepared himſelf for the ſolemnities."

ỳ. 1. *Sing aloud unto God our ſtrength*, &c.] The ſtrength of *Iſrael*, who, by ſtrength of hand, and a mighty arm, brought *Iſrael* out of *Egypt*, protected and upheld them in the wilderneſs, and brought them to, and ſettled and eſtabliſhed them in the land of *Canaan*; and who is the ſtrength of every true *Iſraelite*, from whom they have both their natural and ſpiritual ſtrength; ſo that they can exerciſe grace, perform duty, bear afflictions, withſtand temptations, fight with and conquer enemies, and hold on, and out unto the end; and therefore have reaſon to ſing the praiſes of God with great fervour, zeal, and affection: *make a joyful noiſe unto the God of Jacob*; or *Iſrael*, being the God that had made a covenant with them, had choſen them for his peculiar people, and had redeemed them out of the houſe of bondage, and beſtowed peculiar favours upon them; and therefore were under obligation to ſhew forth his praiſe vocally and audibly, and with ſtrong expreſſions of joy; and the ſpiritual *Iſrael* of God much more ſo, who have an intereſt in the covenant of grace, and ſhare in electing, redeeming, and calling grace, by all which he appears to be their God and Father, in a ſpecial ſenſe.

℣. 2. *Take a pſalm*, &c.] Or *lift* one *up*[y]; hold up the book, and read and ſing it; or rather, lift up the voice in ſinging a pſalm: *and bring hither the timbrel*; or *give* one[z], put the hand to one: *the pleaſant harp with the pſaltery*; make uſe of all theſe muſical inſtruments in ſinging, and ſo make an agreeable melody: theſe were uſed in the times of the old teſtament, and were typical of the ſpiritual joy and melody in the heart, expreſſed by vocal ſinging, under the new teſtament; ſee *Rev.* v. 8. and xiv. 2, 3. and xv. 2.

℣. 3. *Blow up the trumpet in the new moon*, &c.] Either in every new moon, or firſt day of the month, which was religiouſly obſerved by the *Jews*, 2 *Kings* iv. 23. or rather the new moon, or firſt day of the ſeventh month, the month *Tiſri*, which day was a memorial of blowing of trumpets, *Lev.* xxiii. 34. and ſo the *Targum*, "blow the trumpet in the month of *Tiſri*," when their new year began, and was typical of the year of the redeemed of the Lord, of the acceptable year of our God, of the famous new year, the goſpel-diſpenſation, when old things paſſed away, and all things became new. The *Jews* ſay this blowing of trumpets was in commemoration of *Iſaac*'s deliverance, a ram being ſacrificed for him, and therefore they ſounded with trumpets made of rams horns; or in remembrance of the trumpet blown at the giving of the law; though it rather was an emblem of the goſpel, and the miniſtry of it, by which ſinners are arouſed, awakened and quickened, and ſouls are charmed and allured, and filled with ſpiritual joy and gladneſs: *in the time appointed*; ſo *Aben Ezra*, *Jarchi*, and *Kimchi*, interpret the word of a ſet fixed time; ſee *Prov.* vii. 20. the word[a] uſed has the ſignification of covering; and the former of theſe underſtand it of the time juſt before the change of the moon, when it is covered, which falls in with the former phraſe; and ſo the *Targum*, "in the moon that is covered;" though the *Latin* interpreter renders it, "in the month which is covered with the days of our ſolemnities," there being many feſtivals in the month of *Tiſri*; the blowing of trumpets on the firſt day of it, the atonement on the tenth, and the feaſt of tabernacles on the fifteenth. But *De Dieu* has made it appear, from the uſe of the word in the *Syriac* language, that it ſhould be rendered *in the full moon*, and ſo directs to the right underſtanding of the feaſt next mentioned; *on our ſolemn feaſt-day*, which muſt deſign a feaſt which was at the full of the moon; and ſo muſt be either the feaſt of the paſſover, which was on the fourteenth day of the month *Niſan*, and was a type of *Chriſt*, our paſſover, ſacrificed for us, on which account we ſhould keep the feaſt, *Exod.* xii. 6. 1 *Cor.* v. 7, 8. or elſe the feaſt of tabernacles, which was on the fifteenth of the month *Tiſri*, kept in commemoration of the *Iſraelites* dwelling in booths, *Lev* xxiii. 34. 42, 43. and which is called the feaſt, and the ſolemn feaſt, emphatically; ſee 1 *Kings* viii. 2. *Hoſ.* xii. 9. and was typical of the ſtate of God's people in this world, who dwell in the earthly houſes of their tabernacles, and have no continuing city; and of the churches of *Chriſt*, which are the tabernacles in which God and his people dwell, and will abide in this form but for a time, and are moveable; and alſo of *Chriſt*'s tabernacling in human nature, *John* i. 14. *Heb.* viii. 2. and ix. 11.

℣. 4. *For this* was *a ſtatute for Iſrael*, &c.] It was not a piece of will-worſhip, or device of the children of *Iſrael*, but was of divine inſtitution; that the paſſover ſhould be kept at the time it was; and that the trumpets ſhould be blown on the new moon, or firſt of *Tiſri*; and that the feaſt of tabernacles ſhould be kept on the fifteenth of the ſame month: and *a law of the God of Jacob*; and therefore to be obſerved by *Jacob*'s poſterity: the law for the one is in *Exod.* xii. 18, 19. and for the other is in *Lev.* xxiii. 24. 34. and ſo all the ordinances of Chriſt, and of the goſpel-diſpenſation, are to be regarded on the ſame account, becauſe they are the ſtatutes and appointments of God; and the feaſt of tabernacles is particularly put for them all, *Zech.* xiv. 16.

℣. 5. *This he ordained in Joſeph for a teſtimony*, &c.] That is, this law concerning the blowing of trumpets on the new moon, and the keeping the ſolemn feaſt at the full of the moon, was made to be obſerved by all *Iſrael*, who are meant by *Joſeph*, for a teſtimony of God's good-will to them, and of their duty and obedience to him: *when he went out through the land of Egypt*, or over it[b]; which ſome underſtand of *Joſeph*, who is ſaid to go over all the land of *Egypt*, to gather in proviſion againſt the ſeven years of famine, *Gen.* xli. 45, 46. and *Jarchi* ſays, that his deliverance from priſon was at the beginning of the year, and was advanced in *Pharaoh*'s court: and the meaning is, either *when he*, the Lord, *went out againſt the land of Egypt*, ſo *Arama*, in order to ſlay their firſt-born; and when he paſſed over *Iſrael*, and ſaved them; marched through the land in his indignation, and went forth for the ſalvation of his people, *Exod.* xi. 4. *Hab.* iii. 12, 13. then was the ordinance of the paſſover appointed: or when *Iſrael* went out of *Egypt*, deſigned by *Joſeph*, ſome little time after, whilſt in the wilderneſs, and dwelling in tents, the feaſt of tabernacles was inſtituted; but rather this ſhews, that the feaſt of paſſover is before meant, which was inſtituted at the time of *Iſrael*'s going out of *Egypt*, and was the ſolemn feaſt-day ordained for a ſtatute-law and teſtimony in *Iſrael*; and that the new moon, or month rather, on which the trumpet was to be blown, was the month *Abib*, the beginning of months, by an ordinance of God, *Exod.* xii. 2. and xiii. 3, 4. where *I heard a language* that *I underſtood not*; here the prophet perſonates the people of *Iſrael* in *Egypt*; though the *Septuagint*, *Vulgate Latin*, *Syriac*, and *Arabic* verſions read, *he heard*, *and he underſtood not*; and the language is either the voice of God out of the fire, which before was never heard in this unuſual manner, nor underſtood, *Deut.* v. 24. 26. or the ſpeech of *Moſes*, who had *Aaron* for his mouth and ſpokeſman; or rather the *Egyptian* language, which was not underſtood by the *Iſraelites* without an interpreter, *Gen.* xlii. 23. which ſenſe is confirmed by *Pſ.* cxiv. 1. and this is mentioned as an aggravation of their affliction in *Egypt*; ſee *Jer.* v. 15.

℣. 6. *I removed his ſhoulder from the burden*, &c.] Theſe are the words of God, declaring how he had delivered the *Iſraelites* from the oppreſſion and cruelty of the *Egyptians*; who made their lives bitter in hard bondage, and obliged them to carry heavy loads of bricks upon their ſhoulders: *his hands were delivered from the pots*, or *baſkets*[c]; into which the bricks were put when made, and carried on their ſhoulders; or from making of pots, as *Kimchi*, who thinks the *Iſraelites* were employed in making pots of clay as well as bricks; ſee *Pſ.* lxviii. 13. the *Targum* is, "his hands withdrew themſelves from caſting clay into the pots:" the whole is typical of the ſaints deliverance by Chriſt from the bondage of ſin, *Satan*, and the law.

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[y] שאו attollite, Piſcator; tollite, Cocceius, Amama, Gejerus.

[z] תנו date, Pagninus, Montanus, &c.

[a] בכסה quum tegitur luna, Piſcator; ad verbum, in obtectione, i. e. cum obtegatur luna a ſole, Amama.

[b] בצאתו על ארץ in ipſum exeundo, Montanus, cum exiret ipſe ſuper terram, Pagninus.

[c] מדוד a ſporta, a cophino, Gejerus, Amama, Michaelis.

℣. 7. *Thou calledſt in trouble, and I delivered thee*, &c.] That is, when *Iſrael* were in trouble in *Egypt*, as the *Targum* adds, and they cried unto the Lord in their diſtreſs, he heard them, and anſwered them, and ſent them a deliverer, and brought them out of all their troubles, *Exod.* iii. 7, 8, 9, 10. *I anſwered thee in the ſecret place of thunder*; by bringing the plague of thunder and lightnings upon the *Egyptians*, when the *Iſraelites* were hidden from them; a ſenſe given by ſome, as *Kimchi* obſerves: or rather, this was done when the Lord looked out of the pillar of cloud at the *Red Sea* upon the *Egyptian* hoſt, and troubled them; at which time the voice of his thunder was heard in heaven, *Pſ.* lxxvii. 16, 17, 18. Some think this has reference to the thunder at the giving of the law on mount *Sinai*; but the ſenſe before given is beſt: *I proved thee at the waters of Meribah, Selah*; by withholding water from them to try them, and ſee whether they would behave patiently, and put their truſt and confidence in the Lord, or not; ſee *Exod.* xvii. 4—7.

℣. 8. *Hear, O my people, and I will teſtify unto thee*, &c.] Of himſelf, his being, and perfections; what he was unto them, had done for them, and would do for them, as in the following verſes: or *teſtify in thee*[d], bear witneſs to their ſpirits, that they were his people, and he was their God; this is a witneſs which the people of God have in themſelves; it is the inward teſtimony of the ſpirit; beſides which, there is the outward teſtimony of the word, and which alſo may be here meant; for it may be rendered, *I will give a teſtimony to thee*: the law is a teſtimony of the will of God to his people, what he would have done, or not done; and the goſpel is a teſtimony of his grace, and the whole word teſtifies of Chriſt, his perſon, offices, obedience, ſufferings, and death: ſome render it, *teſtify againſt thee*[e], for their murmurings, rebellion and idolatry, as in *Pſ.* l. 7. and they are called upon to hear the voice of God in his word, and in his providences, being his people; and as ſuch he addreſſes them, which beſpeaks intereſt in them, affection to them, and an acknowledgment of them, and carries in it a reaſon why they ſhould hear him: *O Iſrael, if thou wilt hearken unto me*; this explains who are meant by the Lord's people, *Iſrael*, the poſterity of *Jacob*, a choſen and ſpecial people, who are exhorted not only to hear, but to hearken and obey; ſuggeſting, it would be well with them, if they did, as in ℣. 13, 14. and ſome[f] take theſe words to be a wiſh, as there; *Iſrael, O that thou wouldſt hearken unto me*: ſee *Iſ.* xlviii. 18.

℣. 9. *There ſhall no ſtrange god be in thee*, &c.] Or in the midſt of thee, owned and worſhipped as God; or in thine heart, for whatever engroſſes the affection, or a man puts his truſt and confidence in, that he makes his god, and is a ſtrange one: thus, if any friend or relation, father or mother, wife or children, are loved more than God, they are ſet up as ſuch in his room; thus the epicure, that ſeeks the gratification of his carnal luſts, makes his belly his god; and the covetous man his money, in which he truſts, and therefore is called an idolater; and the ſelf-righteous man his righteouſneſs, on which he depends for ſalvation: hence we read of idols ſet up in the heart, from which they are diſengaged in converſion, and kept from, *Ezek.* xiv. 7. and xxxvi. 25. *Hoſ.* xiv. 8. 1 *John* v. 21. *neither ſhalt thou worſhip any ſtrange god*; only the Lord God is to be worſhipped, *Matt.* iv. 10. and there is but one God; though this is to be underſtood not to the excluſion of the Son and Spirit, who are with the Father the one God, and to be worſhipped equally with him, and are; ſee *Matt.* xxviii. 19. 2 *Cor.* xiii. 14. *Rev.* i. 4, 5.

℣. 10. *I am the Lord thy God*, &c.] The true *Jehovah*, the being of beings, in whom all live and move and have their beings, the Covenant-God of his people; and is a reaſon why they ſhould hear him, and worſhip him, and no other: *which brought thee out of the land of Egypt*; this, with what goes before, is the preface to the ten commands, the firſt and principal of which is urged in the preceding verſe; and this is another reaſon why the Lord God ſhould be had and worſhipped, and not a ſtrange god; and redemption from worſe than *Egyptian* bondage, from the bondage of ſin, *Satan*, and the law, and a deliverance from worſe than *Egyptian* darkneſs, and from a ſtate of wickedneſs and impiety, ſhould lay under greater obligations ſtill to ſerve the Lord, and worſhip him only; who adds, as a further reaſon for it, *open thy mouth wide, and I will fill it*; which may be underſtood of opening the mouth either in prayer or in praiſe: to open the mouth wide in prayer, is to pray with great freedom, to pour out the ſoul to God, lay open its whole caſe, and tell him all its mind and wants; to pray with great boldneſs, and with much importunity and fervency, and in full aſſurance of faith, pleading with great ſtrength the promiſes of God, and aſking in faith for much, according to them; and God may be ſaid to fill this wide mouth of faith in prayer, when he grants the deſires of the heart, gives his people what they will, even very largely and abundantly, yea, more than they can aſk or think: to open the mouth wide in praiſe, is to be abundantly thankful for mercies received; and when perſons are ſo, the Lord fills them with more abundant matter for praiſe and thankſgiving; ſee *Pſ.* lxxi. 8. or this may be interpreted of opening the mouth wide in expreſſions of deſire after ſpiritual food, hungering and thirſting after ſpiritual things, when the Lord fills or ſatisfies the mouths of his people with good things, *Pſ.* ciii. 5. *Matt.* v. 6. with the ſincere milk of the word which they deſire, and with the ordinances, the breaſts of conſolation they long for, and ſo ſatisfies them with the goodneſs and fatneſs of his houſe, *Pſ.* lxv. 4. the metaphor ſeems to be taken from the young of birds[g], which open their mouths, and are filled by the old ones: the *Targum* is, "open thy mouth to the words of the law, and I will fill it with every good thing."

℣. 11. *But my people would not hearken to my voice*, &c.] Neither as exhorting them to the above duties, nor as promiſing the above favours; would neither hearken to the voice of the law, nor to the voice of the goſpel; but were like the deaf adder, which ſtops its ear to the voice of the charmer, charming ever ſo wiſely: *and Iſrael would none of me*; would not attend to his word, acquieſce in his will, nor delight themſelves in him, and in his worſhip and ſervice; would have none of his ſalutary doctrines, or wholeſome reproofs, nor of his laws and government; would not have him to reign over them, nor to be their ſaviour, though the only one, and there is none beſide him; though the chiefeſt good, and from whom all good things come, and is the portion and exceeding great reward of his people: ſee *Prov.* i. 25. 30.

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[d] אעידה בך teſtificabor in te, Gejerus.

[e] ut teſtificer contra te, Schmidt.

[f] So Michaelis, and Guſſetius, and Genevenſes, in ib. Comment. Ebr. p. 431.

℣. 12. *So I gave them up unto their own hearts luſt*, &c.] Sometimes God gave them up, when they ſinned, into the hands of the *Moabites*, or *Ammonites*, or *Philiſtines*, or other neighbouring nations, for their chaſtiſement; but to be delivered up unto their own hearts luſt, is worſe than that; nay, than to be delivered to *Satan:* ſalvation may be the conſequence of that, but damnation of this; and yet it is a righteous judgment; for as men like not to retain God in their knowledge, it is but juſt with him to give them up to vile affections, to a reprobate mind, to do things not convenient, *Rom.* i. 24. 26. 28. there is nothing men are more deſirous of, than to have their hearts luſts; and there is no greater judgment can befal them, than to be left to the power of them, which muſt unavoidably iſſue in their ruin here and hereafter: and *they walked in their own counſels*; which were bad; after the imagination of their own evil hearts, and not after the counſels and directions of God in his word, and by his ſervants.

℣. 13. *O that my people had hearkened unto me*, &c.] This might have been expected from them, as they were his profeſſing people; and it would have been to their advantage if they had hearkened to him, as well as it would have been well pleaſing to him; for that is what is deſigned by this wiſh, which does not expreſs the purpoſing will of God; for who hath reſiſted that? if he had ſo willed, he could have given them ears to hear; but his commanding will, and what is his approving one: to hearken to him, is not only to hearken to what he commands, but to what he approves of; it is the good and acceptable will of God, that men ſhould hearken to the declarations of his will in the law, and to the declarations of his grace in the goſpel; and indeed it is the voice of Chriſt, the angel of God's preſence, who went before the children of *Iſrael* in the wilderneſs, which they were to hearken to and obey, that is here meant; ſee *Exod.* xxiii. 20, 21, 22 and *Heb.* iii. 6, 7, 8. and *Iſrael had walked in my ways*; which he marked out and directed them unto, meaning his ordinances and commandments; which to walk in, as it denotes progreſs and continuance, and ſuppoſes and requires life and ſtrength, ſo it is both pleaſant and profitable.

℣. 14. *I ſhould ſoon have ſubdued their enemies*, &c.] The *Canaanites*, and others: this he would have done in a very little time, or at once, and that eaſily, and without any trouble; he would quickly have humbled them, and brought them on their knees, as the word [g] ſignifies, to terms of peace; for when a man's ways pleaſe the Lord, he makes his enemies to be at peace with him, *Prov.* xvi. 7. ſo thoſe that hearken to the voice of Chriſt, and walk in his ways, he ſubdues their iniquities, and will bruiſe *Satan* under their feet ſhortly, and make them more than conquerors, through himſelf, over the world; the men and things of it he has overcome: *and turned my hand againſt their adverſaries*; that troubled, diſtreſſed, and oppreſſed them; and it is a righteous thing with God to render tribulation to them that trouble his people; he turns his chaſtiſing hand off of them, which ſometimes is heavy upon them, and preſſes them ſore, and turns it in a way of wrath and vindictive juſtice againſt their adverſaries; and ſo the *Targum*, "and turned the ſtroke of my power againſt their adverſaries;" this is the lighting down of his arm with the indignation of his anger, which is intolerable, *Iſ.* xxx. 30.

℣. 15. *The haters of the Lord ſhould have ſubmitted themſelves unto him*, &c.] Or, *lied unto him* [h]; feignedly ſubmitted to him, flattered him, pretended friendſhip to him, and entered into a league with him; either *Iſrael*, mentioned ℣. 13. or God, whom and whoſe worſhip and people they hated; as every natural man is an hater of God, and all that is good, and enmity itſelf unto him; but theſe ſhall all ſubmit to Chriſt, ſooner or later, in one way or another, and acknowledge him Lord, and that he is ſuperior to them, and themſelves not a match for him; as *Julian* the emperor, when wounded, ſaid, Thou haſt overcome me, O *Galilean: but their time ſhould have endured for ever*; which *Jarchi* and *Aben Ezra* interpret of the calamities and vengeance that ſhould come upon the haters of God, who will be puniſhed with everlaſting deſtruction; their worm will never die, nor their fire be quenched; it is everlaſting, and the ſmoke of their torment will aſcend for ever and ever; in which ſenſe the word is uſed, *Iſ.* xiii. 22. or rather this is to be underſtood of the time, or happy ſtate and condition of the *Iſraelites*, which would have been of long continuance, had they hearkened to the Lord, and walked in his ways; particularly, they would have long enjoyed the land of *Canaan*, which was given to *Abraham* and his ſeed for an everlaſting poſſeſſion, and which they held by the tenure of their obedience, *Gen.* xvii. 8. *Iſ.* i. 19. and ſo all truly gracious ſouls, that hearken to the voice of Chriſt, and walk in his ways, are in a happy ſtate, which will endure for ever; they are bleſſed with all ſpiritual bleſſings, and thoſe are for ever; the heavenly land of *Canaan* they ſhall dwell in for ever; their manſions or habitations in Chriſt's father's houſe are everlaſting; their houſe, not made with hands, is eternal in the heavens; their eſtate, poſſeſſion, and inheritance is an eternal one; it is incorruptible, and fades not away; their being with Chriſt is for ever; and their happineſs is often expreſſed by eternal life and eternal glory.

℣. 16. *He ſhould have fed them alſo with the fineſt of the wheat*, &c.] Or the *fat of the wheat* [i]; ſee *Deut.* xxxii. 14. with the fineſt flour of it: the *Targum* is, "with the beſt bread of wheat;" with the beſt of wheat, and the beſt bread that can be made of it: *Aben Ezra* interprets it of the manna, which was better than the fat or fineſt of the wheat, being the corn of heaven, and angels food, *Pſ.* lxxviii. 24, 25. but it rather reſpects what the *Iſraelites* would have been continued to be fed with in the land of *Canaan*, which was a land of wheat, *Deut.* viii. 8. and ſuch who hearken to the Lord, and walk in his ways, are fed by him with the goſpel, which is comparable to wheat, and the fineſt of it, for its choiceneſs and excellency, for its ſolidity and ſubſtantiality, for its purity and cleanneſs, and for its being of a nouriſhing and ſtrengthening nature; ſee *Jer.* xxiii. 28. and eſpecially Chriſt, the ſum and ſubſtance of the goſpel, may be figuratively meant, with whom the ſaints are fed, and who is compared to a corn of wheat, *John* xii. 24. for his preciouſneſs and excellency, for his purity and fruitfulneſs, and for being the food of his people, the bread of life, for which he was prepared by his ſufferings and death; which may be fitly expreſſed by the threſhing, winnowing, and grinding of wheat, and then of kneading the flour, and baking the bread: *and with honey out of the rock would I have ſatisfied thee*; the land of *Canaan* abounded with hills and rocks, in which bees had their hives, and from whence honey dropped to lower places; and hence the land is ſaid to flow with milk and honey, *Exod.* iii. 8. *Deut.* xxxii. 13. 1 *Sam.* xiv. 25, 26. nor is it unuſual in other places to find honey in rocks; at *Guadalupe*, in the *Weſt Indies*, we are told[z], honey was found in trees and caves of rocks. *Aben Ezra* interprets this of the water which flowed out of the rock at *Horeb*, which was ſweeter than honey; but the former ſenſe is beſt: the rock ſpiritually and myſtically deſigns Chriſt, the rock of ſalvation, 1 *Cor.* x. 4. the *honey* out of the rock, the fulneſs of grace in him, and the bleſſings of it, the ſure mercies of *David*, and the precious promiſes of the everlaſting covenant; and the goſpel, which is ſweeter than the honey or the honey-comb; and with theſe ſuch are filled and ſatisfied, who hearken to Chriſt, and walk in his ways; for as the whole of what is here ſaid ſhews what *Iſrael* loſt by diſobedience, it clearly ſuggeſts what ſuch enjoy who hear and obey.

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[g] אכניע flecterem, Cocceius.

[h] יכחשו mentientur, Montanus; mentiti fuiſſent, Vatablus; mentirentur, Muſculus, Cocceius, Gejerus; mendaciter ſe dediſſent, Junius & Tremellius, Piſcator.

[i] מחלב חטה ex adipe frumenti, V. L. Pagninus, Montanus, Muſculus; adipe tritici, Junius & Tremellius, Piſcator; ſo Cocceius, Gejerus, Michaelis.

PSAL. LXXXII.

A pſalm of Aſaph.

THIS pſalm was written for the uſe of perſons in power, for the inſtruction of kings and princes, judges, and civil magiſtrates; according to *Kimchi*, it was written about the times of *Jehoſhaphat*, who appointed new judges throughout the land; thoſe that were before having been very corrupt, to whom he gave a charge agreeable to the purport of this pſalm, 2 *Chron.* xix. 5, 6, 7. but it ſeems rather to be written by *Aſaph*, in the times of *David*, under a ſpirit of prophecy, and has reſpect to the times of Chriſt, when there was a great corruption among the judges and rulers of the *Jews*, both civil and eccleſiaſtic. The *Syriac* verſion calls it, *a reproof of the ungodly Jews*; our Lord cites a paſſage out of it in vindication of himſelf from their charge of blaſphemy, *John* x. 34, 35, 36.

℣. 1. *God ſtandeth in the congregation of the mighty*, &c.] The *Syriac* verſion renders it, *in the congregation of angels*; they are mighty, and excel in ſtrength, and there is a large company of them, even an innumerable one, and who ſurround the throne of the majeſty on high. Chriſt, who is God over all, was among thoſe on mount *Sinai*, and when he aſcended to heaven; and with theſe he'll deſcend when he comes a ſecond time, *Pſ.* lxviii. 17, 18. 2 *Theſſ.* i. 7, 8. The *Targum* interprets it of the righteous thus, "God whoſe majeſty (or *Shekinah*) dwells in the congregation of the righteous that are ſtrong in the law." It may be better underſtood of ſuch as are ſtrong in the Lord, in the grace that is in Chriſt, and in the exerciſe of grace upon him; who are gathered out of the world unto him, and into diſtinct ſocieties and congregations; in the midſt of which God is, where he grants his preſence, beſtows the bleſſings of his grace, and affords his divine aid and protection; and where Chriſt the Son of God is, and will be to the end of the world. The words may be rendered, *God ſtandeth in the congregation of God*[a]; that is, in his own congregation, his church and people; but it ſeems beſt of all to underſtand the words of rulers and civil magiſtrates, of the cabinet-councils of princes, of benches of judges, and courts of judicature; in all which God is preſent, and obſerves what is ſaid and done; perhaps reference may be had to the *Jewiſh Sanhedrim*, the chief court of judicature with the *Jews*, conſiſting of ſeventy-one perſons; in the midſt of which Chriſt, God manifeſt in the fleſh, God in our nature, ſtood, and was ill uſed, and moſt unjuſtly judged by them, of whoſe unjuſt jndgment complaint is made in the next verſe: *he judgeth among the gods*; which the *Syaiac* verſion renders *angels* again; and ſo *Aben Ezra* interprets it of them, who are ſo called, *Pſ.* viii. 5. and xcvii. 7. but rather civil magiſtrates are meant, the rulers and judges of the people, who go by this name of *Elohim*, or gods, in *Exod.* xxi. 6. and xxii. 18. and are ſo called becauſe they are the powers ordained of God, are repreſentatives of him, are his vicegerents and deputies under him; ſhould act in his name, according to his law, and for his glory, and are clothed with great power and authority from and under him; and therefore are before ſtiled the *mighty*. Among theſe Chriſt, the Son of God, judges, to whom all judgment is committed; he qualifies theſe for the diſcharge of their office, he directs them how to judge, and all the right judgment they make and do is from him, *by whom kings reign, and princes decree juſtice*; *by whom princes rule, and nobles, even all the judges of the earth*; and to whom they are all accountable, and will be themſelves judged by him another day, *Prov.* viii. 15, 16. ſo the *Targum*, "in the midſt of the judges of truth he judges."

℣. 2. *How long will ye judge unjuſtly*, &c.] Theſe are the words not of the pſalmiſt, but of the divine perſon that ſtands in the congregation of the mighty, and judges among the gods; calling the unjuſt judges to an account, and reproving them for their unrighteous proceedings, and perverſion of juſtice, in which they had long continued, and which was an aggravation of their ſin: this is very applicable to the rulers and judges of the *Jewiſh* nation in the times of *Chriſt*, who had long dealt very unjuſtly, and continued to do ſo; they judged wrong judgment, or judgment of iniquity, as *Aben Ezra* renders it, both in civil and eccleſiaſtical things; their judgment was depraved concerning the law, which they tranſgreſſed and made void by adhering to the traditions of the elders; they paſſed an unrighteous judgment on *John* the *Baptiſt*, the fore-runner of *Chriſt*, rejecting his baptiſm, and calling him a devil; and upon Chriſt himſelf, adjudging him to death for crimes he was not guilty of; and upon his followers, whom they caſt out of the ſynagogue; the character of an unjuſt judge ſee in *Luke* xviii. 2. *and accept the perſons of the wicked, Selah*; gave the cauſe in favour of them, and againſt the righteous, becauſe they were rich, or related to them, or had bribes from them, contrary to the law in *Deut.* xvi. 19. ſo the judges among the *Jews*, in Chriſt's time, judged according to appearance, the outward circumſtances of men, and not righteous judgment, as our Lorld ſuggeſts, *John* vii. 24.

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[z] P. Martyr. Decad. 3. lib. 9.

[a] בעדת אל in congregatione Dei, Pagninus, Cocceius, Gejerus, Michaelis; ſo Vatablus, Junius & Tremellius, Piſcator, Ainſworth.

℣. 3. *Defend the poor and fatherleſs*, &c.] Or, *judge*[d] them; ſuch as have no money to enter and carry on a ſuit, and have no friends to aſſiſt and adviſe them, and abide by them; theſe ſhould be taken under the care and wing of judges; their cauſe ſhould be attended to, and juſtice done them; their perſons ſhould be protected, and their property defended and ſecured; for ſince they are called gods, they ought to imitate him whoſe name they bear, who is the father of the fatherleſs, the judge of the widows, and the helper of the poor that commit themſelves to him, *Pſ.* x. 14. and lxviii. 5. ſuch a righteous judge and good magiſtrate was *Job*; ſee ch. xxix. 12. *do juſtice to the afflicted and needy*; or *juſtify*[e] them, pronounce them righteous, give the cauſe for them, not right, or wrong, nor becauſe they are poor and needy, but becauſe they are in the right; for if wicked, they are not to be juſtified, this is an abomination to the Lord; ſee *Lev.* xix. 15. *Deut.* xxv. 1. *Prov.* xvii. 15.

℣. 4. *Deliver the poor and needy*, &c.] From his adverſary and oppreſſor, who is mightier than he, and draws him to the judgment-ſeat; when it is not in his power to defend himſelf againſt him, and get out of his hands, unleſs a righteous judge will ſhew a regard to him, and his cauſe; and ſometimes even an unjuſt judge, through importunity, will do this, as every one ought, and every righteous one will: *rid them out of the hand of the wicked*; this was what the poor widow importuned the unjuſt judge for, and obtained, *Luke* xviii. 3, 4, 5.

℣. 5. *They knew not*, &c.] The *Targum* adds, to do well. This is to be underſtood of unjuſt judges, and wicked magiſtrates, who know not God, and have not the fear of him before their eyes, though he ſtands in the midſt of them, and judges among them; which is the ſource of their unjuſt judging and unrighteous proceedings; for becauſe they know not God, nor fear him, therefore they regard not men: nor do ſuch know themſelves; they are called gods, and they think they are ſo, and don't conſider they are but men; they are the miniſters of God, deputies under him, and are accountable to him: nor do they know their duty before pointed out; it is for them to know judgment, what is right, and what is wrong, that they may pronounce righteous judgment, *Mic.* iii. 2. but they do not know it, at leaſt ſo as to practiſe it: nor did the *Jewiſh* rulers know Chriſt, which was the reaſon of their unrighteous dealing with him and with his followers; they put him to death, and ſo they did them, becauſe they knew him not, 1 *Cor.* ii. 8. *John* xvi. 2, 3. *neither will they underſtand*; the *Targum* adds by way of explanation *the law*, the rule of judgment, which judges ought to underſtand; ſo the *Jewiſh* rulers, *Phariſees* and *Sadducees*, were upbraided by Chriſt, with ignorance of the ſcriptures, and the law of God, their falſe gloſſes of which he refutes, *Matt.* ch. v. ſee ch. xxii. 29. and their ignorance was wilful and affected, they ſhut their eyes againſt light and evidence, eſpecially with reſpect to Chriſt; they could diſcern the face of the ſky, but not the ſigns of the times, *Matt.* xvi. 3. who ſo blind as they that will not ſee? and ſuch were the *Jewiſh* rulers; ſee *Iſ.* xlii. 19. *they walk on in darkneſs*; they choſe darkneſs rather than light, and ſo were blind leaders of the blind, and were wilfully ſo, having their eyes blinded with gifts, *Deut.* xvi. 19. *all the foundations of the earth are out of courſe*; or *ſhaken* or *moved*[f]; by the perverſion of juſtice, towns, cities, common-wealths, kingdoms, and ſtates, are thrown into the utmoſt diſorder and confuſion: as the *king by judgment ſtabliſheth the land*, *Prov.* xxix. 4. ſo when judgment is not executed, it is unſettled, and thrown into confuſion; or though[g] *the foundation*, &c. though this is the caſe, yet unjuſt judges will go on, perverting judgment, even though as at the deluge the foundations of the earth were ſhaken and moved, for the violence, rapine, and oppreſſion, the earth was then filled with, which *Kimchi* thinks is here referred to; and though a diſſolution of the *Jewiſh* polity, civil and eccleſiaſtical, was threatened, becauſe of ſuch injuſtice; that God would once more ſhake the heavens and the earth, remove their church and civil ſtate, when they ſhould ceaſe to be a nation, their city be deſtroyed, and their temple, not one ſtone left upon another; and yet ſuch was the obſtinacy of their wicked judges, that they would perſiſt in their wicked ways.

℣. 6. *I have ſaid, ye are gods*, &c.] In the law, *Exod.* xxi. 6. and xxii. 28. or they were ſo by his appointment and commiſſion; he conſtituted them judges and magiſtrates, inveſted them with ſuch an office, by which they came to have this title; ſee *Rom.* xiii. 1. and ſo our Lord interprets theſe words, that they were gods *to whom* the word of God came, which gave them a commiſſion and authority to exerciſe their office, *John* x. 35. or rather *againſt whom* it came, pronouncing the ſentence of death on them as in ℣. 7. to which the reference is; declaring that though they were gods by office, yet were mortal men, and ſhould die. The *Targum* is, *I ſaid, as angels are ye accounted*; and ſo judges and civil magiſtrates had need to be as angels, and to have the wiſdom of them; ſee 2 *Sam.* xiv. 20. *Jarchi* interprets it of angels, but magiſtrates are undoubtedly meant: *and all of you are children of the moſt high*; the *Targum* here again renders it, "the angels of the moſt high;" and ſo *Aben Ezra* explains it of them, who are called the ſons of God, *Job* xxxviii. 7. but men in power are meant, who becauſe of their eminency and dignity, their high office, poſt, and place, are ſo called; ſee *Gen.* vi. 2. *Pſ.* lxxxix. 6.

℣. 7.

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[d] שפטו judicate, V. L. Pagninus, Montanus, Muſculus, Junius & Tremellius, Gejerus, Michaelis.

[e] הצדיקו juſtificate, V. L. Pagninus, Montanus, Vatablus, Muſculus, Cocceius, &c.

[f] ימוטו moventur, Vatablus; dimoventur, Junius & Tremellius, Piſcator; commoventur, Gejerus; nutant, Tigurine verſion.

[g] So Ainſworth.

℣. 7. *But ye ſhall die like men*, &c.] As men in common do, to whom it is appointed to die, *Heb.* ix. 27. or as common men, as men in the loweſt claſs of life: the wiſe man dies as the fool, the king as the peaſant, high as the low, rich as the poor; death levels and makes all alike: or as *Adam*, as the firſt man, ſo *Jarchi*, who was Lord of the whole univerſe; but being in honour, abode not, but became like the beaſts that periſh; ſinning he died; and ſo all his poſterity, even thoſe who have the greateſt power and authority on earth; ſee *Pſ.* xlix. 2. 10. 12. and not only die a corporal death, but an eternal one, dying in their ſins; as Chriſt threatened the *Jewiſh* rulers, ſcribes, and phariſees, if they believed not in him, *John* viii. 21. 24. *and fall like one of the princes*; or the chief of them, *Satan*, who fell like lightning from heaven, *Luke* x. 18. or rather as one of the giants that lived in the old world, famous for their injuſtice and oppreſſion, that fell in the deluge, *Gen.* vi. 4. or any of the heathen princes, tyrants and oppreſſors, ſuch as are mentioned in the following pſalm, *Pſ.* lxxxiii. 9, 10. This may have reſpect to the deſtruction of the *Jewiſh* nation, which is called the *falling* of them, *Rom.* xi. 11, 12. and the words may be rendered, *and ye ſhall fall together, equally and alike, O ye princes*[a]; when the *Jewiſh* ſtate, civil and eccleſiaſtical, fell, they fell with it, and together; the princes of this world then came to nought, or were aboliſhed; they and their authority, as the apoſtle *Paul* ſays they ſhould, 1 *Cor.* ii. 6. the ſceptre then departed from *Judah*, and the lawgiver from between his feet; all rule and authority ceaſed among them, as *Jacob* foretold it would, *Gen.* xlix. 10.

℣. 8. *Ariſe, O God*, &c.] Theſe are the words of the prophet, or of the church, whom he perſonates, addreſſing Chriſt, who is God over all; that ſeeing there was ſuch a corruption and degeneracy in the world, and ſuch wretched perverſion of juſtice, that he would *ariſe* and exert himſelf, and ſhew himſelf ſtrong on the behalf of his people: *judge the earth*; who is the judge of the whole earth, to whom all judgment is committed, and who will judge the world in righteouſneſs: *for thou ſhalt inherit all nations*; which he will do in the latter day, when he ſhall be king over all the earth, and the heathen ſhall be given him for his inheritance, he being heir of all things; and univerſal juſtice will not take place in the world, till that time comes; and therefore it is to be wiſhed and prayed for, as by the prophet and church here.

PSAL. LXXXIII.

A ſong or pſalm of Aſaph.

THIS is the laſt of the pſalms that bear the name of *Aſaph*, and ſome think it was written by him on occaſion of *David*'s ſmiting the *Philiſtines*, *Moabites*, *Syrians*, *Edomites*, and others, 2 *Sam.* viii. 1.—14. but theſe did not conjunctly but ſeparately fight with *David*, and were overcome by him; whereas thoſe this pſalm makes mention of, were in a confederacy together; and beſides, the *Tyrians* in *David*'s time were in friendſhip with him; but are here mentioned as joining with others againſt *Iſrael*, ℣. 7. others are of opinion, that this was prophetically delivered out with reſpect to future times, either to the conſpiracy of the enemies of the *Jews* againſt them in the times of the *Maccabees*, ſee 1 *Maccab.* v. 1. *&c.* or rather to the confederacy of the *Moabites*, *Ammonites*, and others, in the times of *Jehoſhaphat*, 2 *Chron.* xx. 1. ſo *Kimchi*, *Arama*, and the generality of interpreters: perhaps reference is had to the enemies of God's people, from age to age, both in the old and in the new teſtament; R. *Obadiah* underſtands it of the war of *Gog* and *Magog*.

℣. 1. *Keep not thou ſilence, O God*, &c.] Which he is thought and ſaid to do, when he does not anſwer the prayers of his people, nor plead their cauſe, nor rebuke their enemies; when he does not ſpeak a good word to them, or one for them, or one againſt thoſe that hate and perſecute them: *hold not thy peace*; or *be not deaf*[b] to the cries and tears of his people, and to the reproaches, menaces and blaſphemies of wicked men: *and be not ſtill, O God*; or *quiet*[c], at reſt and eaſe, unactive and unconcerned, as if he cared not how things went; the reaſon follows.

℣. 2. *For lo, thine enemies make a tumult*, &c.] Or a *noiſe*[d]: wicked men are commonly noiſy, roaring out their blaſphemies againſt God, belching out oaths and curſes, and breathing threatnings and ſlaughter againſt the ſaints; eſpecially a numerous army of them, conſiſting of many people and nations, as this did; who are called the Lord's *enemies*, being the enemies of his people, and their cauſe and his are one and the ſame; and beſides, all wicked men are enemies to God, and all that is good, in their minds, and which appears by their actions; yea, they are enmity itſelf unto him: *and they that hate thee, have lift up the head*; are haughty, proud, and arrogant; ſpeak loftily, and with a ſtiff neck; ſet their mouth againſt heaven, and God in it; and their tongue walks through the earth, and ſpares none; they exult and rejoice, as ſure of victory, before the battle is fought; ſuch then were, and ſuch there are, who are haters of God, hate his being, perfections, purpoſes, and providences; hate his Son without a cauſe, and even do deſpite unto the Spirit of grace; hate the law and its precepts, the goſpel and its doctrines and ordinances, and the ways, worſhip, and people of God; as appears by what follows.

℣. 3. *They have taken crafty counſel againſt thy people*, &c.] The people of *Iſrael*, hereafter named, whom God had choſen and avouched to be his people; theſe they dealt ſubtilly with, as the king of *Egypt* had done with their forefathers; and this, agreeable to their character, being the ſeed of the old ſerpent, more ſubtile than any of the beaſts of the field; theſe deviſed cunning devices, formed crafty ſchemes for the deſtruction of the Lord's people; but often ſo it is, that the wiſe are taken in their own craftineſs, and their counſel is carried headlong: *and conſulted againſt thy hidden ones*; not hidden from the Lord, and unknown unto him, though from their enemies, and unknown by them, and ſo the object of their hatred and perſecution; but hidden by him as his jewels and peculiar treaſure, which he takes care of; hidden under the ſhadow of his wings, in the ſecret of his preſence and tabernacle, as in a pavilion; and therefore it was a daring piece of inſolence in their enemies to attack them: ſo the life of ſaints is ſaid to be hid with Chriſt in God, which denotes both its ſecrecy and ſafety; ſee *Col.* iii. 3. the *Targum* is, "againſt the things hidden in thy treaſures;" meaning the riches of the temple.

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[a] כאחד pariter; ſive ex æquo, Maius apud Gataker. Cin. c. 10. p. 292.

[b] כתחרש ne obſurdeſcas, Vatablus; ne ſurdum agas, Junius & Tremellius, Piſcator; ne quaſi ſurdus & mutus ſis, Michaelis.

[c] אל תשקט ne quieſcas, Pagninus, Montanus, Muſculus, Junius & Tremellius, Piſcator, Gejerus; neque quietus ſis, Michaelis.

[d] יהמיון ſonuerunt, V. L. perſtrepunt, Junius & Tremellius, Piſcator, Cocceius; ſtrepunt, Gejerus.

℣. 4. *They have ſaid,* &c.] Secretly in their hearts, or openly to one another, and gave it out in the moſt public manner, as what they had conſulted and determined upon; ſee *Pſ.* lxxiv. 8. *come, and let us cut them off from* being *a nation*; they were not content to invade their country, take their cities, plunder them of their ſubſtance, and carry them captives, but utterly to deſtroy them, root and branch; ſo that they might be no more a body politic, under rule and government, in their own land, nor have ſo much as a name and place in others; this was *Haman*'s ſcheme, *Eſth.* iii. 8, 9. *that the name of Iſrael may be no more in remembrance*; but this deſperate and dreadful ſcheme, and wretched deſign of their's, took not effect; but, on the contrary, the ſeveral nations hereafter mentioned, who were in this conſpiracy, are no more, and have not had a name in the world for many hundreds of years; whilſt the *Jews* are ſtill a people, and are preſerved, in order to be called and ſaved, as all *Iſrael* will be in the latter day, *Rom.* xi. 25. So *Diocleſian* thought to have rooted the chriſtian name out of the world; but in vain: the name of Chriſt, the name of Chriſtianity, the name of a chriſtian church, will endure to the end of the world; ſee *Pſ.* lxxii. 17. *Prov.* x. 7. Compare with this *Jer.* xi. 19.

℣. 5. *For they have conſulted together with one conſent,* &c.] Or *heart*[e]; wicked men are cordial to one another, and united in their counſels againſt the people of God, and his intereſt: whatever things they may diſagree in, they agree in this, to oppoſe the cauſe and intereſt of true religion, or to perſecute the church and people of God: *Herod* and *Pontius Pilate* are inſtances of this: *they are confederate againſt thee*; or *have made a covenant againſt thee*[f]; the covenant they had entered into among themſelves, being againſt the Lord's people, was againſt him; and ſuch a covenant and agreement can never ſtand; for there is no wiſdom, nor underſtanding, nor counſel againſt the Lord, *Prov.* xxi. 30. This the pſalmiſt mentions to engage the Lord in the quarrel of his people, and not be ſtill, and act a neutral part; ſince thoſe were his enemies, and confederates againſt him, and they are next particularly named.

℣. 6. *The tabernacles of Edom,* &c.] Or the *Idumeans*, as the *Targum*; the poſterity of *Eſau*, who, with the reſt that joined with them, hereafter mentioned, and made the confederate army, brought their tents with them, pitched them, and encamped in them againſt *Iſrael: and the Iſhmaelites*; or *Arabians*, as the *Targum*, who deſcended from *Iſhmael*, the ſon of *Abraham: of Moab, and the Hagarenes*; the *Moabites*, who ſprung from *Lot* by one of his daughters, in an inceſtuous way; and the *Hagarenes* are the ſame with the *Hagarites*, 1 *Chron.* v. 10. 19, 20. who dwelt to the eaſt of the land of *Iſrael*, ſo called from *Hagar*, the hand-maid of *Abraham*, but not by him, but by another huſband, after ſent away from him, as *Aben Ezra* and *Kimchi* think; or by him, ſuppoſing *Hagar* to be the ſame with *Keturah*, as ſome do: the *Targum* calls them *Hungarians*; the *Syriac* verſion renders it *Gadareans*, or *Gadarenes*; of which ſee *Mark* v. 1.

℣. 7. *Gebal,* &c.] *Gubleans*, or *Gebalites*, as the *Targum*; the ſame with the *Giblites*, *Joſh.* xiii. 5. 1 *Kings* v. 18. or men of *Gebal*, *Ezek.* xxvii. 9. the ſame with *Byblus*: theſe dwelt in *Phœnicia*, near *Tyre*, where *Pliny*[g] makes mention of a place called *Gabale*: the *Syriac* verſion joins it with *Ammon*, and renders it *the border of Ammon: and Ammon and Amalek, the Philiſtines, with the inhabitants of Tyre*; theſe are well known in ſcripture, and as the enemies of *Iſrael*.

℣. 8. *Aſſur alſo is joined with them,* &c.] Before mentioned, or *Aſſyria*, though at ſo great a diſtance from *Iſrael*, and unprovoked by them: according to *R. Joſeph Kimchi*, the ſenſe is, that the *Aſſyrians* joined them, continuing in their wickedneſs, tho' their army had been deſtroyed by an angel in *Hezekiah*'s time, of which they were unmindful; but this, as his ſon obſerves, makes this confederacy and war to be after the times of *Hezekiah*; whereas it was long before it: the *Targum* is, "*Sennacherib*, king of *Aſſyria*, is joined with them;" and ſo ſome refer this to his invaſion of *Judea*, and beſieging *Jeruſalem*, with an army conſiſting of many nations, in *Hezekiah*'s time; but he was the principal there, and not an auxiliary, as here: *they have holpen the children of Lot, Selah*; or were *an arm*[h] unto them, aſſiſted and ſtrengthened them: theſe were the *Moabites* and *Ammonites*, who were the principals in the war, and the reſt auxiliaries, as it appears they were in the times of *Jehoſhaphat*, 2 *Chron.* xx. 1. 10. 22. 23. here were ten different nations, which joined in confederacy againſt the people of *Iſrael*; to which anſwer the ten horns of the beaſt, or ten antichriſtian kings, who agreed to give their kingdom to the beaſt, and to make war with the Lamb and his followers, *Rev.* xvii. 12, 13, 14. and it may be obſerved, that theſe were on all ſides of the land of *Iſrael*; the *Edomites*, *Iſhmaelites*, and *Amalekites*, were on the ſouth; the *Moabites*, *Ammonites*, and *Hagarenes*, were on the eaſt; the *Aſſyrians* on the north; and the *Philiſtines*, *Gebalites*, and *Tyrians*, on the weſt; ſo that *Iſrael* was ſurrounded on all ſides with enemies, as the Lord's people are troubled on every ſide, 2 *Cor.* iv. 8. and ſo the *Gog* and *Magog* army, of which ſome underſtand this, will encompaſs the camp of the ſaints about, and the beloved city, *Rev.* xx. 9.

℣. 9. *Do unto them as* unto *the Midianites,* &c.] In the times of *Gideon*, who deſtroyed one another, and in whoſe deſtruction the hand of the Lord was very viſible, *Judg.* vii. 20, 21, 22. and much in the ſame manner was the confederate army of the *Moabites*, *Ammonites*, and others, deſtroyed in the times of *Jehoſhaphat*, 2 *Chron.* xx. 22, 23, 24. *as to Siſera, as to Jabin*; *Jabin* was a king of *Canaan*, who oppreſſed *Iſrael*, and *Siſera* was his general; the latter was ſlain by a woman, *Jael*, the wife of *Heber*; and the former the hand of *Iſrael* prevailed againſt, until they deſtroyed him, *Judg.* iv. 2. 21, 22, 24. the great victory which they obtained over them was *at the brook of Kiſon*, or *Kiſhon*, *Judg*. iv. 7. and v. 21. with this compare 2 *Chron*. xx. 16.

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[e] לב corde, Pagninus, Montanus; ex corde, Tigurine verſion, Muſculus, Gejerus; cordicitus, Cocceius.

[f] עליך ברית יכרתו fœdus adverſus te icerunt, Tigurine verſion; contra te fœdus pepigerunt, Junius & Tremellius, Piſcator, Gejerus; ſo Muſculus, Cocceius, Michaelis.

[g] Nat. Hiſt. l. 5. c. 20.

[h] היו זרוע fuerunt brachium, Pagninus, Montanus; ſunt brachium, Junius & Tremellius, Piſcator, &c.

℣. 10. *Which periſhed at En-dor*, &c.] *Aben Ezra* and *Kimchi* underſtand this of the *Midianites*; but rather it is to be underſtood of *Jabin* and *Siſera*, and the army under them, who periſhed at this place, which is mentioned along with *Taanach* and *Megiddo*, *Joſh*. xvii. 11. which are the very places where the battle was fought between *Jabin* and *Iſrael*, *Judg*. v. 19. according to *Jerom*[i], it was four miles from mount *Tabor* to the ſouth, and was a large village in his days, and was near to *Naim*, the place where Chriſt raiſed the widow's ſon from the dead, *Luke* vii. 11. ſee 1 *Sam*. xxviii. 7. *they became as dung for the earth*; being unburied, they lay and rotted on the earth, and became dung for it; ſee *Jer*. viii. 2. or were trodden under foot, as dung upon the earth; ſo the *Targum*, "they became as dung trodden to the earth."

℣. 11. *Make their nobles like Oreb, and like Zeeb*, &c.] Two princes of *Midian*, who were ſlain, the one at the rock *Oreb*, and the other at the wine-preſs of *Zeeb*, ſo called after their names, *Judg*. vii. 25. *yea, all their princes as Zebah, and as Zalmunna*; kings of *Midian*, ſlain by *Gideon*, *Judg*. viii. 21.

℣. 12. *Who ſaid*, &c.] Not the kings and princes of *Midian* juſt mentioned, but the confederate enemies of *Iſrael*, named ℣. 6, 7, 8. to whom the like things are wiſhed as to the *Midianites* and others, becauſe they ſaid what follows: *let us take to ourſelves the houſes of God in poſſeſſion*; not only the temple, which was eminently the houſe of God, but all the habitations of the *Iſraelites* in *Jeruſalem*, and other places, where the Lord vouchſafed to dwell; unleſs this ſhould be ironically ſpoken by their enemies calling them ſo, becauſe they pretended, as they reckoned it, to have and to hold them by the gift of God; whereas, of right, they belonged to them, at leaſt ſome of them: ſuch a claim was made by the *Ammonites* in the times of *Jephtha*, *Judg*. xi. 13. and to diſpoſſeſs the *Iſraelites* was the intention of the *Ammonites* and *Moabites* in the times of *Jehoſhaphat*, 2 *Chron*. xx. 10, 11.

℣. 13. *O my God, make them like a wheel*, &c.] Which, as the *Targum* adds, is rolled, and goes on, and reſts not in a declivity; let them be as fickle and inconſtant as a wheel; being in high, let them be in ſlippery places, and brought down to deſolation in a moment; like a wheel ſet a-running down hill, ſo let them ſwiftly and ſuddenly come to ruin; or be in all kind of calamities, and continual troubles[k], as the wheel is always turning: ſome think there is an alluſion to the wheel by which bread-corn was bruiſed; ſee *Iſ*. xxviii. 28. *Prov*. xx. 26. but the word[l] ſignifies a rolling thing before the wind, as a whiſp of ſtraw or ſtubble, which is eaſily carried away with it: *Jarchi* interprets it of the tops or down of thiſtles, which fly off from them, and roll up, and are ſcattered by the wind; ſee *Iſ*. xvii. 13. and which agrees with what follows: *as the ſtubble before the wind*; which cannot ſtand before it, but is driven about by it here and there; and ſo wicked men are, as chaff and ſtubble, driven away in their wickedneſs, with the ſtormy wind of divine wrath and vengeance, and chaſed out of the world, which is here imprecated.

℣. 14. *As the fire burneth the wood*, &c.] Or *foreſt*[m]; which is ſometimes done purpoſely, and ſometimes through careleſſneſs, as *Virgil*[n] obſerves; and which is done very eaſily and ſwiftly, when fire is ſet to it; even all the trees of it, great and ſmall, to which an army is ſometimes compared, *Iſ*. x. 18, 19. *and as the flame ſetteth the mountains on fire*; either the mountains themſelves, as *Ætna*, *Veſuvius*, and others; or rather the graſs and trees that grow upon them, ſmitten by lightning from heaven, which may be meant by the flame: in like manner 'tis wiſhed, that the fire and flame of divine wrath would conſume the confederate enemies of *Iſrael*, above mentioned; as wicked men are but as trees of the foreſt, and the graſs of the mountains, or as thorns and briars, to the wrath of God, which is poured out as fire, and is ſignified by everlaſting burnings.

℣. 15. *So perſecute them with thy tempeſt*, &c.] Purſue them with thy fury, follow them with thy vengeance; cauſe it to fall upon them like a mighty tempeſt: *and make them afraid with thy ſtorm*; God has his ſtorms and tempeſts of wrath and vengeance, which he ſometimes cauſes to fall upon wicked men in this life, to their inexpreſſible terror, and with which he takes them out of this world; and he has ſtill more horrible ones to rain upon them hereafter: ſee *Job* xxvii. 20, 21. *Pſ*. xi. 6.

℣. 16. *Fill their faces with ſhame*, &c.] For their ſins, or rather through diſappointment, not being able to put their deſperate and deep-laid ſchemes into execution: or *with lightneſs*[o]; inſtead of a weight of honour and glory upon them, let them be deſpiſed. *R. Joſeph Kimchi* renders it, *fill their faces with fire*; let their faces be as if they were on fire, as mens faces are, who are put to an exceeding great bluſh, or are moſt ſadly confounded and aſhamed: *that they may ſeek thy name, O Lord*; not they themſelves, who are filled with ſhame; for it is imprecated, that they may be aſhamed, and troubled for ever, and ſo as to periſh, ℣. 17. but others; for the words may be ſupplied, as in ℣. 18. *that men may ſeek thy name*, or *that thy name may be ſought*: the judgments of God upon wicked men are ſometimes the means of arouſing others, and putting them upon ſeeking the Lord, his face, and his favour; that God would be merciful to them, pardon their iniquities, avert judgments from them, and preſerve them from threatened calamities; and this is a good end, when anſwered; ſee *Iſ*. xxvi. 9. 16.

℣. 17. *Let them be confounded and troubled for ever*, &c.] As long as they are in this world, and to all eternity in another; a dreadful portion this: *yea, let them be put to ſhame, and periſh*; wholly and eternally, in ſoul and body, for evermore.

℣. 18. *That* men *may know that thou, whoſe name alone* is *Jehovah*, &c.] Or, *that thou, thy name alone is Jehovah*[p], a ſelf-exiſtent being, the being of beings, the everlaſting I am, the immutable God; for this name is expreſſive of the being, eternity, and unchangeableneſs of God, who is, and was, and is to come, invariably the ſame, *Rev*. i. 4. which is to be underſtood not to the excluſion of the Son or Spirit, who are with the Father the one *Jehovah*, *Deut.* vi. 4. and to whom this name is given; ſee *Exod.* xvii. 6. compared with 1 *Cor.* x. 9. *Iſ.* xl. 3. *Jer.* xxiii. 6. *Iſ.* vi. 8, 9. compared with *Acts* xxviii. 25, 26. but to the excluſion of all nominal and fictitious deities, the gods of the heathens; and the being and perfections of God are known by the judgments he executes, *Pſ.* ix. 16. art *the moſt high over all the earth*; or, *and that thou art*, &c.[q], being the maker and the poſſeſſor of it, and the ſovereign Lord of its inhabitants, doing in it what ſeems good in his ſight; ſee *Gen.* xiv. 22. *Dan.* iv. 35. for the accents require two propoſitions in the text: the heathens[r] give the title of moſt high to their ſupreme deity: the *Targum* is, "over all the inhabitants of the earth."

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[i] De locis Hebraicis, fol. 88. L. and 91. E.

[k] Vide Suidam in voce τροχὸς.

[l] כגלגל rem in levem quæ turbine circumagitur, ſome in Amama; pappos, i. e. lanuginem carduorum, ſo ſome, in Grotius; as a rolling thing, Ainſworth.

[m] יער ſylvam, Montanus, Tigurine verſion, Junius & Tremellius, Piſcator, &c.

[n] Georgic. l. 2. v. 310.

[o] קלון Heb. levitate, Piſcator; ſo Ainſworth.

[p] כי אתה שמך quod nomen tuum, Pagninus, Montanus, Muſculus.

PSAL. LXXXIV.

To the chief muſician upon Gittith, *A pſalm for the ſons of* Korah.

OF *Gittith*, ſee the title of *Pſ.* viii. The *Targum* renders it here, as there, "to praiſe upon the harp that was brought from *Gath*;" and of the ſons of *Korah*, ſee the title of *Pſ.* xlii. and the argument of this pſalm is thought to be much the ſame with that and the lxiiid. It was, very probably, written by *David*; to whom the *Targum*, on ℣. 8. aſcribes it; though it does not bear his name, the ſpirit it breathes, and the language in which it is written, ſhew it to be his; though not when he was an exile among the *Philiſtines*, in the times of *Saul*, as ſome in *Kimchi* think; for then the ark was not in *Zion*, as is ſuggeſted ℣. 7. but elſewhere; for it was brought thither by *David*, after he was king of *Iſrael*, 2 *Sam.* vii. 2. 16. but rather when he fled from his ſon *Abſalom*; though there is nothing in it that neceſſarily ſuppoſes him to be baniſhed, or at a diſtance from the houſe of God; only he expreſſes his great affection for it, and his earneſt deſires for returning ſeaſons and opportunities of worſhipping God in it; and the general view of it is to ſet forth the bleſſedneſs of ſuch who frequently attend divine ſervice: the inſcription of it, in the *Syriac* verſion, is, "for the ſons of *Korah*, when *David* meditated to go out of *Zion*, to worſhip in the houſe of God: and it is called a prophecy concerning Chriſt, and concerning his church," as it undoubtedly is. Biſhop *Patrick* thinks it was compoſed by ſome pious *Levite* in the country, when *Sennacherib*'s army had blocked up the way to *Jeruſalem*, and hindered them from waiting upon the ſervice of God at the temple; and others refer it to the times of the *Babyloniſh* captivity; and both *Jarchi* and *Kimchi* interpret it of the captivity, when the temple and altars of God were in ruins; but this does not agree with the lovelineſs of them, in which they were at the time of writing this pſalm.

℣. 1. *How amiable are thy tabernacles, O Lord of hoſts!*] Which were erected in the wilderneſs by *Moſes* at the command of God, and brought into the land of *Canaan*, where the Lord took up his dwelling: here he was worſhipped, and ſacrifices offered to him; here he granted his preſence, and commanded his bleſſing; here it was in *David*'s time; for as yet the temple was not built: it is called *tabernacles* in the plural number, becauſe of its ſeveral parts: hence we read of a firſt and ſecond tabernacle, *Heb.* ix. 2, 3. there was the holy place, and the holy of holies, beſides the court of the people; unleſs it can be thought to refer to the tabernacle *David* had built for the ark in *Zion*, and to the old tabernacle which was at *Gibeon*, 2 *Sam.* vi. 17. 1 *Chron.* xxi. 19. the whole was a repreſentation of the church of God, and the ordinances of it; which is the dwelling place of God, Father, Son, and Spirit, where he is worſhipped, his preſence enjoyed, his word is preached, ordinances adminiſtered, and the ſacrifices of prayer and praiſe offered up; on account of all which it is very *amiable*: what made the tabernacle of *Moſes* lovely, was not the outſide, which was very mean, as the church of God outwardly is, through perſecution, affliction, and poverty; but what was within, having many golden veſſels in it, and thoſe typical of things much more precious: moreover, here the prieſts were to be ſeen in their robes, doing their duty and ſervice, and, at certain times, the high prieſt in his rich apparel; here were ſeen the ſacrifices ſlain and offered, by which the people were taught the nature of ſin, the ſtrictneſs of juſtice, and the neceſſity and efficacy of the ſacrifice of Chriſt; here the *Levites* were heard ſinging their ſongs, and blowing their trumpets: but much more amiable are the church of God and its ordinances in goſpel-times, where Chriſt, the great high prieſt, is ſeen in the glories of his perſon, and the fulneſs of his grace; where *Zion*'s prieſts, or the miniſters of the goſpel, ſtand cloathed, being full fraught with ſalvation, and the tidings of it; where Chriſt is evidently ſet forth, as crucified and ſlain, in the miniſtry of the word, and the adminiſtration of ordinances; here the goſpel-trumpet is blown, and its joyful ſound ecchoed forth, and ſongs of love and grace are ſung by all believers: beſides, what makes theſe tabernacles ſtill more lovely are, the preſence of God here, ſo that they are no other than the houſe of God, and gate of heaven; the proviſions that are here made, and the company that are here enjoyed; to which may be added, the properties of thoſe dwellings; they are lightſome, like the habitations of *Iſrael* in *Goſhen*; they are healthful, no plague comes nigh them; the inhabitants of them are not ſick; their ſins are forgiven them; they are ſafe, ſure, and quiet dwelling places; ſee *Iſ.* xxxii. 18. and xxxiii. 20. 24. and they are lovely to ſuch, and to ſuch only, who have ſeen the unamiableneſs of ſin, and are ſick of its tents, and of enjoying its fading pleaſures, and to whom Chriſt is precious, and altogether lovely: theſe have an intenſe affection for him, and for his houſe, word, worſhip and ordinances, and with admiration ſay, *how amiable*, &c.

℣. 2. *My ſoul longeth, yea, even fainteth for the courts of the Lord*, &c.] The courts of the tabernacle now at *Gibeon*, though the ark was in *Zion*, 2 *Chron.* i. 3—6. as the court of the prieſts, and the court of the *Iſraelites*, in which latter the people in common ſtood: after theſe *David* longed; he longed to enter into them, and ſtand in them, and worſhip God there; which ſoul-longings and hearty deſires were the fruits and evidences of true grace, of being born again; ſo new-born ſouls deſire the ſincere milk of the word, and the breaſts of goſpel-ordinances, as a new-born babe deſires its mother's milk and breaſt; and he even *fainted*, through diſappointment, or length of time, being impatient of the returning ſeaſon and opportunity of treading in them; ſee *Pſ.* xlii. 1. and lxiii. 1. *my heart and my fleſh crieth out for the living God*; he not only inwardly deſired, and ſecretly fainted, but audibly cried out in his diſtreſs, and verbally expreſſed, with great vehemence, his deſire to enjoy the living God: it was not merely the courts, but God in them, that he wanted; even that God which has life in himſelf, with whom is the fountain of life; who gives life to others, natural, ſpiritual, and eternal, and in whoſe favour is life; yea, whoſe loving kindneſs is better than life, and which was the thing longed and thirſted after: and theſe deſires were the deſires of the whole man, ſoul and body; not only he cried with his mouth and lips, ſignified by his *fleſh*, but with his heart alſo, ſincerely and heartily; his heart went along with his mouth.

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[q] Quod tu, inquam, ſis altiſſimus, Michaelis.

[r] Pauſan. Bœotica ſive, l. 9. p. 555.

℣. 3. *Yea, the ſparrow hath found an houſe*, &c.] One or other of the houſes of men, where to build its neſt; or its neſt itſelf is called an houſe, as it ſeems to be explained in the next clauſe: the word here uſed ſignifies any bird; we tranſlate it a *ſparrow*, and ſo *Kimchi*; the *Targum* renders it the *dove*; but the *Midraſh* is, "it is not ſaid as a dove, but as a ſparrow: the dove takes its young, and returns to its place; not ſo the ſparrow:" *and the ſwallow a neſt for herſelf, where ſhe may lay her young*; the *Septuagint*, *Vulgate Latin*, *Syriac* and *Arabic* verſions, have it the *turtle*, the ſtock, or ring-dove; and ſo the *Targum*, which paraphraſes this clauſe, in connection with the following, thus; "and the turtle a neſt for herſelf, whoſe young are fit to be offered up upon thine altars:" it is tranſlated a ſwallow in *Prov.* xxvi. 2. and has its name in *Hebrew* from liberty, it not loving confinement, or becauſe it freely viſits the houſes of men without fear: *even thine altars, O Lord of hoſts*; that is, as ſome underſtand it, there the ſwallow builds a neſt, and lays her young; but it can hardly be thought that this could be done *in* them, ſince the prieſts were ſo often officiating at them, and there were ſo much noiſe, fire, and ſmoke there: it muſt be *at the ſides* of them, as the *Syriac* and *Arabic* verſions render it, or near unto them; or rather in the rafters of the houſe where they were; and the rafters and beams of the temple were of cedar, and in ſuch turtles have their neſts[s]; or in the houſes adjoining to the tabernacle; or in the trees that might be near it; ſee *Joſh.* xxiv. 26. and ſo the pſalmiſt ſeems to envy and grudge the place theſe birds had, and wiſhes he had the ſame nearneſs as they. *Kimchi* obſerves, that if this is to be underſtood of *David*, when in the land of the *Philiſtines*, at that time high places and altars were lawful every where, and there birds might build their neſts; but if of the captivity, the birds found a place and built their neſts in the ruins of the temple and altars; and ſo *Jarchi*; for as for the temple, it was not built in the times of *David*; beſides, when built, had a ſcare-crow on it[t]: tho' the words may be conſidered as in connection with ℣. 3. and what goes before be read in a parentheſis, as they are by *R. Judah Ben Balaam*, cited by *R. Aben Ezra*; *my ſoul longeth for the courts of the Lord—crieth out for the living God*: even *thine altars, O Lord of hoſts*; that is, for them; or may be ſupplied thus, *I deſire thine altars, O Lord of hoſts*[u]: as the birds above mentioned ſeek for a neſt, and deſire to find one, and have what they want, and nature prompts them to; ſo I deſire a place in thine houſe and courts, and near thine altars; ſee *Matt.* viii. 20. or thus; as theſe birds rejoice, when they have found an houſe or neſt for themſelves and young; ſo ſhould I rejoice, might I be favoured once more with attendance on thine altars, O Lord of hoſts: mention is made of *altars*, referring both to the altar of burnt-ſacrifice, and the altar of incenſe, both typical of Chriſt, *Heb.* xiii. 10. and of his ſacrifice and interceſſion; both which believers have to do with: 'tis added, *my King, and my God*; when, by attending at his tabernacle, courts, and altars, he would teſtify his ſubjection to him as his king, and his faith in him, and thankfulneſs to him as his God; ſee *John* xx. 28.

℣. 4. *Bleſſed* are *they that dwell in thy houſe*, &c.] The houſe of God, in his tabernacles and courts; referring to the prieſts and Levites, who were frequently officiating there, in their turns, night and day; and to the inhabitants of *Jeruſalem* and *Gibeon*, where the ark and tabernacle were, who had frequent opportunities of attendance on divine worſhip: and happy are thoſe who have a name and place in the church of God, who abide there, and never go out; ſee *Pſ.* lxv. 4. the *Targum* is, "bleſſed are the righteous, *&c.*" and the *Arabic* verſion, *bleſſed are all they that dwell*, &c. they are happy on account of their ſettlement, and alſo on account of their work, as follows: *they will be ſtill praiſing thee, Selah*; which is delightful employment; for praiſe is pleaſant and comely; and in which they are continually and conſtantly engaged, as their mercies return upon them, as they do every day; and eſpecially on Lord's days, or at the ſtated times of public worſhip; ſuch will bleſs and praiſe the Lord, both for temporal and ſpiritual bleſſings, as long as they live; ſee *Heb.* xiii. 15.

℣. 5. *Bleſſed* is *the man whoſe ſtrength* is *in thee*, &c.] Or, *for thee*, as ſome chuſe to render the words; who have bodily ſtrength from the Lord, for his worſhip and ſervice, to go up to his houſe, and ſerve him: this, with what follows in the two next verſes, ſeem to refer to the males in *Iſrael* going up from different parts of the land to *Jeruſalem* to worſhip, who had ſtrength ſo to do; when the women and children, for want thereof, ſtayed at home, which was their infelicity, as it was the happineſs of the males that they had ability for ſuch a journey and ſervice: the *Targum* is, "whoſe ſtrength is in thy word;" the eſſential Word, the Meſſiah, who have ſpiritual ſtrength in and from him; ſee *Iſ.* xlv. 24. without this, there is no heart to go up to the houſe of God; and this will carry through a great deal of bodily weakneſs; and by it ſaints overcome the temptations of *Satan* to the contrary, and perform the ſeveral duties of religion: *in whoſe heart* are *the ways* of them; or thy *ways*[x]; the ways of God, the ways of *Zion*, the ways to the houſe of God; who have theſe ways at heart, who aſk the way to *Zion* with their faces thitherwards; who have not only ability, but inclination and

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[s] Vide Theocrit. Idyl. 5.

[t] To drive away birds, or to deſtroy them, Miſn. Middot, c. 4. ſ. 6. Maimon. & Bartenora, in ib.

[u] So Noldius, p. 23.

[x] Semitæ tuæ, Tigurine verſion; ſo Kimchi.

and readineſs of mind to walk in them; whoſe hearts are bent upon them, regarding no objection, difficulty, and diſcouragement; who ſtir up themſelves and others to go up to the houſe of God, and are heartily deſirous of being taught his ways, and walking in them, and take great pleaſure and delight therein; they are ways of pleaſantneſs, and paths of peace to them; the word properly ſignifies *highways*[y], ways caſt up. Some render it *aſcenſions in his heart*[z]; the affections of whoſe heart go up to God, like pillars of ſmoke perfumed with frankincenſe, are after God, his ways and worſhip, and are ſet on things above.

℣. 6. Who *paſſing through the valley of Baca*, &c.] *Kimchi* interprets it a valley of ſprings, or fountains, taking the word to be of the ſame ſignification as in *Job* xxxviii. 16. and mention being made of a well and pools in it, or of mulberry-trees, which grow as he ſays in a place where there is no water, and ſuch a place was this; and therefore pools or ditches were dug in it, and built of ſtone, to catch rain-water for the ſupply of travellers; and ſo *Aben Ezra* ſays, it is the name of a place or valley where were trees, called mulberries; and is by ſome thought to be the ſame with the valley of *Rephaim*, where we read of mulberry-trees, 2 *Sam.* v. 22, 23. the *Septuagint* render it *the valley of weeping*, and the *Vulgate Latin* verſion *the valley of tears*; which have led ſome interpreters to think of *Bochim*, a place ſo called from the children of *Iſrael* weeping there, *Judg.* ii. 1, 5. it does not ſeem to deſign any particular place, through which all the males could not paſs from the different parts of the land of *Iſrael*, as they came to *Zion* at the three grand feſtivals; but any difficult and troubleſome place, any rough valley, or dry and thirſty land, where there was no water: ſo ſaints are paſſengers, travellers, or pilgrims in this world, and often paſs through a valley; are in a low valley, through the weakneſs of grace; a rough one, through affliction; and a dark one, through deſertion and temptation; and a valley of weeping and tears on account both of outward and inward trials. The way to *Zion*, or to the houſe and ordinances of God below, lies through the valley of weeping; none come rightly thither, but who come weeping over their ſins and unworthineſs; or by repentance towards God, and by looking by faith to Chriſt whom they have pierced, and mourning for it; ſee *Jer.* l. 4, 5. and the way to *Zion* above lies through a vale of tears, ſhed in plenty by reaſon of ſin, a man's own, original and actual, the ſins of profeſſors and prophane, by reaſon of *Satan*'s temptations, the hidings of God's face, and the diſtreſſes, diviſions, and declenſions of *Zion*; yet relief is afforded, ſuccour is given, refreſhment is had in this valley for ſuch paſſengers: *they make it a well*; either the valley a well with their tears, an hyperbolical expreſſion, like that in *Lam.* ii. 18. or they account it as ſuch, a dry valley, as if it was a well watered place; look upon all their toil and labour in going to the houſe of God as a pleaſure; and eſteem all reproach, afflictions, and perſecutions, they meet with from the world, or relations, for the ſake of religion, as riches and honours; or they find a ſupply, which is kindly and graciouſly given, even rivers in high places, and fountains in the midſt of valleys, ſtreams of divine love, and precious promiſes in a wilderneſs, *Iſ.* xli. 18. and xxxv. 6. or *make him a well*[a]; that is, God himſelf; they account of him as ſuch; they find him to be ſo, and make uſe of him as one, who is a well of living waters; ſuch are his love, his covenant, and his grace; ſuch are his Son and his fulneſs, his Spirit, the gifts and graces of it; all which yield a rich ſupply: *the rain alſo filleth the pools*; of the word and ordinances: or *the rain covereth* with *bleſſings*[b]; the rain of divine love covers the paſſengers with ſpiritual bleſſings, which flow from it; Chriſt, whoſe coming is compared to the rain, brings a train of bleſſings with him to his people; and the goſpel, which drops as the rain, and diſtils as the dew, is full of the bleſſings of Chriſt; is a glorious revelation of them, and is the means of conveying them to the ſaints: or *the teacher covereth*, or is *covered* with *bleſſings*[c]; the great teacher of all, God, Father, Son, and Spirit; the Father teaches all his children to great profit and advantage, and covers or bleſſes them with all ſpiritual bleſſings; the Son is a teacher come from God, and is covered or prevented with the bleſſings of goodneſs, and communicates them to his diſciples and followers; and the Spirit teacheth all things, and takes of the things of Chriſt, the bleſſings of his grace, and covers his people with them; and all under-teachers, miniſters of the goſpel, are clothed with ſalvation, and come forth in the fulneſs of the bleſſing of the goſpel of Chriſt.

℣. 7. *They go from ſtrength to ſtrength*, &c.] Whoſe ſtrength is in the Lord, and in whoſe heart are his ways, and who paſs through the valley of *Baca*, and find a well of ſupply, and pools of bleſſings there; they renew their ſpiritual ſtrength; they grow ſtronger and ſtronger every ſtep they take; the way of the Lord is ſtrength unto them: or *from army to army*, or *from company to company*[d], as *Kimchi*, alluding to the companies in which they went up to the feaſts; ſee *Luke* ii. 44. when thoſe who were more zealous, or more able to undergo journeys, would outgo the reſt, and firſt overtake one company, and then another, and get to *Zion* firſt: or *from victory to victory*; firſt overcoming one enemy, and then another, as ſin, *Satan*, and the world, being more than conquerors through him that has loved them: or *from doctrine to doctrine*[e]; being led firſt into one truth, and then into another, as they were able to bear them; and ſo following on to know the Lord, and increaſing in the knowledge of him: or *from claſs to claſs*[f]; from the lower to an higher form in the ſchool of Chriſt; ſo *Jarchi* interprets it, from ſchool to ſchool; and the *Targum*, from the ſanctuary to the ſchool; compare with this *Rom.* i. 17. 2 *Cor.* iii. 18. every one of them *in Zion appeareth before God*; three times in the year, but not empty, *Exod.* xxxiv. 20, 23, 24. ſo the ſaints appear before God in his church below, preſenting their perſons, ſouls and bodies, prayers and praiſes, as holy and ſpiritual ſacrifices unto him; than which nothing is more deſireable to them. This is the wiſhed-for happineſs, and the iſſue of their travel, toil, and labour; ſee *Pſ.* xlii. 2. and they ſhall appear before him, and in his preſence, in the church above; when Chriſt ſhall appear, they ſhall appear with him in glory, and be like him, and ſee him as he is; even every one of them, not one ſhall be wanting; becauſe he is great in power, not one of them ſhall fail; and he'll preſent them to his Father, ſaying, *lo, I and the children thou haſt given me:* ſome render the words, *the God of Gods will appear*, or *be ſeen in Zion*[g]; there *Jehovah* manifeſts himſelf, and grants his gracious preſence; this is the mount of the Lord, in which he is and ſhall be ſeen, *Gen.* xxii. 14.

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[y] מסלות viæ ſtratæ, Montanus, Cocceius.

[z] Aſcenſiones in corde ſuo, V. L. ſo Sept.

[a] מעין ישיתוהו fontem conſtituunt eum, Junius & Tremellius, Piſcator, Ainſworth; Deum ipſum, Piſcator, Gejerus, Michaelis.

[b] ברכות יעטה מורה quam in benedictionibus operit pluvia, Cocceius.

[c] Benedictionibus operietur docens, Montanus; benedictiones induit doctor, Gejerus, Michaelis; ſo Guſſetius, p. 725.

[d] מחיל אל חיל de exercitu in exercitum, Pagninus; ſo Piſcator, Junius & Tremellius; de turma ad turmam, Vatablus, Cocceius.

[e] De doctrina ad doctrinam, ſo ſome in Vatablus.

[f] Ex cohorte, vel claſſe rudiorum & infirmiorum, ad claſſem adultiorum, Guſſetius, p. 725.

℣. 8. *O Lord God of hoſts, hear my prayer*, &c.] For the redemption of the captives, ſays *Kimchi*; for the building of the houſe, the temple, according to *Jarchi*; but rather for the courts of God, an opportunity of attending them, and for the preſence of God in them; ſee ℣. 2. in which he might hope to ſucceed, from the conſideration of the Lord's being the God of hoſts, or armies, in heaven and in earth; and ſo was able to do every thing for him, and more for him than he could aſk or think; his arm was not ſhortened, nor his ear heavy, *Iſ.* lix. 1. and as this character is expreſſive of his power, the following is of his grace: *give ear, O God of Jacob; ſelah;* he being the Covenant-God of the people of *Iſrael* in general, and of *David* in particular; from whence he might comfortably conclude he would give ear to him, and it carries in it an argument why he ſhould.

℣. 9. *Behold, O God our ſhield*, &c.] Which may be conſidered either as the character of God, who is addreſſed, who was *David*'s ſhield, and the ſhield of his people, to protect and defend them from their enemies, and is the ſhield of all the ſaints; his favour encompaſſes them as a ſhield, and his truth is their ſhield and buckler; his veracity and faithfulneſs, in keeping covenant and promiſes; and ſo is his power, by which they are kept unto ſalvation; ſee *Pſ.* iii. 3. and v. 12. and xci. 4. or elſe it belongs to other perſons and things the pſalmiſt deſires God would behold, in agreement with the following clauſe. *Jarchi* interprets it of the houſe of the ſanctuary, as a ſhield unto them; much better *Aben Ezra* of the king their protector; and makes the ſenſe of the petition to be, that God would ſave our king; it is beſt to apply it to Chriſt, afterwards called a ſun and ſhield; ſee on v. 11. and to whom the following clauſe belongs: *and look upon the face of thine anointed;* meaning either himſelf, *David*, the anointed of the God of *Jacob*, who was anointed with oil, in a literal ſenſe, king of *Iſrael*, by the appointment and order of the Lord himſelf; and his requeſt is, that God would look upon his outward ſtate and condition, which was a diſtreſſed and an afflicted one, with an eye of pity and compaſſion, he being deprived of ſanctuary-worſhip and ſervice, and of the preſence of God there; ſee *Pſ.* cxxxii. 1. or rather he has a view to the Meſſiah, the Lord's Chriſt, or anointed, the anointed prophet, prieſt, and king, anointed with the oil of gladneſs, the grace of the Spirit without meaſure; and ſo the ſenſe is, that though he and his petitions were unworthy of notice, yet he intreats that God would look upon his Son the Meſſiah, and for his ſake hear and anſwer him; look upon his perſon, and accept him in him, the beloved; upon his future obedience and righteouſneſs, and impute it to him; upon his ſufferings, and death he was to endure, to ſave him from his ſins; upon his blood to be ſhed for the remiſſion of them, as he had looked upon the blood of the paſſover, upon the door-poſts of the *Iſraelites*, and ſaved them when he deſtroyed the firſt-born of *Egypt*; and upon his ſacrifice, which is of a ſweet-ſmelling ſavour; and upon his fulneſs, for the ſupply of his wants. *Kimchi* takes it to be a prayer for the ſpeedy coming of the Meſſiah.

℣. 10. *For a day in thy courts is better than a thouſand*, &c.] *One day*, ſo the *Septuagint* and *Vulgate Latin*, and all the *Oriental* verſions; and ſo the *Targum*, *Jarchi*, and *Kimchi* interpret it; one day in the houſe of God, in the world to come, ſo *Arama*; though rather reference is had to the ſeventh-day-ſabbath, then in being; and which with the pſalmiſt was a delight, holy and honourable; and though now aboliſhed, as to the time of it, with the reſt of the ceremonial law, there is yet a day of public worſhip, called the Lord's day, and the day of the Son of man; and one of theſe days ſpent in the courts of the Lord, in an attendance on the word and ordinances, in worſhipping in the fear of God, in ſpirit and in truth; in divine ſervice, aſſiſted by the Spirit of God, doing every thing in faith, from love, and with a view to the glory of God; a day thus ſpent in religious exerciſes is *better than a thouſand*; that is, than a thouſand days; not than a thouſand days ſpent in like manner, but than a thouſand other days, common days of the week; or than a thouſand in other places, eſpecially in places of ſin, and in the company of wicked men; one day in God's houſe employed in ſpiritual exerciſes, and enjoying communion with him, is better than a thouſand days in any of the houſes of *Satan*, of ſinful pleaſure, or in the houſes of ſinful men; better as to peace of mind, ſolid pleaſure, real profit, and true honour: *I had rather be a doorkeeper in the houſe of my God;* in the meaneſt poſt and place there; alluding to the *Levites*, who were ſome of them porters, and kept the doors of the Lord's houſe, 1 *Chron.* xxvi. 1. 2 *Chron.* xxxiv. 9. or to the beggars that lay at the gates of the temple for alms; ſee *Acts* iii. 1, 2. or to be fixed to the door-poſt of it, alluding to the ſervant that was deſirous of continuing in his maſter's houſe, and ſerving him for ever; who was brought to the door-poſt, and had his ears bored through with an awl, *Exod.* xxi. 5, 6. Such a willing ſervant was the pſalmiſt; and this ſenſe the *Targum* ſeems to incline to, which renders it, "I have choſe to cleave to the houſe of the ſanctuary of God;" or to be a waiter there, to watch daily at wiſdom's gates, and to wait at the poſts of her doors; ſuch lye in the way of converſion, and of finding Chriſt; in the way of ſpiritual healing, as the man at the pool; and of ſpiritual inſtruction, and of ſpiritual ſtrength, and an increaſe of it: or to be, or ſit upon the threſhold; or to be *threſholding* of[l] it; that is, to frequent the houſe of God, to be often going over the threſhold of it; this the pſalmiſt took delight to do, even to be the threſhold[k] itſelf, for men to tread upon as they go into the houſe of God: *than to dwell in the tents of wickedneſs*; meaning not houſes built by wicked men, or with money ill got; but where wicked men dwelt, and who were ſo bad as to be called wickedneſs itſelf; perhaps the pſalmiſt might have in his mind the tents of *Kedar*, where he had ſometimes been; ſee *Pſ.* cxx. 5. now to live in the meaneſt place in the houſe of God, to wait at the door as a porter, to lye there as a beggar, to ſit upon the threſhold, and much more to go often over it, or be that itſelf, was abundantly preferable than to dwell *an age*[l] in the houſe of princes and great men, being wicked; than to live in the moſt pompous manner, at eaſe and in plenty, enjoying all the good things of life that heart can wiſh for; one hour's communion with God in his houſe is better than all this, and that for the reaſon following.

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[g] יראה אל אלהים בציון videbitur Deus Deorum in Sijon, Pagninus, Montanus; videtur Deus Deorum in Sion, Muſculus; ſo Sept. and Eth.

[l] הסתופף eſſe in limine, Pagninus, Montanus; ad limen eſſe, Muſculus; deſidere ad limen, Tigurine verſion, Vatablus, ſo Ainſworth; frequentare limen, Junius & Tremellius; commorari limen, Piſcator; ad limen ſtare, Gejerus, Michaelis.

℣. 11. *For the Lord God is a ſun and ſhield*, Chriſt is *the ſun of righteouſneſs*, and it is in the houſe of God that he ariſes upon his people with healing in his wings, *Mal.* iv. 2. he's like the ſun, the great light, the fountain of light, the light of the world, that diſpels darkneſs, makes day, and gives light to all the celeſtial bodies, moon and ſtars, church and miniſters; he is *a ſun* to enlighten his people with the light of grace, to warm them with the beams of his love, to chear and refreſh their ſouls with the light of his countenance, and to make them fruitful and flouriſhing: and he is a *ſhield* to protect them from all their enemies; he is the ſhield of faith, or which faith makes uſe of, againſt the temptations of *Satan*; he is the ſhield of ſalvation, and his ſalvation is a ſhield which ſhelters from divine juſtice, and ſecures from wrath to come: *the Lord will give grace and glory*; he gives converting grace, the firſt grace, and all after ſupplies of it; he gives ſanctifying grace, all ſorts of it, faith, hope, love, and every other; he gives juſtifying, pardoning, adopting, and perſevering grace, and all freely; he gives honour and glory among men, fellow-creatures, and fellow-chriſtians; and he gives eternal glory, the glory his Father gave him, the crown of glory, life, and righteouſneſs: this is the gift of God through Chriſt; Chriſt gives a right unto it, meetneſs for it, and the thing itſelf; and in his houſe and ordinances, as he gives more grace to the humble waiters upon him, ſo he encourages and increaſes their hope of glory; and he that gives the one will certainly give the other; for theſe two are inſeparably connected together, ſo that he that has the one ſhall enjoy the other: *no good thing will be withold from them that walk uprightly*; that walk by faith, and on in Chriſt, as they have received him; who have their converſation according to the goſpel of Chriſt, and walk in the uprightneſs and ſincerity of their hearts; from ſuch the Lord will not withold any good thing he has purpoſed for them, promiſed to them, or laid up for them in covenant; no ſpiritual good thing appertaining to life and godlineſs, and no temporal bleſſing that is good for them; he'll deny them no good thing they aſk of him, not any thing that is good for them; and he'll not draw back any good things he has beſtowed on them, his gifts are without repentance.

℣. 12. *O Lord of hoſts, bleſſed is the man that truſteth in thee*, &c.] For grace and glory, and every good thing; that truſts in the Lord at all times, and not in the creature, or in an arm of fleſh; but in the Lord of hoſts and armies, in whom is everlaſting ſtrength, and is the ſun and ſhield of his people: happy are ſuch that truſt in him, whether they have ability or opportunity of going up to the houſe of the Lord, or not; they are happy that have and make uſe thereof, and ſo are they that truſt in the Lord, whether they have or no; they are ſafe, being as mount *Zion*, which can never be removed; and do and ſhall enjoy perfect peace and ſolid comfort here, and eternal happineſs hereafter; ſee *Jer.* xvii. 5, 7. *Iſ.* xxvi. 3, 4. The *Targum* is, "bleſſed is the man that truſteth in thy Word;" in Chriſt the eſſential Word.

PSAL. LXXXV.

To the chief muſician, a pſalm for the ſons of Korah.

THIS pſalm is generally thought to have been compoſed after the return of the *Jews* from their captivity in *Babylon*; and yet when they were in ſome diſtreſs from their neighbours, either in the times of *Ezra* and *Nehemiah*, or in the times of *Antiochus*; but then this deliverance from captivity muſt be conſidered as typical of redemption by *Chriſt*; for as the title of the *Syriac* verſion is, "it is a prophecy concerning Chriſt;" it ſpeaks of his dwelling in the land, of his ſalvation being near, and of the glory of the divine perfections as diſplayed in it; and perhaps ſome parts of it may reſpect the converſion of the *Jews* in the latter day; and *Aben Ezra* and *Kimchi* ſay, it is concerning the captivity of *Babylon*, yet alſo of their preſent captivity.

℣. 1. *Lord, thou haſt been favourable unto thy land*, &c.] The land of *Canaan*, which the Lord choſe for the people of *Iſrael*, and put them into the poſſeſſion of it; and where he himſelf choſe to dwell, and had a ſanctuary built for him; and therefore though the whole earth is his, yet this was his land and inheritance in a peculiar manner, as it is called *Jer.* xvi. 18. the inhabitants of it are meant, to whom the Lord was favourable, or whom he graciouſly accepted, and was well pleaſed with and delighted in, as appears by his chooſing them above all people to be his people; by bringing them out of *Egyptian* bondage, by leading them through the *Red-ſea* and wilderneſs, by feeding and protecting them there; and by bringing them into the land of *Canaan*, a land flowing with milk and honey, and ſettling them in it; and by many temporal bleſſings, and alſo ſpiritual ones, as his word and ordinances; but eſpecially by ſending his own Son, the Meſſiah and Saviour, unto them; and which perhaps is what is here principally intended: *thou haſt brought back the captivity of Jacob*; or, *the captives*[m] *of Jacob*; in a temporal ſenſe, both out of *Egypt*, and out of *Babylon*; and in a ſpiritual ſenſe from ſin, *Satan*, and the law; the ſpecial people of God often go by the name of *Jacob*, and theſe are captives to the above-mentioned; and redemption by Chriſt is a deliverance of them from their captivity, or a bringing of it back, for he has led captivity captive; and in conſequence of this, they are put into a ſtate of freedom, liberty is proclaimed to theſe captives, and they are delivered, and all as the fruit and effect of divine favour.

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[k] Guſſet. Ebr. Comment. p. 565.

[l] מדור quam ætatem agere, Piſcator; vel ætatem omnem agere, *Gejerus*, Michaelis.

[m] שבות captivam turbam, Junius & Tremellius; i. e. captivos, Gejerus, Michaelis.

℣. 2. *Thou haſt forgiven the iniquity of thy people*, &c.] Took it from them, and laid it on Chriſt, who has bore it, and took it away, ſo as it ſhall never return more to their deſtruction; and by the application of his blood it is taken away from their own conſciences; for this denotes the manifeſtation and diſcovery of forgiveneſs to themſelves; it is a branch of redemption, and is in conſequence of it; and is a fruit of the free favour and good will of God through Chriſt; and it only belongs to the Lord's ſpecial people, the people he has taken into covenant with him, and for whoſe iniquity Chriſt was ſtricken: *thou haſt covered all their ſin, Selah*; this is but another phraſe for forgiveneſs, ſee *Pſ.* xxxii. 1. and this is done by the blood and righteouſneſs, and propitiatory ſacrifice of Chriſt, the antitypical mercy-ſeat, the covering of the law and its tranſgreſſions, and the people of God from its curſe and condemnation; whoſe ſins are ſo covered by Chriſt, as not to be ſeen by the eye of avenging juſtice, even all of them, not one remains uncovered.

℣. 3. *Thou haſt taken away all thy wrath*, &c.] Or *gathered* [n] it; ſin occaſions wrath, and the people of God are as deſerving of it as others; but the Lord has gathered it up, and poured it forth upon his Son, and their ſurety; hence nothing of this kind ſhall ever fall upon them, either here or hereafter; and it is taken away from them, ſo as to have no ſenſe, apprehenſion, or conſcience of it, which before the law had wrought in them, when pardon is applied unto them, which is what is here meant; ſee *Iſ.* xii. 1. *thou haſt turned* thyſelf *from the fierceneſs of thine anger*; the anger of God is very fierce againſt ſin and ſinners; it is poured forth like fire, and there's no abiding it; but with reſpect to the Lord's people, it is pacified by the death of his Son; or he is pacified towards them for all that they have done, for the ſake of his righteouſneſs and ſacrifice; and which appears to them when he manifeſts his love and pardoning grace to their ſouls; ſee *Ezek.* xvi. 63.

℣. 4. *Turn us, O God of our ſalvation*, &c.] Who appointed it in his purpoſes, contrived it in council, ſecured it in covenant, and ſent his Son to effect it; the prayer to him is for converting grace, either at firſt, for firſt converſion is his work, and his only; or after backſlidings, for he it is that reſtores the ſouls of his people; and perhaps it is a prayer of the *Jews*, for their converſion in the latter day; when ſenſible of ſin, and ſeeking after the Meſſiah they have rejected, when the Lord will turn them to himſelf, and turn away iniquity from them, and they ſhall be ſaved, *Hoſ.* iii. 5. 2 *Cor.* iii. 16. *Rom.* xi. 26. *and cauſe thine anger towards us to ceaſe*; the manifeſt tokens of which are now upon them, being ſcattered up and down in the world, and made a proverb, a taunt, and a jeer; but will be removed, and ceaſe, when they ſhall be converted.

℣. 5. *Wilt thou be angry with us for ever?* &c.] God is angry with the wicked every day, their life being a continued ſeries of ſin, without repentance for it, or confeſſion of it; and he will be ſo for ever, of which they will have a conſtant ſenſe and feeling; and is the worm that never dies, and the fire that is inextinguiſhable; but he does not retain his anger for ever with his own people; though he is diſpleaſed with them, and chaſtizes them for their ſins, his anger endures but for a moment; he is pacified towards them, and turns away his anger from them, by diſcovering his pardoning love, and withdrawing his afflicting hand: *wilt thou draw out thine anger to all generations?* out of his heart, where it is ſuppoſed to be conceived; and out of his treaſury, where it is thought to be laid up: this has been drawn out to a great length of time upon the *Jewiſh* nation; it has been upon them for almoſt ſeventeen centuries, or ages, and ſtill remains, and will until the fulneſs of the *Gentiles* is brought in; but it will not be drawn out to *all* ages or generations; for they ſhall return to the Lord, and ſeek him; and he will come to them, and turn away iniquity from them, and ſo all *Iſrael* ſhall be ſaved

℣. 6. *Wilt thou not revive us again*, &c.] Their return from the *Babyloniſh* captivity, was a reviving of them in their bondage, *Ezr.* ix. 8, 9. and the converſion of them in the latter day will be a reviving them again, be as life from the dead; they are like the dry bones in *Ezekiel*'s viſion, or like the dead in the graves; and their being turned to the Lord will be a reſurrection, or quickening of them, as every inſtance of converſion is; ſee *Rom.* xi. 15. *Ezek.* xxxvii. 1—10. men are dead in treſpaſſes and ſins, and they are quickened by the ſpirit and grace of God, ſo that they revive, and live a life of ſanctification; they are dead in law, and find themſelves to be ſo, when ſpiritually enlightened; when the ſpirit of God works faith in them, to look to and live upon the righteouſneſs of Chriſt, for juſtification; and who, after ſpiritual decays, declenſions, and deadneſs, are revived again, and are made cheerful and comfortable by the ſame ſpirit; all which may be here intended: *that thy people may rejoice in thee*; it was a time of rejoicing in the Lord, when the *Jews* were returned from their captivity in *Babylon*; but their future converſion will be matter of greater joy, both to themſelves and to the *Gentiles*; everlaſting joy will be upon their heads, and in their hearts, when they ſhall return to *Zion*, *Pſ.* xiv. 7. *Iſ.* xxxv. 10. and ſo is the converſion of every ſinner joyful to himſelf and to others; ſuch rejoice in Chriſt, in his perſon, blood, and righteouſneſs; and every view of him afterwards, as it is a reviving time, it fills with joy unſpeakable, and full of glory: the *Targum* is, "and thy people ſhall rejoice in thy word;" Chriſt, the eſſential Word.

℣. 7. *Shew us thy mercy, O Lord*, &c.] Or, *thy grace* [o] and goodneſs, the riches of which are ſhewn forth in Chriſt; the mercy promiſed to *Abraham* and others long expected, wiſhed, and prayed for; his pardoning mercy, juſtification, ſalvation, and eternal life, by his free grace: *and grant us thy ſalvation*; *Jeſus*, the Saviour, and ſalvation by him, an intereſt in it, and the joys of it; which is all a free gift, a grant of divine favour, and not according to the merits and works of men.

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[n] אספת collegiſti, Montanus, Gejerus, Michaelis.

[o] חסדך bonitatem tuam, Tigurine verſion, Muſculus; benignitatem tuam, Junius & Tremellius, Piſcator; gratiam tuam, Cocceius, Gejerus.

℣. 8. *I will hear what God the Lord will ſpeak,* &c.] This the pſalmiſt ſays in the name of the people of the *Jews*, whom he repreſents, in all the foregoing expoſtulations and petitions, refuſing to be ſtill and quiet, and wait and liſten for an anſwer to the above requeſt from the Lord, who ſpeaks by his providences, word, and ſpirit; ſee *Hab.* ii. 1. *for he will ſpeak peace unto his people, and to his ſaints*; as he does in his word, which is the goſpel of peace; and by his miniſters, who bring the good tidings of it, and publiſh it; and by the blood and righteouſneſs of his Son, which both procure, call for, and produce it; and by his Spirit, the fruit of which is peace: it is an anſwer of peace, or of good and comfortable words, that the Lord returns to his people ſooner or later; and it is only to his own people he ſpeaks peace, to his covenant-ones, with whom the covenant of peace is made; and to his ſaints, his holy ones, whom he has ſet apart for himſelf, and ſanctified by his Spirit: as for the wicked, there is no peace unto them, nor any ſpoken to them by him: *Kimchi* underſtands by the *ſaints*, the godly among the *Gentiles*, as diſtinct from the Lord's *people*, the *Jews*: *but let them not turn again to folly*; to doubt of and queſtion the providence of God; ſo *Arama*; or to idolatry, which there was danger of, upon the *Jews* return from *Babylon*; and it is obſervable, that they afterwards never did return to it, to which they were ſo much addicted before; or to a vicious courſe of life, to ſin and iniquity, which is the greateſt folly, after mercy has been ſhewn; or to ſelf-righteouſneſs, and a dependence on it, to the neglect of Chriſt and his righteouſneſs, which is the great folly of the *Jews* to this day; and when the Lord ſhall quicken them, and convert them, ſhew them his mercy and ſalvation, ſpeak peace and pardon to them, it would be very ungrateful in them to turn again to this folly.

℣. 9. *Surely his ſalvation is nigh them that fear him,* &c.] That have a true ſenſe of ſin and folly, are humbled for it, hate it, and depart from it, and don't return unto it; have a reverential affection for God, a ſenſe of his goodneſs, particularly his pardoning grace and mercy, and fear him on account of it, and to offend him; and that ſerve him with reverence and godly fear: to theſe his ſalvation is nigh; temporal ſalvation, for that is his, it is of him, and from him; and he is a preſent help in time of trouble: ſpiritual and eternal ſalvation is his; it is of his contriving, ſettling, appointing and giving; and was now near being accompliſhed by Chriſt; who alſo may be meant by God's ſalvation, being the ſaviour of his providing, chuſing, and ſending; who, in a ſhort time, would appear, and ſuddenly come to his temple, as *Haggai* and *Malachi* foretold, and as was fixed by *Daniel*'s weeks, *Hagg.* ii. 6, 7. *Mal.* iii. 1. *Dan.* ix. 24. and therefore the pſalmiſt ſpeaks of it with the utmoſt certainty; *ſurely*, verily of a truth it is ſo; there can be no diſpute about it; for this pſalm, as is generally thought, was written after the return of the *Jews* from the *Babyloniſh* captivity; ſo that the coming of the Saviour was at hand, and the impetration of ſalvation not afar off; and the revelation of it in the goſpel was juſt ready to be made, or in a little time; ſee *Iſ.* lvi. 1. and this may be ſaid to be nigh, to ſenſible ſinners, when it is brought unto them by the goſpel, and applied to their hearts by the ſpirit of God, and they ſee their intereſt in it, the full poſſeſſion of which in heaven is ſtill nearer than when they believed; but then it is only ſo to them that fear the Lord; not to the wicked, from whom it is afar off, *Pſ.* cxix. 155. this character ſeems to deſign converted perſons among the *Gentiles*, as well as among the *Jews*; ſee *Acts* xiii. 26. and x. 35. *that glory may dwell in our land*; Chriſt, who is the brightneſs of his Father's glory, having the ſame nature, names, worſhip and honour; whoſe glory is the glory of the only begotten of the Father, and who alſo is the glory of his people *Iſrael*; who, when he was incarnate, dwelt among men, particularly in the land of *Judea*, where the writer of this pſalm dwelt, and therefore calls it *our land*; and though his appearance was then but mean, in the form of a ſervant, yet he had a glory, which was manifeſt in his doctrine and miracles; and he was the Lord of glory, even when he was crucified; ſee *Heb.* i. 3. *John* i. 14. *Luke* ii. 32. *Phil.* ii. 6, 7. 1 *Cor.* ii. 8. or elſe the goſpel may be meant, which has a glory in it excelling that of the law; it containing glorious truths, and glorious promiſes; and which is the glory of a land where it is, and when it departs, an *Ichabod* may be written on it: this came in conſequence of Chriſt, the Saviour, and ſalvation by him, which it is a revelation of; and dwelt and abode in the land of *Judea*, till it was utterly deſpiſed and rejected: the whole of goſpel-worſhip and ordinances may be intended alſo, together with a holy life and converſation becoming it.

℣. 10. *Mercy and truth are met together,* &c.] Or, *grace and truth*[*], which are in Chriſt, and come by him; and ſo may be ſaid to meet in him, the glorious perſon, the author of ſalvation, before mentioned, *John* i. 14. 17. theſe may be conſidered as perfections in God, diſplayed in ſalvation by Chriſt: *mercy* is the original of it; it is owing to that, that the day-ſpring from on high viſited us, or glory dwelt in our land, or Chriſt was ſent and came to work ſalvation for us; 'twas pity to the loſt human race which moved God to ſend him, and him to come, who is the merciful as well as faithful high prieſt, and who in his love and pity redeemed us; and though there was no mercy ſhewn to him, he not being ſpared in the leaſt, yet there was to us; and which appears in the whole of our ſalvation, and in every part of it, in our regeneration, pardon, and eternal life; ſee *Luke* i. 72. 78. *Tit.* iii. 5. 1 *Pet.* i. 3. *Pſ.* li. 1. *Jude*, ℣. 21. or *grace*, the exceeding riches of which are ſhewn forth in the kindneſs of God to us, through Chriſt; and to which our ſalvation, in whole and in part, is to be attributed, *Eph.* ii. 7, 8. *truth* may ſignify the veracity and faithfulneſs of God, in his promiſes and threatnings: his promiſes have their true and full accompliſhment in Chriſt, *Luke* i. 72. *Rom.* xv. 8. 2 *Cor.* i. 20. ſo have his threatnings of death to ſinful men, he being the ſurety for them, *Gen.* ii. 17. *Phil.* ii. 8. and ſo mercy is ſhewn to man, and God is true to his word: *righteouſneſs and peace have kiſſed* each other; as friends at meeting uſed to do: *righteouſneſs* may intend the eſſential juſtice of God, which will not admit of the pardon and juſtification of a ſinner, without a ſatisfaction; wherefore Chriſt was ſet forth to be the propitiation for ſin, to declare and manifeſt the righteouſneſs of God, his ſtrict juſtice; that he might be juſt, and

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[*] חסד ואמת gratia & veritas, Cocceius, Gejerus, Michaelis.

appear to be ſo, when he is the juſtifier of him that believes in Jeſus; and Chriſt's blood being ſhed, and his ſacrifice offered up, he is juſt and faithful to forgive ſin, and cleanſe from all unrighteouſneſs, *Exod.* xxxiv. 6, 7. *Rom.* iii. 25, 26. 1 *John* i. 9. and thus the law being magnified, and made honourable by the obedience and ſufferings of Chriſt, an everlaſting righteouſneſs being brought in, and juſtice entirely ſatisfied, there is *peace* on earth, and good-will to men: peace with God is made by Chriſt the peace-maker, and ſo the glory of divine juſtice is ſecured, and peace with God for men obtained, in a way conſiſtent with it, *Luke* ii. 14. and Chriſt's righteouſneſs being imputed and applied to men, and received by faith, produces a conſcience-peace, an inward peace of mind, which paſſeth all underſtanding, *Rom.* v. 1. and xiv. 17. *Phil.* iv. 7.

℣. 11. *Truth ſhall ſpring out of the earth*, &c.] Either the goſpel, the word of truth, which ſprung up at once in the land of *Judea*, as if it came out of the earth; and from *Zion* and *Jeruſalem* it came forth into the *Gentile* world: or elſe the truth of grace God deſires in the inward parts, and which ſprings up in ſuch who are like cultivated earth, or good ground, being made ſo by the Spirit and grace of God, particularly the grace of *faith*; by which ſome render the word [b] here, which ſprings up in the heart, and, with it, man believes to righteouſneſs: or rather Chriſt himſelf, who is *the way, the truth, and the life*; who though he is the Lord from heaven, yet may be ſaid, with reſpect to his incarnation, to ſpring out of the earth, he taking fleſh of the virgin: hence his human nature is ſaid to be *curiouſly wrought in the loweſt parts of the earth*; and that *new thing created in the earth*, *Pſ.* cxxxix. 15. *Jer.* xxxi. 22. *and righteouſneſs ſhall look down from heaven*; the juſtice of God, or the righteous God, ſhall look down from heaven on Chriſt, the truth, in our nature on earth, with pleaſure beholding his obedience, ſufferings and death, ſacrifice and righteouſneſs; being well pleaſed with him, and with all he did and ſuffered, and with all his people, conſidered in him: theſe upright and righteous ones his countenance beholds with delight, as they are cloathed with Chriſt's righteouſneſs, waſhed in his blood, and their ſins expiated by his ſacrifice, and as they are hoping in his mercy, and truſting in his ſon.

℣. 12. *Yea, the Lord ſhall give* that which is *good*, &c.] Meaning not merely temporal good, as rain in particular, as ſome think, becauſe of the following clauſe; but that which is ſpiritually good, his good ſpirit and his grace, grace and glory: nor will he withold any good thing from his people; every good and perfect gift comes from him: *and our land ſhall yield her increaſe*; ſuch who are like to the earth, which receives bleſſing of God, and oft drinks in the rain that comes upon it, and brings forth herbs to the dreſſer of it, *Heb.* vi. 2. theſe increaſe with the increaſe of God, bring forth fruits of righteouſneſs, and grow in grace and in the knowledge of Chriſt; though the whole may be interpreted of the incarnation of Chriſt, which agrees with what goes before, and follows after; ſee *Pſ.* lxvii. 6, 7.

℣. 13. *Righteouſneſs ſhall go before him*, &c.] The incarnate Saviour, the increaſe of our land, and fruit of the virgin's womb; and righteouſneſs, may be put for a righteous perſon, as *Aben Ezra* interprets it; and may deſign *John* the *Baptiſt*, a holy and juſt man, *Mark* vi. 20. who was the forerunner and harbinger of Chriſt, went before him, and prepared the way for him, *Luke* i. 76. *Iſ.* xl. 3. *and ſhall ſet* us *in the way of his ſteps*; the buſineſs of *John* the *Baptiſt* being not only to prepare the way of Chriſt by his doctrine and baptiſm, but to guide the feet of his people into the way of peace; or to direct them to believe in Chriſt, and to be followers of him, the lamb of God, whitherſoever he went; who has left an example of grace and duty, that we ſhould tread in his ſteps, *Luke* i. 79. the *Targum* renders it, *in the good way*; and ſuch a way *John* taught men to walk in.

PSAL. LXXXVI.

A prayer of David.

THE title is the ſame with the 17th pſalm, and the ſubject of it is much alike: it was written by *David*, when in diſtreſs, and his life was ſought after; very likely, when he was perſecuted by *Saul*, and fled from him; ſo *Aben Ezra*, *Jarchi*, and *Kimchi*: and as he was a type of Chriſt in his afflictions, as well as in his exalted ſtate, it may not be unfitly applied to him, as it is by ſome interpreters. The *Syriac* inſcription of it is, "for *David*, when he built an houſe for the Lord; and a prophecy of the calling of the *Gentiles*; and moreover, a prayer of a peculiar righteous man." *Theodoret* thinks it predicts the ſiege of *Jeruſalem* by the *Aſſyrians*, and *Hezekiah*'s hope in God.

℣. 1. *Bow down thine ear, O Lord, hear me*, &c.] This is ſpoken of God after the manner of men, who, when they liſten and attentively hearken to what is ſaid to them, ſtoop and bow the head, and incline the ear; and it denotes condeſcenſion in the Lord, who humbles himſelf as to look upon men, ſo to bow down the ear and hearken to them: this favour is granted to the ſaints, to whom he is a God hearing and anſwering prayer, and which Chriſt, as man and mediator, enjoyed; ſee *Heb.* v. 7. *John* xi. 41, 42. *for I* am *poor and needy*; weak and feeble, deſtitute and diſtreſſed, and ſo wanted help and aſſiſtance; and which carries in it an argument or reaſon enforcing the above petition; for the Lord has a regard to the poor and needy; ſee *Pſ.* vi. 2. and xii. 5. and xxxv. 10. This may be underſtood literally, it being the common caſe of the people of God, who are generally the poor and needy of this world, whom God chuſes, calls, and makes his own; and ſo was *David* when he fled from *Saul*, being often in want of temporal mercies, as appears by his application to *Abimelech* and *Nabal* for food; and having nothing, as *Kimchi* obſerves, to ſupport him, but what his friends, and the men of *Judah*, privately helped him to; and the character well agrees with Chriſt, whoſe caſe this was; ſee 2 *Cor.* viii. 9. *Matt.* viii. 20. *Luke* viii. 2, 3. Moreover, it may be taken in a ſpiritual ſenſe; all men are poor and needy, though not ſenſible of it; good men are poor in ſpirit, are ſenſible of their ſpiritual poverty, and apply to the Lord, and to the throne of his grace, for the ſupply of their need; and ſuch an one was *David*, even when he was king of *Iſrael*, as well as at this time, *Pſ.* xl. 17. and may be applied to Chriſt, eſpecially when deſtitute of his Father's gracious preſence, and was forſaken by him and all his friends, *Matt.* xxvii. 46. and xxvi. 56.

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[b] אמת fides. Tigurine verſion, Muſculus, Junius & Tremellius.

℣. 2. *Preſerve my ſoul*, &c.] Or *life*, which *Saul* ſought after; and this prayer was heard: *David* was often remarkably preſerved by the Lord from his attempts upon him; and ſo was the ſoul or life of Chriſt preſerved in his infancy from *Herod*'s malice; in the wilderneſs from wild beaſts, and from periſhing with hunger; and often from the deſigns of the *Jews*, to take away his life before his time; and he was ſupported in death, preſerved from corruption in the grave, and raiſed from thence: inſtances there are of his praying for the preſervation of his life, with ſubmiſſion to the will of God, in which he was heard, *Matt.* xxvi. 39. 42. *John* xii 27. *Heb.* v. 7. The Lord is not only the preſerver of the lives of men in a temporal ſenſe, but he is the preſerver of the ſouls of his people, their more noble part, whoſe redemption is precious; he keeps them from the evil of ſin, and preſerves them ſafe to his kingdom and glory; yea, their whole ſoul, body, and ſpirit are preſerved by him blameleſs, unto the coming of Chriſt: *for I am holy*; quite innocent, as to the crime that was laid to his charge by *Saul* and his courtiers; or was kind, beneficent, and merciful to others, and to ſuch God ſhews himſelf merciful, they obtain mercy: or was favoured of God, to whom he had been bountiful, on whom he had beſtowed many mercies and bleſſings; and therefore deſires and hopes that, to the reſt of favours, this of preſervation might be added; or, as he was a ſanctified perſon, and God had begun his work of grace in him, he therefore intreats the Lord would preſerve him, and perfect his own work in him: ſome, as *Aben Ezra* obſerves, would have the ſenſe to be, "keep my ſoul until I am holy:" ſo *Arama* interprets it, "keep me unto the world to come, where all are holy:" the character of an *holy one* eminently and perfectly agrees with Chriſt, as well as the petition; ſee *Pſ.* xvi. 1. 10. *O thou, my God, ſave thy ſervant that truſteth in thee*; both temporally and ſpiritually: the arguments are taken from covenant-intereſt in God, which is a ſtrong one; from relation to him as a ſervant, not by nature only, but by grace; and from his truſt and confidence in him; all which, as well as the petition, agree with Chriſt; ſee *Pſ.* xxii. 1. 8. 10. 20, 21. *Iſ.* xlii. 1.

℣. 3. *Be merciful unto me, O Lord*, &c.] In my diſtreſſed and miſerable condition, being an object of mercy, pity, and compaſſion: this petition is uſed by Chriſt in *Pſ.* xli. 10. *for I cry unto thee daily*; or *all the day*; every day, and ſeveral times in a day, *Pſ.* lv. 17. conſtant and importunate prayer is the duty of ſaints, and available with God, 1 *Theſſ.* v. 17. *Luke* xviii. 1—7. Chriſt was much in the exerciſe of it, *Luke* vi. 12.

℣. 4. *Rejoice the ſoul of thy ſervant*, &c.] With the diſcoveries of love, of pardoning grace, and mercy, before made ſad with ſin or ſufferings; and with the light of God's countenance, before troubled with the hidings of his face: this may be applied to Chriſt, in ſorrowful circumſtances, who was made full of joy with his Father's countenance, *Matt.* xxvi. 37, 38. *Acts* ii. 28. *for unto thee, O Lord, do I lift up my ſoul*; in prayer, as the *Targum* adds; and it denotes the devotion, fervency, heartineſs, and ſincerity of his prayer; the doing of it with a true heart, the lifting up of the heart with the hands unto God, *Lam.* iii. 41. or by way of offering unto the Lord, not the body only, but the ſoul or heart alſo; or as a depoſitum committed into his hands; ſo Chriſt lifted up his eyes, and his heart and ſoul, to his divine Father; and alſo made his ſoul an offering for ſin, and at death commended his ſpirit into his hands, *John* xvii. 1. *Iſ.* liii. 10. *Luke* xxiii. 46. ſee the note on *Pſ.* xxv. 1.

℣. 5. *For thou, Lord, art good*, &c.] Eſſentially and independently good, from whom every good and perfect gift comes; good in himſelf, and good to others; good to all, in a providential way; and good to his own ſpecial people in a way of grace: this is aſſerted by Chriſt, *Matt.* xix. 17. *and ready to forgive*; there is forgiveneſs with him, and it is to be had without difficulty; he has largely provided for it; he is forward unto it, he freely giving it; it is according to the riches of his grace; he does abundantly pardon; no ſooner is it aſked but it is had; this *David* knew by experience, *Pſ.* xxxii. 5. *and plenteous in mercy unto all them that call upon thee*; in truth, in ſincerity, in a right way, through Chriſt, and faith in him; to ſuch not only the Lord ſhews himſelf merciful, but is rich and abundant in mercy; he has a multitude of tender mercies, and abounds in his grace and goodneſs, and in the donation of it to his people; all which encourage their faith and hope in their petitions to him.

℣. 6. *Give ear, O Lord, unto my prayer*, &c.] As this pſalm is called, in the title of it, his own prayer, and not another's, not one compoſed for him, but what was compoſed by him; this petition is repeated, as to the ſenſe of it, from ℣. 1. to ſhew his importunity to be heard: *and attend to the voice of my ſupplications*; which proceeded from the ſpirit of grace and ſupplication, put up in an humble manner, in a dependence on the mercy of God, which the word uſed has the ſignification of, and were attended with thankſgiving, ℣. 12, 13. according to the apoſtle's rule, *Phil.* iv. 6. theſe were vocal prayers, and not mere mental ones; ſee *Heb.* v. 7.

℣. 7. *In the day of my trouble I will call upon thee*, &c.] *David* had his troubles, both inward and outward, before and after he came to the throne, in private and public life; and every good man has his troubles; and there are ſome particular times or days of trouble; which trouble ariſes from different cauſes; ſometimes from themſelves, their corruptions, the weakneſs of their grace, and the poor performance of their duties; ſometimes from others; from the perſecutions of the men of the world; from the wicked lives of prophane ſinners, and eſpecially profeſſors of religion, and from the ſpread of falſe doctrine; ſometimes from *Satan* and his temptations; and ſometimes from the more immediate hand of God in afflictions, and from the hidings of his face: theſe troubles don't laſt always; they are but for a day, for a particular time; and ſuch a ſeaſon is a fit one for prayer, and the Lord invites and encourages his people to call upon him in prayer, when this is the caſe, *Pſ.* l. 15. Chriſt had his times of trouble, in which he called upon his divine Father, *John* xi. 33. 41. and xii. 27. *for thou wilt anſwer me*; which the idols of the *Gentiles* could not do; *Baal* could not anſwer his prieſts, 1 *Kings* xviii. 26. this the pſalmiſt concluded, both from the promiſe of God, *Pſ.* l. 15.

and from his frequent experience, *Pſ.* cxxxviii. 3. a very encouraging reaſon or argument this, to call on the Lord: Chriſt was always heard and anſwered, *John* xi. 41, 42.

℣. 8. *Among the gods* there is *none like unto thee, O Lord*, &c.] Among the angels of heaven, as the *Targum*, in the king's bible; ſee *Matt.* xxiv. 36. and who are ſometimes called gods, and among whom there is none like to the Lord; ſee *Pſ.* xcvii. 7. *Heb.* i. 6. *Pſ.* lxxxix. 6. or among civil magiſtrates, he being King of kings, and Lord of lords, the only Potentate; among whom he judges, over whom he preſides, and whom he ſets up and puts down at pleaſure, *Pſ.* lxxxii. 1—6. or among all thoſe that are named gods in heaven, or on earth, the nominal and fictitious gods of the *Gentiles*, who are vanity, and the work of error: the portion of *Jacob* is not like them, *Jer.* x. 15, 16. there is none like him, for the perfections of his nature, his power, wiſdom, faithfulneſs, holineſs, juſtice, mercy, grace, and goodneſs; ſee *Exod.* xv. 11. *Pſ.* lxxxix. 8. and cxiii. 5, 6. *Micah* vii. 18. *neither* are there any works *like unto thy works*; as the works of creation and providence, and thoſe of redemption and grace, in which there is ſuch a manifeſt diſplay of the perfections of his nature, *Deut.* iii. 24.

℣. 9. *All nations whom thou haſt made*, &c.] All nations, or the inhabitants of all nations, are made by the Lord, and of the blood of one man, *Acts* xvii. 26. and which as it ſhews the obligation of all men to come and worſhip, as is ſaid ſhould be; ſo likewiſe, that the Lord, who has made them, is able to make them come to do homage to him, as follows: *ſhall come and worſhip before thee, O Lord*; *come*, ſpiritually, by faith and repentance, to the Lord himſelf, being drawn by the power of his efficacious grace through the miniſtry of the word; and, locally, to the houſe and ordinances of God, to attend upon them, and wait on him in them; and *worſhip* both externally, according to his revealed will; and internally in the exerciſe of grace, in ſpirit and in truth: this is prophetically ſaid of the converſion of the *Gentiles* in goſpel-times, eſpecially in the latter day; ſee *Rev.* xv. 4. *Kimchi* and *Arama* ſay, this will be in the time of the Meſſiah: *and ſhall glorify thy name*; the Lord himſelf, with their bodies and ſpirits, which are his; and aſcribe the glory of their ſalvation to him, and glorify him for his mercy towards them in their redemption and converſion; glorify that and every perfection of his, diſplayed in their ſalvation; and alſo his goſpel, which brings them the news of it; ſee *Rom.* xv. 9. *Acts* xiii. 48.

℣. 10. *For thou* art *great*, &c.] In his nature, and the perfections of it; in his power, wiſdom, truth, faithfulneſs, love, grace and mercy; and in all his perſons; the Father is great, greater than all; the Son is the great God, and our Saviour; and the Spirit, which is in his people, is greater than he that is in the world: *and doeſt wonderous things*; in nature and providence; ſuch as the forming of all things out of nothing; upholding all things by the word of his power; the formation of man, ſoul and body, and the union of both; and the conſtant government of the world; and more eſpecially in grace, as the proviſion in the covenant in eternity, the miſſion of Chriſt in time, the converſion of a ſinner, and bringing him to eternal glory: *thou* art *God alone*; to the excluſion of all ſuch who are not gods by nature; but not to the excluſion of the Son and Spirit, who are with the Father the one God, 1 *John* v. 7.

℣. 11. *Teach me thy way, O Lord*, &c.] The methods of thy grace, which thou haſt taken, and do'ſt take, in the ſalvation of men, in the contrivance, impetration, and application of it; or the way which thou haſt marked out for thy people to walk in, the way of thy commandments: each of theſe the pſalmiſt had knowledge of before; but he deſires to be more and more inſtructed therein, as every good man does; ſee *Pſ.* xxv. 4, 5. *Iſ.* ii. 3. *I will walk in thy truth*; in Chriſt, the truth of types, and by whom grace and truth came, and who is truth itſelf, and the true way to eternal life; and to walk in him, is to walk by faith in him, in hope of eternal happineſs through him, *John* i. 17. and xiv. 6. *Col.* ii. 6. or in the truth of the goſpel, of goſpel-doctrine, goſpel-worſhip, and goſpel-converſation; to walk in it, is to walk becoming it, and abide by it, its truths and ordinances; ſee 2 *John* ℣. 4. 3 *John* ℣. 3, 4. *unite my heart to fear thy name*; there muſt be an heart given to man to fear the Lord; for the fear of the Lord is not naturally in their hearts, or before their eyes; and they ſhould have, not a divided and diſtracted heart, an heart divided between God and the world, between the fear of God and the fear of man; but a heart united to the Lord, that cleaves to him, and him only; a ſingle and a ſincere heart; a heart that has a ſingle view to his glory, and a ſincere affection for him; and ſuch a heart the Lord has promiſed to give to his people, in order to fear him, *Jer.* xxxii. 39.

℣. 12. *I will praiſe thee, O Lord my God, with all my heart*, &c.] And under that conſideration, that he was his God, and which itſelf is ſufficient matter of praiſe; this makes him amiable, and ſuch he is, love itſelf: this is a bleſſing of pure grace, and is the foundation of all other bleſſings, and continues for ever: this work of praiſe, which is no other than aſcribing glory to God, and giving thanks unto him for mercies received, the pſalmiſt determines to do with his whole heart, which is to be engaged in every ſpiritual ſervice; even all of it, all that is within it, every power and faculty of the ſoul, *Pſ.* ciii. 1. which is expreſſive not of perfection, but ſincerity: *and I will glorify thy name for evermore*; by celebrating the perfections of his nature, by giving him the glory of the works of his hands, by praiſing him for all favours, by devoting himſelf unto him, and by doing all things for his glory, and that for ever, in time as long as he lived, and to all eternity.

℣. 13. *For great* is *thy mercy toward me*, &c.] Both in things temporal and ſpiritual; an inſtance of which follows: *and thou haſt delivered my ſoul from the loweſt hell*; from a very diſtreſſed and diſconſolate condition, being almoſt in deſpair, under a deep ſenſe of ſin, and a fearful apprehenſion of the wrath of God, as, particularly, when he was charged by *Nathan*; or from hell itſelf, and the ſevereſt puniſhment in it; from the ſecond and eternal death, which every man is deſerving of, and are only delivered from by the grace of God, and blood of Chriſt: this ſhews the ſenſe the pſalmiſt had of the juſt demerit of ſin, and his thankfulneſs for deliverance from it; ſee *Pſ.* lvi. 13. *Kimchi* interprets it of the grave; but ſays, there are ſome that interpret it of the judgment, or condemnation of hell: ſuch who have eſcaped great dangers in long and perilous journeys, or have been delivered from threatening diſeaſes, are ſaid to be ſaved from hell[r].

℣. 14. *O God, the proud are riſen againſt me*, &c.]

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[r] Vide Heraclit. de Incredib. c. 21. p. 86.

As all men naturally are, and as all are, without the grace of God; and becauſe they are, they deal in proud wrath: as, through the pride of their heart, they ſeek not after God; ſo, through the ſame, they perſecute his people, treating them with the utmoſt contempt, and as the off-ſcouring of all things. *Jarchi* interprets this particularly of *Doeg* and *Ahitophel*: *and the aſſemblies of violent* men *have ſought after my ſoul*; or *terrible*[s] ones, who breathed out nothing but cruelty, threatenings, and ſlaughter; and who were many, and got together in bodies, and entered into combinations and conſpiracies; and whom nothing would ſatisfy but the taking away of his life, which they ſought after; ſee *Pſ.* xxii. 12—16. *and have not ſet thee before them*; they did not conſider the omniſcience of God, that he knew and took notice of all they did; nor his omnipreſence, that he was every where, and there was no fleeing from him; nor his omnipotence, who was able to cruſh them to pieces; nor his juſtice, which will render tribulation to them that trouble his; nor his goodneſs, which ſhould lead to repentance; nor had they any fear of him, nor reſpect to his glory: in ſhort, they were like the unjuſt judge, who neither feared God, nor regarded men, *Luke* xviii. 4.

℣. 15. *But thou, O Lord,* art *a God full of compaſſion*, &c.] Or *merciful*[t], in the moſt affectionate and tender manner, as a parent to its child, or particularly as a mother to the ſon of her womb; and is rich and plenteous in his mercy, and freely beſtows it; and this was the ſupport of the pſalmiſt under his troubles from his enemies, that though they were cruel, the Lord was merciful: *and gracious*; ſo he has been in eternity, as appears by his election of grace, by the covenant of his grace, and the proviſions of it in his Son; and ſo he is in time, as is manifeſt from his kindneſs in *Chriſt Jeſus*, from his juſtification, pardon, adoption, effectual calling and ſalvation of his people, which are all of grace: *long-ſuffering*; not only to wicked men, but to his choſen ones; which long-ſuffering of his, is ſalvation to them; he bears with them, and waits to be gracious to them, to bring them to repentance, and ſave them, 2 *Pet.* iii. 9. 15. *plenteous in mercy*; or goodneſs; ſee in ℣. v. *and truth*; in fulfilling promiſes; ſee *Exod.* xxxiv. 6. to which theſe words refer.

℣. 16. *O turn unto me, and have mercy upon me,* &c.] For it ſeems the Lord had turned away from him, and had hid his face, and witheld the manifeſtation of his grace and mercy from him, and had not yielded him the help and aſſiſtance he expected; and therefore intreats that he would turn again to him, and ſhew him his face and favour, and be merciful to him: *give thy ſtrength unto thy ſervant*; ſpiritual ſtrength, ſtrength in his ſoul, to exerciſe grace, perform duty, bear the croſs, and ſtand up againſt all enemies, and hold out to the end: this is God's gift; and the pſalmiſt pleads his relation to him as his ſervant, not merely by creation, but by grace: this is interpreted by the *Jews* of the King Meſſiah[u]: *and ſave the ſon of thine handmaid*; out of the hands of thoſe that were riſen up againſt him; ſee *Pſ.* cxix. 94. Some think this has a ſpecial reference to Chriſt, who was made of a woman, called an handmaid, *Luke* i. 48. born of a virgin, the ſon of *Mary*: *Arama* ſays *David* uſes the word *handmaid*, becauſe he ſprung from *Ruth* the *Moabiteſs*.

℣. 17. *Shew me a token for good*, &c.] Not only one, by which he might know that his ſins were pardoned, and his perſon accepted with God, and that he ſhould be ſaved; but one viſible to others, even to his enemies, by which they might know that God was on his ſide, and would verily do him good: *Kimchi* interprets it of the kingdom; and his being raiſed to the throne of *Iſrael* was a token of the Lord's goodneſs to him, and ſhewed that he had a delight in him, and meant to do him good: *that they which hate me may ſee* it, *and be aſhamed*; of their envy of him, their combinations and conſpiracies againſt him, and of all their efforts to diſtreſs him, to hinder him of the kingdom, or deprive him of it, or make him uncomfortable in it: *becauſe thou, Lord, haſt holpen me, and comforted me*; he comforted him by helping him againſt his enemies, and out of his troubles; and, by doing both, ſhewed him a token for good, and filled his enemies with ſhame and confuſion.

PSAL. LXXXVII.

A pſalm or ſong for the ſons of Korah.

WHether this pſalm was compoſed by *David*, in a view of the temple to be built by his ſon *Solomon*, or whether by one that returned from the *Babyloniſh* captivity, who wrote it for the comfort of thoſe that wept at the laying of the foundation of the ſecond temple; it ſeems evident, that the ſubject-matter of it is the church of God in goſpel-times, and eſpecially in the latter day-glory: the title in the *Syriac* verſion is, "concerning the redemption of *Jeruſalem*."

℣. 1. *His foundation* is *in the holy mountains.*] The *Jewiſh* writers connect theſe words with the title of the pſalm, and make the ſenſe to be this; *the foundation* or argument *of it*, the pſalm, is *concerning the holy mountains* of *Zion* and *Jeruſalem*; ſo *Aben Ezra*, *Jarchi*, and *Kimchi*; and the *Targum* joins them together thus, "by the hands of the ſons of *Korah* is ſaid a ſong, which is founded by the mouth of the fathers that were of old:" but the words are a part of the ſong or pſalm, which begins in an abrupt manner, juſt as *Cant.* i. 2. and may be rendered either *its foundation*, or *his foundation*, and refer either to the church, or to the Lord, and the ſenſe is the ſame either way; for the church's foundation is alſo the Lord's foundation, a foundation of his laying; ſee *Iſ.* xiv. 32. and xxviii. 16. and is laid *in the holy mountains*; alluding to the mountains of *Zion* and *Moriah*, where the temple ſtood, a type of the church; or to the mountains about *Jeruſalem*, by which alſo the church is frequently ſignified; and by thoſe, in a myſtical and ſpiritual ſenſe, may be meant the purpoſes and decrees of God, which are as mountains of braſs, *Zach.* vi. 1. they are like the antient mountains for the antiquity of them, and are high, and not to be reached and ſearched into, and are firm, ſolid, and immoveable; and are alſo holy, particularly the decree of election, that ſource of all true holineſs, which has ſanctification for its end and means; and is the foundation of the church, which ſupports and ſecures it, and ſtands ſure, 2 *Tim.* ii. 19. alſo the covenant of grace, which is ſure and immoveable, and in which are proviſions for holineſs, internal and external; and is the foundation and ſecurity of the church, and all believers; but eſpecially *Jeſus Chriſt*, the rock of ages, is meant, the Holy One of *Iſrael*, the ſure foundation laid in *Zion:* ſome interpret theſe holy mountains of the holy apoſtles, who were in an high and eminent ſtation in the church, and were doctrinally foundations, as they miniſterially laid Chriſt, as the only foundation; ſee *Eph.* ii. 20. *Rev.* xxi. 14. it may be rendered, *among the holy mountains* [w]; and ſo may regard, as *Cocceius* explains it, the ſeveral kingdoms and provinces of the world in which the goſpel ſhall be preached; and the church ſhall be eſtabliſhed and ſettled in the latter day, even upon the tops of mountains, which ſhall become holy to the Lord, *Iſ.* ii. 2.

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[s] עריצים terribilium, Montanus; ſo ſome in Vatablus, Gejerus, Michaelis.

[t] רחום miſericors, Pagninus, Montanus, Junius & Tremellius, Piſcator, &c.

[u] Zohar in Gen. fol. 58. 4. & 59. 1.

℣. 2. *The Lord loveth the gates of Zion*, &c.] Which the *Targum* interprets of the ſchools, as preferable to the ſynagogues: the Lord loves *Zion* herſelf; that is, the church, and therefore has choſen it for his habitation, took up his reſt and reſidence in it, has founded it, and ſet Chriſt as king over it, and by whom he has redeemed it; and he loves her *gates*, the public ordinances; he loves them that come to *Zion*'s gates, and wait and worſhip there, and who enter in and become members thereof; and he loves what is done there, he being there publickly prayed unto, and publickly praiſed by a large number of his people; where his word is faithfully preached, and reverently attended to, and his ordinances truly adminiſtered, and the graces of his ſaints exerciſed on him: wherefore, becauſe all this is done ſocially, and in a public manner, and ſo much for his own manifeſtative glory, he eſteems theſe *more than all the dwellings of Jacob*; the private habitations of his people; yet he has a regard to theſe, the bounds of which he fixed from eternity, and where he was delighting himſelf before they were in being; and he loves the perſons that dwell in them, and what is done there, in a right manner, as cloſet and family-worſhip; but when theſe are put in competition with public worſhip, the latter is preferred unto them, becauſe done by more, and more publickly; *Zion* and its gates, the church and its ordinances, are preferable to all the dwellings of *Jacob* put together.

℣. 3. *Glorious things are ſpoken of thee, O city of God, Selah.*] Which is to be underſtood not of the city of *Jeruſalem* literally, which was a magnificent city, compact together, full of inhabitants and ſpacious houſes, the metropolis of *Judea*, and ſeat of the kings of *Judah*; and what was moſt glorious of all that could be ſaid of it, it was the city of God; and ſo *Jarchi* interprets it, the glory ſpoken of it is, that it is the city of God; here the temple was built, and many glorious things were in it; here God granted his preſence, and his worſhip was kept up: and beſides, there were other and more glorious things ſpoken of it, by way of prophecy; as, that the Meſſiah ſhould come in perſon into it, as the owner of it, and give it a greater glory than the firſt temple had; here he was to preach his doctrines, and do his miracles, which he accordingly did; near this city he ſuffered, died, and was buried; roſe again, aſcended to heaven; and here he poured forth the gifts of the holy Spirit in an extraordinary manner: but rather, this is to be interpreted of the church of God, comparable to a city, and which is of God's building, and where he dwells; ſee the note on *Pſ.* xlviii. 1. of which glorious things are ſpoken for the preſent; as, that it is the city of the King of kings, the name of which is *Jehovah Shammah*, the Lord is there; its foundation is Chriſt; its walls and bulwarks are ſalvation; its gates are praiſe; glorious ordinances are adminiſtered in it, and glorious truths are preached here; and ſo the words may be rendered, *glorious things are ſpoken in thee* [x]*:* and of it alſo glorious things are ſpoken, by way of prophecy, as, what ſhall be in the latter day; a great effuſion of the Spirit upon it; the gracious preſence of Chriſt in it in a more viſible manner; a great increaſe of converts both among *Jews* and *Gentiles*, which ſhall flock into it; and the great ſpread of the goſpel, which ſhall be the means of it; the unity, harmony, and concord of profeſſors of religion; the holineſs of their lives and converſation; and the very great peace and proſperity which will every where abound; and eſpecially glorious things are ſpoken of the new *Jeruſalem*, the city of our God; of which ſee *Rev.* xxi.

℣. 4. *I will make mention of Rahab*, &c.] Not of *Rahab* the harlot, as *Jerom* and others of the antients [y] interpret it; for the letters of both words are not the ſame in *Hebrew*; tho' mention is made of her in the goſpel, and goſpel-times, in the genealogy of Chriſt, and by two of the apoſtles, *Matt.* i. 5. *Heb.* xi. 31. *James* ii. 25. but of *Egypt*; and ſo the *Targum* interprets it, which is ſo called, as it is in *Pſ.* lxxxix. 19. *Iſ.* li. 9. either from the pride of its inhabitants, the word having in it the ſenſe of pride and haughtineſs, and theſe being naturally proud and haughty, as *Philo* [z] the *Jew* obſerves; or from ſome city of this name in it; or rather this reſpects that part of *Egypt* called *Delta*, which was in the form of a pear; which *Raab*, or *Rib*, in the *Egyptian* language, ſignifies; in the midſt of which was the city *Athribis* of *Ptolemy* [a], which has its name from hence, and ſignifies the heart of a pear; and ſtill this part of the country is called *Errifia*, as *Leo Africanus* [b] relates, and is here put for the whole country: the paſſage reſpects the converſion of it, and are the words of God foretelling it, and of which mention is made in *Iſ.* xix. 18, 19. 25. and had its accompliſhment, at leaſt in part, on the day of *Pentecoſt*, *Acts* ii. 10. and will be further accompliſhed in the latter day, when the people that now inhabit that country ſhall be converted, which will be when the kingdoms of this world become Chriſt's: *and Babylon*; the country of the *Aſſyrians* and *Chaldeans*, of which *Babylon* was the metropolis: mention is made of the converſion of theſe in *Iſ.* xix. 24, 25. and which alſo was fulfilled, in part, on the day of *Pentecoſt*, *Acts* ii. 9. and in *Babylon* there was a church, in the times of the apoſtle *Peter*, 1 *Pet.* v. 13. theſe the

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[w] בהררי קדש inter montes ſanctitatis, Junius & Tremellius; ſo Ainſworth.

[x] בך in te, Montanus, Tigurine verſion, Cocceius, Schmidt, Syr. verſ.

[y] Aug. Euthymius, Theodoret, & alii in Amama, Antibarbar. Bibl. l. 3. p. 820.

[z] De Agricultura, p. 196.

[a] Geograph. l. 4. c. 5.

[b] Deſcriptio Africæ, l. 8. c. 2.

Lord promiſes that he would make mention of: *to them that know me*; ſays he, that ſo they might expect their converſion, and take notice of them, and receive them, when converted; or *among them that know me*[c]; that is, I will make mention of them, as ſuch that know me, and belong to that number; even ſuch that love the Lord, believe in him, own and confeſs him, and yield obedience to him, and whom he takes into communion and fellowſhip with himſelf, and makes his friends, familiars, and acquaintance: *behold Philiſtia, and Tyre, with Ethiopia*; where alſo will be many converts, regenerate perſons, and ſuch as know the Lord; of which there has been a partial accompliſhment already; of *Philiſtia*, ſee *Acts* viii. 40. for *Azotus*, or *Aſhdod*, was a city of the *Philiſtines*; and of *Tyre*, ſee *Pſ.* xlv. 12. *Acts* xxi. 3, and 4. and of *Ethiopia*, and its converſion, mention is made in *Pſ.* lxviii. 31. and the *Ethiopian* eunuch is one inſtance of it, *Acts* viii. 27. of all which there will be abundance of inſtances in the latter day; and thus, as the church is commended from her foundation, from the ſuperlative love the Lord bears to her, and the glorious things ſpoken of her; ſo from the number of her converts in different nations, in which her glory in goſpel-times would greatly lie; ſee *Iſ.* xlix. 18—21. and liv. 1—3. and lx. 4—8. *this* man *was born there*; not any particular man; any ſingle individual, famous for piety, wiſdom, wealth, or power; as if it ſuggeſted, that now and then ſuch a perſon might be born in the above countries; whereas in *Zion* there were frequently many ſuch perſons born: nor is it to be underſtood of the Meſſiah that ſhould come out of *Zion*, as if that was the reaſon why multitudes from the above places ſhould flock thither, becauſe of the birth of this illuſtrious perſon: the *Targum* underſtands it of a great perſonage, a king; and paraphraſes it, "a king is educated there;" but it deſigns many perſons in thoſe ſeveral countries that ſhould be born again, of water, and of the ſpirit, of the incorruptible ſeed of grace, by the miniſtry of the word; who, becauſe they ſhould be regenerated by means of the goſpel preached in *Zion*, therefore are ſaid to be born there; and beſides, being born again, they are admitted members of *Zion*, and to all the privileges of *Zion*, as true-born *Iſraelites*; and are brought up there, are nouriſhed with the ſincere milk of the word, and nurſed with the breaſts of goſpel-ordinances there adminiſtered; and ſo *Zion* or *Jeruſalem*, the goſpel-church, is truly the mother of them all, *Gal.* iv. 26.

℣. 5. *And of Zion it ſhall be ſaid*, &c.] The ſame with the city of God, the church before commended: *this and that man was born in her*; this and that great man, in oppoſition to a mean perſon, in the preceding verſe: or *a man* and *man*[d]; men of all ſorts, and of different nations, *Jews* and *Gentiles*, and great numbers of them: *and the higheſt himſelf ſhall eſtabliſh her*; the church of God, though founded by him, and laid on a ſure foundation, on the rock of ages, againſt which the gates of hell cannot prevail, yet is ſometimes fluctuating and unſettled; it is *toſſed with tempeſts*, the perſecutions of men, the errors and hereſies of falſe teachers, and the contentions and diviſions of its own members; and is not always in one place, but is removed from one place to another, and is obliged to flee into the wilderneſs: but in the latter day it will be eſtabliſhed, and ſettled; it will be a tabernacle that ſhall not be taken down, nor removed; but ſhall be eſtabliſhed for ever, *Pſ.* lxxxix. 37. and this is the work of God, the moſt high God, the poſſeſſor of heaven and earth, whatever inſtruments he may make uſe of, as miniſters of the word, and kings of the earth; as it is his work, and his only, to eſtabliſh particular believers, 2 *Cor.* i. 21. ſo it is his to eſtabliſh the church in general: or it may be rendered, *he ſhall eſtabliſh her on high*[e], which will be the caſe when ſhe is *eſtabliſhed upon the top of the mountains, and exalted above the hills*, *Iſ.* ii. 2.

℣. 6. *The Lord ſhall count when he writeth up the people*, &c.] Not in the Lamb's book of life; for that was written from eternity, *Rev.* xiii. 8. but in the writing of the houſe of *Iſrael*, among the living in *Jeruſalem*, and with his righteous ones; which is done at effectual calling, and when admitted members of goſpel-churches, whereby they openly appear to be the children of God, and are taken into the liſt and catalogue of ſaints; ſee *Ezek.* xiii. 9. *Iſ.* iv. 3. *Pſ.* lxix. 29. or in the laſt day, when the Lord will take the number of his people, and cauſe them again to *paſs under the rod of him that telleth* them; and will make up his jewels, compleat the number of them in converſion, and collect them all together; and his counting and writing them may denote his exact knowledge of them, and his care that he loſe none; but this will only concern regenerate perſons; the Lord will not count, nor make any account of any others, as follows: that *this* man *was born there*, *Selah*; and the man that is born in *Zion*, even every regenerate man, will be counted and numbered by him, and declared to be his, when he makes a general ſurvey and muſter of his ſaints another day.

℣. 7. *As well the ſingers as the players on the inſtruments* ſhall be there, *&c.*] In *Zion*, in the church; ſignifying, that there ſhould be great ſpiritual joy there, when the above things ſhould be accompliſhed; great joy in the churches, becauſe of the converſion of *Jews* and *Gentiles*; and great joy in the perſons themſelves, born again, and brought to *Zion*; in alluſion to the vocal and inſtrumental muſic uſed in the temple-ſervice; ſee *Iſ.* xxxv. 10. *Rev.* xiv. 1—7. and xix. 6, 7, 8. *all my ſprings are in thee*; which are either the words of the pſalmiſt, or rather of the ſouls born in *Zion*; who, in their ſpiritual ſongs, will thus expreſs themſelves concerning the church, in which are the word and ordinances, compared to fountains of living water, and are ſprings of ſpiritual peace and refreſhment to converted perſons; ſee *Joel* iii. 18. *Zech.* xiv. 8. *Iſ.* lv. 1. where alſo the Spirit and his graces are communicated by the miniſtry of the word, and ordinances in the church, which are ſignified by wells and rivers of living water, *John* iv. 14. and vii. 37, 38. and particularly here ſtands Chriſt, the fountain of gardens, and well of living waters, for the ſupply and comfort of ſaints, and his blood a fountain opened for cleanſing and purification, *Cant.* iv. 15. *Zech.* xiii. 1. yea, here flows the river of God's love, the ſtreams whereof make glad the city of God; and which, like the waters in *Ezekiel*'s viſion, come from under the threſhold of the ſanctuary, *Pſ.* xlvi. 4. *Ezek.* xlvii. 1—5. or the words may be conſidered as an addreſs of the pſalmiſt, or of the church, or of regenerate perſons, unto Chriſt; *all my ſprings* or *fountains are in thee*; the fulneſs of grace dwells in him, the ſprings of

[c] לידעי inter ſcientes me, Vatablus, Gejerus, Schmidt; apud noſcentes me, Junius & Tremellius; apud familiares meos, Piſcator; apud notos meos, Amama.

[d] איש ואיש vir & vir, Pagninus, Montanus, Tigurine verſion, Vatablus, Gejerus, Michaelis.

[e] So the Targum, and Ainſworth.

of all joy, and peace, and comfort, are with him; the wells of ſalvation are in him, and both grace and glory are from him; he is the ſpring of all grace now, and the fountain of all happineſs hereafter. *Guſſetius* [z] has a very peculiar verſion of the whole text, which he renders thus, "all my fountains will be ſinging in thee, or of thee, as thoſe that dance at the ſound of the pipe;" taking the alluſion to be to the playing of fountains in gardens, and to the delightful ſound the waters make; but the accents will not admit of ſuch a ſenſe.

PSAL. LXXXVIII.

A ſong or pſalm for the ſons of Korah, *to the chief muſician, upon* Mahalath Leannoth, Maſchil *of* Heman, *the* Ezrahite.

OF the word *Maalath*, ſee the note on the title of pſalm 53d. *Leannoth* ſignifies *to anſwer*. Perhaps this ſong was to be ſung alternately, or by reſponſes. Both words are thought by ſome, as *Aben Ezra*, to be the beginning of a ſong, to the tune of which this was ſet; and by others a muſical inſtrument, on which it was ſung; a hollow one, as the word *Maalath* ſeems to ſignify, a wind-inſtrument: others are of opinion, that they intend the ſubject-matter of the pſalm, and render them, *concerning the diſeaſe to afflict*, or *the afflicting diſeaſe* [a]; either a bodily one, which threatened with death, under which the pſalmiſt now was; or a ſoul-diſorder, being under deſertions, and a ſenſe of divine wrath, which were very afflicting. The pſalm is called *Maſchil*, which may be tranſlated *cauſing to underſtand*; it being inſtructive to perſons in a like caſe to apply to God, as he did; and if it reſpects Chriſt, it teaches many things concerning him, his ſorrows and his ſufferings: the author of it is ſaid to be *Heman* the *Ezrahite*; the *Targum* calls him *Heman* the native, and the *Septuagint* render it *Heman* the *Iſraelite*, and *Arama* ſays this is *Abraham*. There were two of this name, one the ſon of *Zerah*, the ſon of *Judah*, and ſo might be called the *Zerahite*, and with the addition of a letter the *Ezrahite*; he is mentioned along with others as famous for wiſdom, 1 *Chron.* ii. 6. 1 *Kings* iv. 31. but this man ſeems to be too early to be the penman of this pſalm: though Dr. *Lightfoot* [b] is of opinion, that this pſalm was penned by this *Heman* many years before the birth of *Moſes*; which and the following pſalm are the oldeſt pieces of writing the world has to ſhew, being wrote by two men who felt and groaned under the bondage and affliction of *Egypt*, which *Heman* here deplores, and therefore intitles his elegy *Maalath Leannoth*, *concerning ſickneſs by affliction*; and accordingly he and his brethren are called the ſons of *Mahal*, 1 *Kings* iv. 31. There was another *Heman*, who was both a ſinger in *David*'s time, and the king's ſeer, who ſeems moſt likely to be the perſon, 1 *Chron.* vi. 33. and xv. 17, 19. and xxv. 1, 5. he was when he wrote this pſalm under ſore temptations, deſertions, and dejections, though not in downright deſpair; there is but one comfortable clauſe in it, and that is the firſt of it; many interpreters, both antient and modern, think he is to be conſidered throughout as a type of Chriſt, with whom every thing in it more exactly agrees than with any one man elſe. The *Targum*, *Jarchi*, and *Kimchi*, interpret it of the people of *Iſrael* in captivity; and ſo the *Syriac* verſion entitles it, "concerning the people that were in *Babylon*;" but a ſingle perſon only is deſigned throughout. *Spinoſa* [c] affirms, from the teſtimony of *Philo* the *Jew*, that this pſalm was publiſhed when king *Jehoiachin* was a priſoner in *Babylon*, and the following pſalm when he was releaſed: but this is not to be found in the true *Philo*, but in *Pſeudo-Philo* [d].

℣. 1. *O Lord God of my ſalvation*, &c.] The author both of temporal and ſpiritual ſalvation; ſee *Pſ.* xviii. 46. and xxiv. 5. from the experience the pſalmiſt had had of the Lord's working ſalvation for him in times paſt, he is encouraged to hope that he would appear for him, and help him out of his preſent diſtreſs; his faith was not ſo low, but that amidſt all his darkneſs and dejection he could look upon the Lord as his God, and the God of ſalvation to him; ſo our Lord *Jeſus Chriſt*, when deſerted by his Father, ſtill called him his God, and believed that he would help him, *Pſ.* xxii. 1. *Iſ.* l. 7, 8, 9. *I have cried day and night before thee*, or *in the day I have cried, and in the night before thee*; that is, as the *Targum* paraphraſes it, "in the night my prayer was before thee;" prayer being expreſſed by crying ſhews the perſon to be in diſtreſs, denotes the earneſtneſs of it, and ſhews it to be vocal; and it being both in the day, and in the night, that it was without ceaſing. The ſame is ſaid by Chriſt, *Pſ.* xxii. 2. and is true of him, who in the days of his fleſh was frequent in prayer, and eſpecially in the night-ſeaſon, *Luke* vi. 12. and xxi. 37. and particularly his praying in the garden the night he was betrayed, may be here referred to, *Matt.* xxvi. 38, 39.

℣. 2. *Let my prayer come before thee*, &c.] Not before men, as hypocrites deſire, but before the Lord; let it not be ſhut out, but be admitted; and let it come with acceptance, as it does when it aſcends before God, out of the hands of the angel before the throne, perfumed with the much incenſe of his mediation, *Rev.* viii. 3, 4. *incline thine ear unto my cry*; hearken to it, receive it, and give an anſwer to it; Chriſt's prayers were attended with ſtrong crying, and were always received and heard, *Heb.* v. 7. *John* xi. 41, 42.

℣. 3. *For my ſoul is full of troubles*, &c.] Or *ſatiated* or *glutted* [e] with them, as a ſtomach full of meat that can receive no more, to which the alluſion is; having been fed with the bread of adverſity, and the water of affliction, ſo that he had his fill of trouble: every man is full of trouble, of one kind or another, *Job* xiv. 1. eſpecially the ſaint, who beſides his outward troubles has inward ones, ariſing from indwelling ſin, the temptations of *Satan*, and divine deſertions, which was now the caſe of the pſalmiſt: this may be truly applied to Chriſt, who himſelf ſaid when in the garden,

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[z] Comment. Ebr. p. 845.

[a] על מחלת לענות pro infirmitate ad affligendum, ſo ſome in Munſter; de miſeria ad affligendum, Tigurine verſion; de infirmitate affligente, Piſcator; ſo Guſſetius, p. 622.

[b] Works, vol. 1. p. 699.

[c] Tractat. Theolog. Politic. c. 10. p. 184.

[d] Apud Meor Enayim, c. 32. p. 106.

[e] שבעה ſaturata, Pagninus, Montanus, Muſculus, Junius & Tremellius, Piſcator, Cocceius; ſatiata, Tigurine verſion.

my ſoul is exceeding ſorrowful even unto death, *Matt.* xxvi. 38. he was a man of ſorrows all his days, but eſpecially at that time, and when upon the croſs, forſaken by his Father, and ſuſtaining his wrath: his *ſoul* was then *filled with evil things*[f], as the words may be rendered: *innumerable evils compaſſed him about*, *Pſ.* xl. 12. the ſins of his people, thoſe evil things, were imputed to him; the iniquity of them all was laid upon him, as was alſo the evil of puniſhment for them; and then he found trouble and ſorrow enough: *and my life draweth nigh unto the grave*; a phraſe expreſſive of a perſon's being juſt ready to die, *Job* xxxiii. 22. as the pſalmiſt now thought he was, ÿ. 5, 15. 'tis in the plural number *my lives*[g]; and ſo may not only denote the danger he was in of his natural life, but of his ſpiritual and eternal life, which he might fear, being in darkneſs and deſertion, would be loſt, though they could not; yea that he was near to *hell* itſelf, for ſo the word[h] may be rendered; for when the preſence of God is withdrawn, and wrath let into the conſcience, a perſon in his own apprehenſion ſeems to be in hell as it were, or near it; ſee *Jon.* ii. 2. This was true of Chriſt, when he was ſorrowful unto death, and was brought to the duſt of it, and under divine dereliction, and a ſenſe of the wrath of God, as the ſurety of his people.

ÿ. 4. *I am counted with them that go down into the pit*, &c.] With the dead, with them that are worthy of death, with malefactors that are judicially put to death, and are not laid in a common grave, but put into a pit together: thus Chriſt was reckoned and accounted of by the *Jews*; the *ſanhedrim* counted him worthy of death; and the common people cried out crucify him; and they did crucify him between two malefactors; and ſo he was numbered or counted with tranſgreſſors, and as one of them, *Iſ.* liii. 3, 4, 12. *I am as a man* that hath *no ſtrength*; for his *ſtrength* was *dried up like a potſheard*, *Pſ.* xxii. 15. though he was the mighty God, and as man was made ſtrong by the Lord for himſelf.

ÿ. 5. *Free among the dead*, &c.] If he was a freeman, it was only among the dead, not among the living; if he was free of any city, it was of the city of the dead; he looked upon himſelf as a dead man, as one belonging to the ſtate of the dead, who are free from all relations, and from all buſineſs and labour, and removed from all company and ſociety; he thought himſelf quite neglected, of whom there was no more care and notice taken than of a dead man: *like the ſlain that lie in the grave*, *whom thou rememberest no more*; in a providential way, as in life, to clothe them, and feed them, and protect and preſerve them; in which ſenſe God is ſaid to be mindful of men, *Pſ.* viii. 4. who when dead have no need to be minded, and remembered in ſuch a manner; otherwiſe God does remember the dead, and takes care of their duſt, and will raiſe them again; and eſpecially he remembers his own people, thoſe that ſleep in *Jeſus*, who will be thought of in the reſurrection-morn, and will be raiſed firſt, and brought with Chriſt; ſee *Job* xiv. 13, 14. *and they are cut off from thy hand*; that is, the ſlain that lie in the grave, the dead that are buried there; theſe are cut off from the hand of providence, they needing no ſupplies from thence as in the time of life. The *Targum* is, "and they are ſeparated from the face of thy majeſty:" or *they are cut off by thine hand*[i]; by the immediate hand of God, in a judicial way; ſo Chriſt in his death was like one of theſe, he was cut off in a judicial way, not for his own ſins, but for the tranſgreſſions of his people, *Iſ.* liii. 8. *Dan.* ix. 26.

ÿ. 6. *Thou haſt laid me in the loweſt pit*, &c.] The *Targum* interprets it of "captivity which was like unto the loweſt pit;" and ſo *Jarchi* and *Kimchi*. Some underſtand it of a priſon or dungeon, into which the pſalmiſt was put; it may be interpreted of the pit of the grave, into which Chriſt was laid; though he continued in it not ſo long as to ſee corruption; from that priſon and judgment he was quickly taken, *Pſ.* xvi. 10. *Iſ.* liii. 8. *in darkneſs*; both corporal and ſpiritual, *Matt.* xxvii. 45, 46. and it is in the *Hebrew* text *in darkneſſes*[k], denoting both: *in the deeps*; in the deep waters of affliction, ſorrows, and ſufferings; ſee *Pſ.* lxix. 1, 2. The alluſion is to a dark and deep pit, under ground, ſuch as in the eaſtern countries they uſed to put their captives and priſoners into in the night, and take them out in the morning; and which cuſtom continues ſtill among the *Turks*. *Leo Africanus*[l] ſays he has ſeen three thouſand *Chriſtian* captives together, clothed in a woollen ſack, and chained to one another; and in the night put into pits or ditches under ground; ſee *Zech.* ix. 11.

ÿ. 7. *Thy wrath lieth hard upon me*, &c.] So ſome good men apprehend, when they are under afflictive diſpenſations of providence, and are left of God, and have not his immediate preſence, and the diſcoveries of his love; though fury is not in him, nor does any wrath in reality fall upon them, only it ſeems ſo to them; ſee *Pſ.* xxxviii. 1, 2. *Lam.* iii. 1. but the wrath of God did really lie with all the effects of it upon Chriſt, as the ſurety of his people, when he was made ſin, and a curſe for them; ſee *Pſ.* lxxxix. 38. *and thou haſt afflicted me with all thy waves*, *Selah*; the afflictions of God's people are compared to waves and billows of the ſea, which are many, and come one upon the back of another, and threaten to overwhelm and ſink; ſee *Pſ.* xlii. 7. and ſo the ſufferings of Chriſt are ſignified by waters coming into him, and floods overflowing him; and hence they are called a baptiſm, *Pſ.* lxix. 1, 2. *Luke* xii. 50. and theſe were brought upon him by the Lord; he ſpared him not; he laid the whole chaſtiſement, all the puniſhment due to the ſins of his people, on him; he cauſed every wave to come upon him, and him to endure all ſorrows and ſufferings the law and juſtice of God could require.

ÿ. 8. *Thou has put away mine acquaintance far from me*, &c.] His familiar friends, who were well known to him, and he to them: it is a mercy and privilege to have good acquaintance, and hearty faithful friends, to converſe and adviſe with, whether about things civil or religious; and it is an affliction to be deprived of them; and oftentimes in diſtreſs and adverſity they drop and fail, which is an additional trouble: this was the caſe of *Job* and of *David*, *Job* xix. 13, 14. *Pſ.* xxxi. 11. and here of *Heman*, who attributes it to God, as done by him; as alſo *Job* does, in the place referred to; for as it is the Lord that gives favour in the ſight of

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[f] ברעות in malis, Pagninus, Montanus; malis, Junius & Tremellius, &c.

[g] חיי vitæ meæ, Montanus, Michaelis.

[h] לשאול ad orcum, Cocceius; inferno, Gejerus; ad infernum, Michaelis; ſo Ainſworth.

[i] מידך manu tua, Junius & Tremellius, Piſcator, Amama.

[k] במחשכים in loca tenebroſa, Tigurine verſion, Muſculus; in tenebroſiſſimis, Junius & Tremellius; in denſis tenebris, Piſcator; in caligines, vel obſcuritates, Gejerus.

[l] Deſcriptio Africæ, l. 3. p. 413.

men, he can take it away when he pleaſes: this is true of Chriſt, and the like is ſaid of him, *Pſ.* lxix. 8. and by his *acquaintance*, familiars, and friends, may be meant his apoſtles, who, upon his being apprehended, forſook him, and fled; who though they were not all alienated in their affections, yet ſtood at a diſtance from him: *Peter*, though he followed him, it was afar off, and at laſt he denied him; and others of his acquaintance and intimates ſtood afar off, beholding what was done to him on the croſs; and his familiar friend, *Judas*, lift up his heel againſt him, and baſely betrayed him, *Matt.* xxvi. 50. 56. 58. *Luke* xxiii. 49. *Pſ.* xli. 9. *thou haſt made me an abomination unto them*; to ſome of them, as to *Judas*, and to many that *Hoſanna'd* him into *Jeruſalem*, and within a few days cried crucify him, crucify him, *Matt.* xxi. 9. and xxvii. 22, 23. compare with this *Iſ.* liii. 3. *I am ſhut up, and I cannot come forth*; the *Targum* renders it, "ſhut up in the houſe of priſon," in a priſon; and ſo ſome literally underſtand it of the author of the pſalm being in a priſon, or dungeon, in the time of the captivity: but it is rather to be underſtood of ſome bodily diſeaſe, by which he was detained a priſoner at home, and of his being bound in fetters, and held in the cords of affliction; which was as a priſon to him, and in which when the Lord *ſhuts up a man, there can be no opening*, *Job* xxxvi. 8. and xii. 14. or elſe of ſoul-troubles, being in great darkneſs and deſertion; ſo that his ſoul was as in a priſon, and could not come forth in the free exerciſe of grace, and needed the *free ſpirit* of God to ſet him at liberty; ſee *Pſ.* cxlii. 7. and li. 12. this may be applied to Chriſt, when in the hands of *Judas*, and the band of ſoldiers with him, who took him and bound him, and led him to the high prieſt; and when he was encompaſſed with bulls of *Baſhan*, and incloſed by the aſſembly of the wicked, as he hung on the croſs, *Pſ.* xxii. 12. 16.

℣. 9. *Mine eye mourneth by reaſon of affliction*, &c.] Or dropped tears, as the *Targum*, by which grief was vented; ſee *Pſ.* vi. 7. *Lord, I have called daily upon thee, I have ſtretched out my hands unto thee*; in prayer, as the *Targum* adds, this being a prayer-geſture: notwithſtanding his troubles continued and increaſed, he did not leave off praying, though he was not immediately heard and anſwered, which is what is tacitly complained of, as in *Pſ.* xxii. 2. Chriſt, in his troubles in the garden, and on the croſs, prayed for himſelf, for divine ſupport and aſſiſtance, as man; for his friends, diſciples and apoſtles, and for all that ſhould believe in him through them; and even for his enemies.

℣. 10. *Wilt thou ſhew wonders to the dead?* &c.] The Lord does ſhew wonders to ſome that are ſpiritually dead, dead in *Adam*, dead in law, dead in treſpaſſes and ſins, by quickening them; whereby the wonders of his grace and love, and of his power, and the exceeding greatneſs of it, are diſplayed; for the converſion and quickening of a dead ſinner is a marvellous event, like that of raiſing *Lazarus* from the dead, and cauſing *Ezekiel's* dry bones to live: likewiſe the Lord will ſhew wonders to thoſe that are corporally dead, by raiſing them from the dead; which work, though not incredible, yet is very wonderful, and can only be accounted for by the attributes of Divine Omniſcience and Omnipotence: yea, he would and he has ſhewn wonders to Chriſt, when dead, by raiſing him up again, and giving him glory, and that before he ſaw corruption, and as the head and repreſentative of his people; and by raiſing many of the ſaints alſo, after his reſurrection: *ſhall the dead ariſe* and *praiſe thee? Selah*; the ſpiritually dead, when they are made alive, and riſe out of their graves of ſin, praiſe the Lord for the exertion of his grace and power upon them; which is one end of their being formed anew, quickened, and converted; and thoſe that are corporally dead, ſuch of them as ſhall riſe again to everlaſting life, their mouths will be filled with everlaſting praiſe: but here the author of the pſalm ſuggeſts, that in a little time he ſhould be among the dead, unleſs he had ſpeedy help and deliverance from his troubles; to whom wonders are not ſhewn, but to the living; and who ordinarily do not riſe again to this mortal ſtate, to praiſe the Lord in it: or, conſidering them as the words of Chriſt, he ſuggeſts, that none of the above things would be done, unleſs he was a conqueror over death and the grave, and was raiſed from thence himſelf; and ſo theſe expoſtulations carry in them the nature of a prayer, even of the prayer of Chriſt, as man, to be aſſiſted in overcoming all his enemies, and to be raiſed from the dead, as *Cocceius* and others think: the *Greek* and *Vulgate Latin* verſions are, "ſhall phyſicians riſe again?" of whom the *Jews* had a bad opinion; ſee the note on 2 *Chron.* xvi. 12.

℣. 11. *Shall thy loving kindneſs be declared in the grave?* &c.] Where he ſaw himſelf now going, and where ſhould he be detained, and not raiſed out of it, the loving kindneſs of God to him, as his ſon, and as man and mediator, and to his people, in the gift and miſſion of him to be their Saviour and Redeemer, how would that be declared and made known? now it is, Chriſt being raiſed, and his miniſters having a commiſſion from him to preach the goſpel, in which the loving kindneſs of God is abundantly manifeſted: *or thy faithfulneſs in deſtruction?* the grave, ſo called from dead bodies being caſt into it, and waſted, conſumed, and deſtroyed in it: the meaning may be, that ſhould he be laid in the grave, and there putrify and rot, and not be raiſed again, where would be the faithfulneſs of God to his purpoſes, to his covenant and promiſes, to him his ſon, and to his people?

℣. 12. *Shall thy wonders be known in the dark?* &c.] A deſcription of the grave again; ſee *Job* x. 21, 22. The ſenſe may be, ſhould he continue in the dark and ſilent grave, how would the wonders of the grace of God, of electing, redeeming, juſtifying, pardoning, and adopting grace, be made known; the wonders of Chriſt's perſon and offices, and the wonderous things, and doctrines of the goſpel, relating thereunto; as the glory of theſe would be eclipſed, there would be none to publiſh them: *and thy righteouſneſs in the land of forgetfulneſs?* the grave, where the dead lie, who, having loſt all ſenſe of things, forget what were done in this world, and they themſelves are quickly forgotten by the living; and had Chriſt continued in this ſtate, and had not riſen again to our juſtification, how would his juſtifying righteouſneſs have been revealed, as it is from faith to faith in the goſpel, which is therefore called the word and miniſtration of righteouſneſs?

℣. 13. *But unto thee have I cried, O Lord*, &c.] Formerly, and had been heard, anſwered, and relieved, and which was an encouragement to cry again to him in his diſtreſs; Chriſt was always heard, *John* xi. 42. or, now, in his preſent caſe, yet was not heard, at leaſt not immediately anſwered; which was the caſe of the Meſſiah, when forſaken by his God and Father, *Pſ.* xxii. 1, 2. yet ſtill determines to continue praying, as follows: *and in the morning ſhall my prayer prevent thee*; not before the Lord is awake, and can hear; for he neither ſlumbers nor ſleeps, and he always hears: but the meaning is, that he would pray before he entered upon another buſineſs; this ſhould be the firſt thing in the morning he would do, and this he would do before others did, or he himſelf uſed to do; before the uſual time of morning-prayer; ſignifying, he would pray to him very early, which is expreſſive of his vehemeney, fervency, and importunity and earneſtneſs, and what a ſenſe he had of his caſe, and of his need of divine help: ſo Chriſt roſe early in the morning, a great while before day, to pray, *Mark* i. 35. See the note on *Pſ.* v. 4.

℣. 14. *Lord, why caſteſt thou off my ſoul*, &c.] Here begins his prayer, which he determined to preſent early in the morning, and conſiſts of expoſtulations, and a repreſentation of his diſtreſſed caſe: this ſhews that he was under ſoul-deſertion, and which was what ſo greatly afflicted him; imagining that his ſoul was caſt off by the Lord, and had no more ſhare in his affection, and was no more under his care, and in his ſight: ſuch expoſtulations of the ſaints, the church, and people of God, in a like caſe, are elſewhere met with, *Pſ.* xliii. 3. and lxxiv. 1. and may be applied to Chriſt, when his ſoul was exceeding ſorrowful unto death, and was made an offering for ſin; and particularly when he was forſaken by his father: the *Targum* is, "why haſt thou forſaken my ſoul?" and uſes the word *Sabachtha*, which Chriſt did when on the croſs, *Matt.* xxvii. 46. the *Septuagint* verſion is, "wherefore, O Lord, doſt thou reject my prayers?" why *hideſt thou thy face from me?* which is a denial of ſenſible communion, a withdrawing the influences and communications of divine grace for a time; and which ſometimes is the caſe of the beſt of men, as *Job*, *David*, and others; and is very grieving and diſtreſſing to them; and, for the moſt part, is on account of ſin; it is ſin which ſeparates between God and his people. and cauſes him to hide his face from them, or not grant them his gracious preſence: this was the caſe of Chriſt, who knew no ſin, whilſt he was ſuffering for the ſins of his people; ſee *Pſ.* lxix. 17. compared with *Matt.* xxvii. 46.

℣. 15. *I* am *afflicted*, &c.] In body and mind, from within and from without, by *Satan*, by the men of the world, and by the Lord himſelf; which is the common lot of God's people, *Pſ.* xxxiv. 19. *Zeph.* iii. 12. and was the caſe of the Meſſiah, who was afflicted both with the tongues and hands of men, by words, by blows, and by the temptations of *Satan*; and was ſmitten and afflicted of God, by divine juſtice, as the ſinners ſurety; ſee *Pſ.* xxii. 24. *Iſ.* liii. 4. or *I am poor*[a]; which as it is a character, which, for the moſt part, agrees with the ſaints, who are the poor of this world God has choſen, to whom the goſpel is ſent, and by whom it is received, and who are effectually called by it, ſo likewiſe belongs to Chriſt, *Zech.* ix. 9. 2 *Cor.* viii. 9. *and ready to die, from* my *youth up*; a ſickly unhealthful perſon from his infancy, and often in danger of death; which laſt was certainly the caſe of Chriſt in his infancy, through the malice of *Herod*; and many times afterwards, when grown up, through the attempts of the *Jews* to take away his life: ſome render it, *I am ready to die through concuſſion*, or *ſhaking*[b]; meaning ſome very rough and ſevere diſpenſation of providence, ſuch an one as *Job* expreſſes by ſhaking him to pieces, *Job* xvi 12. and was literally true of Chriſt, when his body was ſo ſhaken by the jog of the croſs, that all his bones were put out of joint, *Pſ.* xxii. 14. while *I ſuffer thy terrors*; or *bear*[c] them, or *carry*, even terrible afflictions, in which he had terrible apprehenſions of the wrath of God in them, of death they would iſſue in, and of an awful judgment that ſhould follow that; all which are called the terrors of the Lord, *Job* vi. 4. *Pſ.* lv. 4. 2 *Cor.* v. 10, 11. and which the ſaints, when left of God, have ſome dreadful apprehenſions of: ſuch were the terrors of the Lord, the Meſſiah endured, when in a view of the ſins of his people being laid upon him, and of the wrath of God coming on him for them, his ſweat was, as it were, great drops of blood falling to the ground, *Luke* xxii. 44. Compare with this *Pſ.* xviii. 4, 5. *I am diſtracted*; not out of his mind, deprived of his ſenſes, and without the uſe of reaſon; but his thoughts were diſtracted and confuſed, and his mind diſcompoſed with the terrors of God upon him: the *Hebrew* word *Aphunah* is only uſed in this place, and is difficult of interpretation, and is variouſly derived and rendered: ſome take it to be of the ſame root with *Pen*, which ſignifies *leſt*, *perhaps*[d]; ſeeing perſons in a panic are apt to uſe ſuch expreſſions; perhaps, or it may be, ſuch and ſuch things will befal me; forming and framing in their minds ten thouſand dreadful things, which they fear are coming upon them; ſo *Aben Ezra* and *Kimchi*; and is applied by *Cocceius*[e] to the ſolicitous care and fear of Chriſt concerning his body, the church, *Heb.* v. 7. others derive it from *Ophen*, which ſignifies a wheel, and ſo may be rendered, *I am wheeled about*[f]; always in motion, and have no reſt day nor night; as Chriſt was after his apprehenſion, being carried from place to place, and from bar to bar: others derive it from the *Arabic* word *Aphan*[g], which ſignifies to be in want of counſel and advice: Chriſt though, as God, needed no counſel, nor did he take counſel with any; and as mediator, is the wonderful counſellor; yet, as man, he needed it, and had it from his Father. for which he bleſſes him, *Pſ.* xvi. 7. others from the *Hebrew* root *Phanah*, which ſignifies to look unto, as perſons in a panic look here and there; and as Chriſt did when ſuffering, who looked, and there was none to help, *Iſ.* lxiii. 5. The *Syriac* and *Arabic* verſions render it *amazed*, or *aſtoniſhed*, which is ſaid of Chriſt, *Mark* xiv. 33. the *Vulgate Latin* verſion is *troubled*, which alſo agrees with Chriſt, *John* xii. 27. *Matt.* xxvi. 38. as he muſt needs be, when his enemies ſurrounded him, the ſins of his people were upon him, the ſword of juſtice awaked againſt him, and the wrath of God on him, as follows.

℣. 16. *Thy fierce wrath goeth over me*, &c.]

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[a] עני pauper, V. L. Pagninus, Junius & Tremellius; inops, Cocceius, Michaelis.
[b] מנער a concuſſione, Luther, Schmidt, Junius & Tremellius; propter concuſſionem, Piſcator; præ concuſſione, Gejerus.
[c] נשאתי portavi, Pagninus, Montanus; fero, Tigurine verſion, Piſcator; tuli, Muſculus, Cocceius; pertuli portavi, Michaelis.
[d] אפונה a פן ne forte, Amama, Gejerus; anxius timeo vel metuo, ne hoc vel illud fiat, Michaelis.
[e] Lex. Heb. p. 663.
[f] Heb. rotor, ſeu inſtar rotæ circumagor, Piſcator.
[g] افن conſilii inops fuit, Caſtel. Lex. Col. 199.

Or *wraths*[h], burning wrath; the whole of divine wrath, in all its fierceneſs, due to the ſins of his people: theſe, like the mighty waves of the ſea, paſſed over him, threatening to overwhelm him, *Pſ.* lxxxix. 38. *thy terrors have cut me off*; from the preſence of God, and out of his ſight; as ſometimes the Lord's people are ready to imagine, when forſaken by him, *Pſ.* xxxi. 22. or from the land of the living, as the Meſſiah was, and in a judicial way, though not for any ſin of his own, *Iſ.* liii. 8. *Dan.* ix. 26.

℣. 17. *They came round about me daily like water*, &c.] That is, the terrors of the Lord, the ſorrows of death and hell, *Pſ.* xviii. 4, 5. this was the Meſſiah's caſe, when it was with him as is expreſſed *Pſ.* lxix. 1, 2. *they compaſſed me about together*; as waters coming from many places, from all quarters, meet together, and together ſurround a perſon or place; in ſuch circumſtances was Chriſt, when the bulls of *Baſhan* beſet him around, and the aſſembly of the wicked incloſed him, and innumerable evils encompaſſed him about, *Pſ.* xxii. 12. 16. and xl. 12.

℣. 18. *Lover and friend haſt thou put far from me*, &c.] This is mentioned in ℣. 8. and is here repeated; and the account is cloſed with it, to ſhew that this was a moſt aggravating circumſtance of his affliction, and which bore exceeding hard upon him; and this muſt be a very uncomfortable caſe, to be in diſtreſs, whether of body or mind, and to have no kind friend near to yield the leaſt help, relief, and comfort; ſo Chriſt's lovers and friends, his diſciples, who loved him, and he loved them, and reckoned them as his friends, and was a friend to them, when he was taken by his enemies, they all forſook him, and fled, *Matt.* xxvi. 56. *and mine acquaintance into darkneſs*; either by death into the dark grave, which *Job* calls the land of darkneſs and ſhadow of death, chap. x. 21, 22. or being removed from him, ſo that he could not ſee them, it was all one to him as if they had been put into darkneſs, into ſome dark dungeon, or into the grave itſelf: or the words may be rendered, *mine acquaintance are darkneſs*[i]: this was the caſe of Chriſt, when on the croſs; he had none near him, no acquaintance about him, but darkneſs; and darkneſs was over all the land for the ſpace of three hours; and a darkneſs was on his ſoul, being forſaken by his Father; and the prince of darkneſs, with all the fiends of hell, were throwing their fiery darts at him, *Matt.* xxvii. 45, 46. Thus ends this ſorrowful and mournful ſong; a joyful one follows.

PSAL. LXXXIX.

Maſchil *of* Ethan *the* Ezrahite.

WHO this *Ethan* was, is not certain. *Kimchi* takes him to be the ſame with *Ethan* the wiſe man, a grandſon of *Judah*, 1 *Kings* iv. 31. 1 *Chron.* ii. 6. But ſeeing he lived ſome hundreds of years before the times of *David*, it is not likely that he ſhould be the writer of this pſalm; for *David* is made mention of in it, which could not be, unleſs it can be thought to be by a ſpirit of prophecy; which indeed is the opinion of Dr. *Lightfoot*[k], who takes this *Ethan* to be the penman of this pſalm; and who "from the promiſe, *Gen.* xv. ſings joyfully the deliverance (of *Iſrael*); that the raging of the *Red Sea* ſhould be ruled, ℣. 9. and *Rahab*, or *Egypt*, ſhould be broken in pieces, ℣. 10. and that the people ſhould hear the joyful ſound of the law, ℣. 15. and as for the name of *David* in it, this, he ſays, might be done prophetically; as *Samuel* is thought to be named by *Moſes*, *Pſ.* xcix. 6. which pſalm is held to be made by him; or elſe might be put into it, in after-times, by ſome divine penman, endued with the ſame gift of prophecy, who might improve the ground-work of this pſalm laid by *Ethan*, and ſet it to an higher key; namely, that whereas he treated only of bodily deliverance from *Egypt*, it is wound up ſo high as to reach the ſpiritual delivery by Chriſt; and therefore *David* is often named, from whence he ſhould come." There was another *Ethan*, a ſinger, in *David*'s time; and it is more probable that he is the perſon, who might live to the times of *Rehoboam*, and ſee the decline of *David*'s family, and the revolt of the ten tribes from it; or perhaps it was one of this name who lived in the times of the *Babyloniſh* captivity, and ſaw the low eſtate that *David*'s family were come into; to which agrees the latter part of this pſalm; and, in order to comfort the people of God, he wrote this pſalm, ſhewing that the covenant and promiſes of God, made with *David*, nevertheleſs ſtood firm, and would be accompliſhed: the title of the *Septuagint* verſion calls him *Etham* the *Iſraelite*; and the *Arabic* verſion *Nathan* the *Iſraelite*: the *Targum* makes him to be *Abraham*, paraphraſing it "a good underſtanding, which was ſaid by the hand of *Abraham*, that came from the Eaſt." But whoever was the penman of this pſalm, it is *Maſchil*, an inſtructive pſalm, a pſalm cauſing to underſtand; it treats concerning the covenant of grace, and the promiſes of it; and concerning the mercy and faithfulneſs of God, in making and keeping the ſame; and concerning the Meſſiah and his ſeed, his church and people; and the ſtability and duration of all theſe: many paſſages in it, are applied to the Meſſiah by *Jewiſh* writers, antient and modern; and ℣. 20. is manifeſtly referred to, in *Acts* xiii. 22.

℣. 1. *I will ſing of the mercies of the Lord for ever*, &c.] Both temporal and ſpiritual, eſpecially the latter, in which there is a large diſplay of the rich and abundant mercy of God, from whence they are ſo called; as in the choice of men to everlaſting life, who are ſaid to be veſſels of mercy; in the covenant of grace made with them, the bleſſings of which are the ſure mercies of *David*; in the miſſion of Chriſt, whoſe coming, as the day-ſpring from on high, is owing to the tender mercy of our God; in redemption by him, in which mercy and truth have met together; in regeneration, which is according to abundant mercy; in the forgiveneſs of ſins, which is according to the multitude of his tender mercies; and in the whole of ſalvation, which is not by works of righteouſneſs, but by the mercy of God through Chriſt: the word may be rendered *graces*,

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[h] חרוניך iræ tuæ, Pagninus, Montanus; furores tui, Muſculus, Tigurine verſion.

[i] מידעי מחשך noti mei ſunt tenebræ, Cocceius, Schmidt, Michaelis; amici mei ſunt caligo, Gejerus.

[k] Works, vol. i. p. 699, 700.

graces, kindneſſes, goodneſſes[1], and deſigns the abundance of grace; as in the heart of God, in the covenant, in the hands of Chriſt, as diſplayed through him, and in the ſeveral parts of ſalvation, and the whole of it: and theſe are a proper ſubject for a ſong; and a truly gracious ſoul, ſenſible of theſe things, thankful for them, chearful on account of them, and, ſeeing his intereſt in them, cannot but *ſing* of them; and will determine to do it *for ever*, every day, and all the day long, as long as he lives, and while he has any being, and which he will do to all eternity: *with my mouth will I make known thy faithfulneſs to all generations*; God is faithful to himſelf, to all the perfections of his nature, to his truth, holineſs, and juſtice, he cannot deny himſelf; he is ſo to his Son, and to all engagements with him, and promiſes to him; to all his counſels, purpoſes, and decrees; all which are faithfulneſs and truth, or faithfully and truly performed; and to his covenant and promiſes made to his people in Chriſt, in whom they are all yea and amen: and that this glorious perfection of God might be made known to the ſaints in all ſucceſſive generations, and be taken notice of by them, the pſalmiſt ſpoke and ſung this pſalm with his mouth, and penned it with his hand; in which there is more mention made of the faithfulneſs of God, than perhaps in any other paſſage of ſcripture beſides; ſee ℣. 2. 5. 8. 24. 33.

℣. 2. *For I have ſaid*, &c.] That is, in his heart he had ſaid, he had thought of it, was aſſured of it, ſtrongly concluded it, from the ſpirit and word of God; he believed it, and therefore he ſpoke it; having it from the Lord, it was all one as if He had ſpoke it: ſome verſions therefore render it, *for thou haſt ſaid*, as the *Septuagint*, *Vulgate Latin*, *Ethiopic*, *Syriac*, and *Arabic* verſions: *mercy ſhall be built up for ever*; ſignifying that there ſhould be new and frequent diſplays of it, freſh favours ſhould be given, and a daily increaſe of them; and ſo, like a building, ſhould riſe, and be a firm and ſtable one; for the phraſe denotes the perpetuity of the mercy of God; it endures for ever; it is from everlaſting to everlaſting: moreover, this may be ſaid to be done, when ſaints are rooted and grounded in the love, grace, and mercy of God, and are built up in Chriſt, and eſtabliſhed in him, in whom this mercy is diſplayed; and when the church of God in general, which is a monument of mercy, and which, though it may decay and fall into ruins, ſhall be raiſed up again, and rebuilt, and the head-ſtone brought in with acclamations of God's grace unto it: now, becauſe mercy would be ſuch a noble and laſting ſtructure, therefore the pſalmiſt determines to ſing of the mercies of God for ever: *thy faithfulneſs ſhalt thou eſtabliſh in the very heavens*; make it appear to be as firm and ſtable as the heavens, and more ſo; for theſe may paſs away; but the words of the Lord, his promiſes, to which he is always faithful, ſhall never paſs away; his word of promiſe being made in the heavens, is ſettled there; and when he brings his people to heaven, which he has prepared for them, and has promiſed to them, then will his faithfulneſs appear to be fully eſtabliſhed there; and becauſe of this, of the faith of this, the pſalmiſt reſolved to make it known to all generations: and as this refers to a covenant made, that is mentioned in the following words, in which the Lord is introduced ſpeaking.

℣. 3. *I have made a covenant with my choſen*, &c.] Not with *Abraham*, as the *Targum* expreſſes it; but with *David*, as in the following clauſe; not *David*, literally underſtood, though he was choſen of the Lord to be his ſervant, and a covenant was made with him, and a promiſe made to him of the perpetuity of his throne and kingdom in his family, *Pſ.* lxxviii. 70. 2 *Sam.* vii. 16. but myſtical *David*, the Meſſiah, *David*'s ſon and antitype; after, on this account, called *David* in ſcripture, *Ezek.* xxxiv. 23, 24. *Hoſ.* iii. 5. and who is the Lord's *choſen* one, fore-ordained to be the redeemer of loſt ſinners, choſen to be the mediator between God and them, to be the head of the church, and ſaviour of the body; and his human nature was choſen to the grace of union to the Son of God, ℣. 19. hence he is called God's elect, *Iſ.* xlii. 1. and with him the covenant of grace was made from all eternity, and all the bleſſings and promiſes of it were put into his hands; he is the mediator, ſurety, and meſſenger of it, and by his blood it is ratified and confirmed: the *Septuagint* render it, in the plural number, *with mine elect ones*; and it is a truth, that the covenant of grace is made with all the elect, conſidered in Chriſt, and is made with them as ſuch, and not as believers, converted perſons, &c. election is the foundation of the covenant, and the ſource of all covenant-bleſſings: *I have ſworn unto David my ſervant*; to the Meſſiah, called *David*, as before obſerved, and who is the Lord's ſervant, as man and mediator, of his chuſing, calling, ſending, and ſupporting, *Iſ.* xlii. 1. and xlix. 3. and liii. 11. to whom he ſwore, and he will not repent; and which oath of his, joined to his covenant and promiſe, makes for the ſtrong conſolation of the heirs of promiſe; ſee ℣. 35. *Pſ.* cx. 4. *Heb.* vi. 18. the ſum and ſubſtance of which covenant and oath follows.

℣. 4. *Thy ſeed will I eſtabliſh for ever*, &c.] Meaning not the natural ſeed of *David*, at leaſt not only them; whoſe family was indeed preſerved, though in very low circumſtances, until the Meſſiah came, who ſprung from thence, *Luke* i. 27. and ii. 4. *Acts* xiii. 23. but the ſpiritual ſeed of Chriſt, to whom it was promiſed that he ſhould have a ſeed, and ſhould ſee and enjoy it, and which ſhould endure for ever; ſee ℣. 29. 36. *Iſ.* lvii. 11. and ſo he always has had a ſeed to ſerve him in all generations, in the worſt of times, and will; and who are eſtabliſhed in him, and will be kept and preſerved by him, and whom he will preſent to his Father, ſaying, *Lo, I and the children whom thou haſt given me*, *Heb.* ii. 13. *and build up thy throne to all generations, Selah*; and this ſhews that the paſſage is not to be underſtood literally of *David*, and of his temporal throne and kingdom, which did not laſt many generations; but of the ſpiritual throne and kingdom of the Meſſiah, who ſprung from him, called the throne of his father *David*, whoſe throne is for ever and ever, and whoſe kingdom is an everlaſting kingdom, *Luke* i. 32, 33. *Pſ.* xlv. 6. *Dan.* ii. 44. his throne is in the heavens, where he will reign until all enemies are put under his feet; and it is alſo in the midſt of his church, and in the hearts of his people, where he reigns as King of ſaints; and he is on the ſame throne with his Father; it is the ſame with his, as to glory, power, and authority; on this he will ſit, and judge the world at the laſt day; and on it he will reign with his people a thouſand years, in the new *Jeruſalem* ſtate, and after that to all eternity, *Rev.* iii. 21. and xx. 4, 5. 11. and xxii. 3, 4.

℣. 5.

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[1] חסדי bonitates, Tigurine verſion; benignitates, Junius & Tremellius; beneficia, Piſcator; gratias, Cocceius.

℣. 5. *And the heavens ſhall praiſe thy wonders, O Lord*, &c.] Which, by a *proſopopeia*, may be underſtood of the heavens literally, in the ſame ſenſe as other inanimate creatures praiſe the Lord, *Pſ.* cxlviii. 3, 4. or myſtically of the church, conſiſting of heaven-born ſouls, and whoſe doctrines and ordinances are from heaven; or of the apoſtles, as *Jerom*, who had their miniſtry, miſſion, commiſſion, and gifts from thence; or rather of the angels, the inhabitants of heaven, who praiſe the Lord for his wonderful works of nature, providence, and grace, *Pſ.* cxlviii. 2. particularly, they admire and praiſe the wonderful work of redemption, *that wonderful thing of thine*[m], as the word may be rendered, being in the ſingular number: the perſon of the Redeemer is wonderful, and that is his name; his incarnation is a moſt amazing thing, it is the great myſtery of godlineſs; and the redemption wrought out by him is the wonder of men and angels: when he appeared in the world, the angels of God worſhipped him; at his birth, they ſung glory to God in the higheſt; and the myſteries of his grace are what they look into with wonder and praiſe, *Heb.* i. 6. *Luke* ii. 13, 14. 1 *Pet.* i. 12. *thy faithfulneſs alſo in the congregation of the ſaints*; *i. e.* is praiſed there; which *Aben Ezra* and *Kimchi* interpret of the angels alſo, who are called ſaints, *Deut.* xxxiii. 2. of which there is a congregation, even an innumerable company, *Rev.* xii. 22. theſe not only admire and praiſe the wonderful works of the Lord, but his perfections alſo; and particularly his faithfulneſs in the execution of promiſes and threatenings, *Rev.* vii. 11, 12. and xvi. 5. but rather holy men are meant, ſuch as are called to be ſaints, and are gathered together in a goſpel-church-ſtate, deſigned by a congregation of them, among and by whom the truth and faithfulneſs of God, as well as his loving kindneſs and mercy, are ſpoken of with the higheſt commendation, *Pſ.* xl. 9, 10.

℣. 6. *For who in the heaven can be compared unto the Lord?* &c.] Or *ranked*[n], or put upon a par, with him; none of the angels in heaven; for tho' they are holy, wiſe, knowing, powerful, faithful, kind, and merciful creatures, yet not to be compared with the Lord for holineſs, wiſdom, knowledge, ſtrength, faithfulneſs, and mercy; ſee *Exod.* xv. 11. *Iſ.* xlvi. 9, 10. *Pſ.* lxxxix. 8. 1 *Kings* viii. 23. *Micah* vii. 18. who *among the ſons of the mighty can be likened unto the Lord?* the *Syriac* verſion very wrongly renders it *the ſons of angels*, ſeeing angels do not propagate their ſpecies, *Luke* xx. 36. to which *Kimchi* agrees, who makes the *mighty* to be angels, and their ſons to be the hoſt of heaven, which are moved and guided by them: the *Septuagint*, *Vulgate Latin*, *Ethiopic*, and *Arabic* verſions, render it *the ſons of God*; and this phraſe, indeed, is applicable to the angels, *Job* xxxviii. 7. and ſo the *Targum* interprets it of the multitude of the angels; but rather the mighty men of the earth, and their children, are meant; princes, nobles, judges, and civil magiſtrates of all ſorts, men of power and authority in the world; there are none of them to be likened to the Lord, who is King of kings, and Lord of lords; ſee *Pſ.* lxxxii. 1, 2.

℣. 7. *God is greatly to be feared in the aſſembly of the ſaints*, &c.] Which *Jarchi* and *Kimchi* underſtand of angels again, and render it *God is to be feared in the great aſſembly* of them; for they are a very large number, even an innumerable company; in and by whom the Lord is feared and worſhipped, *Heb.* xii. 21. *Rev.* v. 11. and vii. 11, 12. but rather an aſſembly or congregation of holy men are deſigned: it is the duty of ſuch to aſſemble together publickly for religious worſhip; they ought to do it on account of the Lord, who requires it, and encourages it by his preſence, he has promiſed; on the account of themſelves, it being for their profit and pleaſure; and on the account of others, for their converſion and comfort; and in imitation of the people of God, in all ages; nor ſhould they forſake the aſſembling of themſelves: the word סוד rendered *aſſembly*, ſignifies *counſel* or *ſecret*; ſee *Gen.* xlix. 6. and ſo the *Targum*, "God is mighty in the ſecrets of the ſaints, ſitting on a throne of glory;" in the aſſembly of the ſaints, the ſecrets of God's love are diſcloſed unto them; the doctrines and myſteries of his grace, called the whole counſel of God, *Acts* xx. 27. are there made known; and the ordinances of the goſpel, which alſo are ſtiled the counſel of God, *Luke* vii. 30. are there adminiſtered: now, where all this is done, *God is greatly feared* herein; not with a ſlaviſh fear, a fear of hell and damnation, ſuch as may be in devils; nor with an hypocritical fear, ſuch as is taught by the precepts of men; but with a filial, godly fear, ſuch as is peculiar to the children of God; with an holy and humble fear, with a fiducial and fearleſs one; with a reverential affection for the Divine Being, and ſuch as includes all worſhip of him, internal and external: *and to be had in reverence of all* them that are *about him*; which the *Targum* paraphraſes "and is to be feared above all the angels that ſtand round about him;" and ſo *Kimchi* interprets it; ſee *Rev.* v. 11. and vii. 11. but the ſame thing, in different words, is meant, as in the preceding clauſe.

℣. 8. *O Lord God of hoſts*, &c.] Of all the hoſts of heaven, the ſun, moon, and ſtars, and of all the heavenly hoſts of angels, of all the armies in heaven, and the inhabitants of the earth: *who is a ſtrong Lord like unto thee?* he is *Jah*, or *Jehovah*, and he alone is ſo, and is the moſt high in all the earth, *Pſ.* lxxxiii. 18. and there is none like him for his great power and ſtrength, by which he has made the heavens and the earth, and upholds them in their being; and by which he has redeemed his people, plucked them out of the hands of ſin and *Satan*, and preſerves them ſafe to his kingdom and glory; ſee *Job* xl. 9. *Iſ.* xl. 15, 17, 18. *or to thy faithfulneſs round about thee*; none ſo faithful as the Lord, none to be truſted as he, either angels or men; ſome underſtand it of the faithful ones that are about him, his truſty ſervants the angels, who ſtand round about him ready to do his will; or the glorified ſaints that are with him, the called, choſen, and faithful; ſee *Pſ.* ciii. 19, 20. *Rev.* xvii. 14. or rather the words are to be read, *and thy faithfulneſs* is *round about thee*; and ſo the *Targum*, "and thy truth (or faithfulneſs) ſurroundeth thee:" look all around him, and his faithfulneſs is every where to be ſeen; to himſelf, and the perfections of his nature; to his Son, and agreements with him; and to his counſels of old, his purpoſes and decrees, and to his covenant and promiſes: he is as it were clothed with faithfulneſs, and it appears in all the diſpenſations of his providence and grace.

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[m] פלאך mirabile tuum, Pagninus, Montanus, Cocceius, Gejerus; mirabile opus tuum, Junius & Tremellius; illud miraculum tuum, Michaelis.

[n] יערך par æſtimetur, Junius & Tremellius; par æſtimabitur, Piſcator.

℣ 9. *Thou ruleſt the raging of the ſea*, &c.] The power, pride, and elation of it, when it ſwells, and foams, and rages, and becomes boiſterous, and threatens veſſels upon it with utter ruin and deſtruction; but the Lord who has it under his dominion and government reſtrains it; he has made and can manage it, and he only: his power over it is ſeen in aſſigning it its place, and ordering the waters of it to it when firſt made; in placing the ſand for its boundary by a perpetual decree, which it cannot paſs; by commanding the ſtormy wind to lift up its waves, and by making the ſtorm a calm, and the waves thereof ſtill; ſee *Pſ.* cvii. 25, 29. inſtances of this were at the univerſal deluge, and at the *Red-ſea*: *when the waves thereof ariſe, thou ſtilleſt them*; when the ſea lifts up its waves, and both lift up their voice, and make a noiſe, and roar, the Lord huſhes them, and makes them ſtill and quiet, as a parent its child when it cries, or a maſter his ſcholars, when they are noiſy and tumultuous; ſo *Chriſt* rebuked the wind, and checked the raging ſea, and made it a calm, when the ſhip in which he was with his diſciples was covered with its waves; and as this is mentioned here as an inſtance of the great power and ſtrength of the Lord of hoſts, ſo that was a proof and evidence of the true and proper divinity of our Lord *Jeſus Chriſt*, *Matt.* viii. 24—27. all this may be underſtood in a myſtical ſenſe, of the ſea of this world, and the wicked inhabitants of it, who are as the troubled ſea, and cannot reſt, caſting up mire and dirt, reproaching and blaſpheming God and man; and particularly of tyrannical princes and potentates, who are like the proud waters and raging waves of the ſea; but the Lord on high is mightier than they, and can and does reſtrain their wrath and rage, ſo that his people have nothing to fear from them; ſee *Pſ.* cxxiv. 3, 4, 5. and xlvi. 1, 2, 3, 4.

℣. 10. *Thou haſt broken Rahab in pieces, as one that is ſlain*, &c.] Or *Egypt*, as in *Pſ.* lxxxvii. 4. *Iſ.* li. 9. or the *Egyptians*, and particularly *Pharaoh* their king; ſo the *Targum* explains it, "*Rahab* or the proud one, this is *Pharaoh* the wicked;" who and his people were broken to pieces by the plagues that were brought upon them, eſpecially when all their firſt-born were ſlain; and he and his hoſt were broke in pieces at the *Red-ſea*, and were ſeen by the *Iſraelites* on the ſhore, all dead men; and this was done as eaſily by the Lord, as one ſlain with the ſword, as a dead carcaſe which has no life, power, and ſtrength to defend itſelf, may be trampled upon, cruſhed, bruiſed, and broken to pieces, by a living man. All this may be an emblem of the Lord's breaking in pieces the proud and inſolent one *Satan*, as *Rahab* ſignifies; of his breaking his head, deſtroying his works, and ſpoiling his principalities and powers; and indeed of his deſtruction of every proud and haughty ſinner, that ſays, *Pharaoh*-like, who is the Lord that I ſhould obey him? and of every vain boaſter, and ſelf-righteous perſon, that truſts in his own righteouſneſs, and will not ſubmit to the righreouſneſs of Chriſt; and particularly of myſtical *Egypt*, the proud beaſt of *Rome*, antichriſt, who ſits in the temple of God as if he was God, ſhewing himſelf to be ſo, blaſpheming God, his name, his tabernacle, and his ſaints; who will be broken to ſhivers as a potter's veſſel, when the vials of God's wrath are poured out, and at and by the coming of Chriſt: *thou haſt ſcattered thine enemies with thy ſtrong arm*; as the *Egyptians* were in the *Red-ſea*, by the waves of it, and caſt upon the ſhore by them; and as the *Amorites* were by *Moſes*, and the *Canaanites* by *Joſhua*; which inſtances may be here referred unto; ſee *Num.* x. 35. theſe are further proofs of the power and ſtrength of the Lord, *Job* xl. 9—14.

℣. 11. *The heavens* are *thine*, &c.] They are made and inhabited by him, they are the work of his hands, and the ſeat of his majeſty, and the throne of his glory; the angels of heaven are his, his creatures and ſervants; the ſeveral heavens are his, the airy, ſtarry, and third heavens; the place and ſtate of the bleſſed and glorified ſaints, is of his preparing and giving: *the earth alſo* is *thine*; the whole terraqueous globe, and all that is in it, being made, preſerved, and continued by him, and by him given to the ſons of men, *Pſ.* cxvi. 15. as *for the world, and the fulneſs thereof*; the habitable world, and all that dwell therein, all the children of men, the beaſts of the field, and cattle on a thouſand hills, and the proviſions for them all; which is the goodneſs of the Lord, the earth is full of; theſe are all the Lord's; ſee *Pſ.* xxiv. 1. and xxxiii. 5. and l. 10, 11, 12. *thou haſt founded them*; the world, and the inhabitants of it; the earth is founded upon the ſeas, and the world upon nothing; and the inhabitants are wonderfully preſerved and continued by the power and providence of God; ſee *Pſ.* xxiv. 2.

℣. 12. *The north and the ſouth thou haſt created them*, &c.] The two extreme parts of the world, the northern and ſouthern poles, whether inhabited or uninhabited, are created by the Lord to anſwer ſome purpoſe or another; ſee *Job* xxvi. 7. *Tabor and Hermon ſhall rejoice in thy name*; *Tabor* was a mountain in the weſtern part of *Galilee*, in the tribe of *Zebulun*, *Joſh.* xix. 12. This mountain, according to Mr. *Maundrell*[a], ſtands by itſelf in the plain of *Eſdraelon*, about two or three furlongs within the plain; it has a plain area at top, moſt fertile, and delicious, of an oval figure, extended about one furlong in breadth, and two in length; this area is encloſed with trees on all parts, except towards the ſouth, in which there are in ſeveral places ciſterns of good water. It is generally thought to be the mountain Chriſt was transfigured upon before his diſciples; and if ſo, it might then be ſaid to rejoice in his name, when he appeared in ſo glorious a form upon it; *Moſes* and *Elias* talking with him, and a voice from the excellent glory declaring him his beloved Son; and eſpecially the diſciples rejoiced in his name there and then, who could ſay it is good for us to be here, *Mat.* xvii. 1—5. *Hermon* was a mountain called by the *Sidonians* *Sirion*, and by the *Amorites* *Shenir*, *Deut.* iii. 8, 9. and was in the eaſt; and ſo Mr. *Maundrell*[b], ſpeaking of *Tabor*, ſays, not many leagues eaſtward you ſee mount *Hermon*, at the foot of which is ſeated *Nain*, famous for our Lord's raiſing the widow's ſon there, *Luke* vii. 11. there was an *Hermon* near mount *Tabor*, thought likely to be here meant; but be theſe mountains where and what they may, they were no doubt very high and fruitful ones, clothed with fruitful trees and graſs, and covered with flocks; which made the proprietors and all the beholders rejoice in the goodneſs, wiſdom, and power of God: the *Targum* in the king's bible gives the four quarters very truly, "the deſert of the north, and the inhabitants of the ſouth, thou haſt created; *Tabor* on the weſt, and *Hermon* on the eaſt, praiſe in thy name."

℣. 13.

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[a] Journey from Aleppo to Jeruſalem, p. 113, 114. Ed. 7.

[b] Ibid. p. 115.

℣. 13. *Thou haſt a mighty arm*, &c.] Chriſt is the arm of the Lord, and a mighty one he is, and ſo is the goſpel, which is the power of God unto ſalvation; here it ſeems to deſign the almighty power of God, diſplayed in the works of creation and providence; ſee *Iſ.* li. 59. and liii. 1. *ſtrong is thy hand*; thy *left* hand, as ſome, it being diſtinguiſhed from his right hand, mentioned in the next clauſe; the *Targum* adds, "to redeem thy people:" the work of redemption was put into the hand of Chriſt, and it proſpered in his hand, and his own arm brought ſalvation to him; and his hand is ſtrong to keep and preſerve his people, where they are put, and where they are ſafe; and the hand of the Lord is ſtrong to correct and chaſtiſe them, and ſometimes his hand lies heavy upon them, and preſſes them ſore, when it becomes them to humble themſelves under his *mighty hand*; and it is alſo ſtrong to puniſh his and their enemies: *and high is thy right hand*; when it is lifted up in a way of judgment againſt wicked men, and for the defence of his people, then may it be ſaid to be exalted; and it is high enough to reach the higheſt and moſt powerful of his adverſaries; ſee *Pſ.* cxviii. 16. *Iſ.* xxvi. 11. *Mic.* v. 9. The *Targum* adds, "to build the houſe of thy ſanctuary." Some render[c] theſe two laſt clauſes as a wiſh or prayer; *let thy hand be ſtrong, and let thy right hand be lifted up*.

℣. 14. *Juſtice and judgment are the habitation of thy throne*, &c.] The ſeat and throne on which he ſits; all the adminiſtrations of his kingly power in the government of the world, in the ſalvation of his people, and in the puniſhment of his enemies, being according to the ſtrict rules of juſtice and judgment: or *the preparation of thy throne*[d]; all that the Lord does is according to the counſel of his will; and theſe counſels were of old, and were formed in ſtrict juſtice and judgment, and were a preparation for his future government in providence and grace: or *the eſtabliſhment of thy throne*[e]; the throne of an earthly king is eſtabliſhed by righteouſneſs; and ſo the throne of God, and of Chriſt, is ordered and eſtabliſhed with juſtice and judgment in the exerciſe of righteouſneſs for evermore, *Prov.* xvi. 12. *Iſ.* ix. 7. *mercy and truth ſhall go before thy face*; be and appear wherever he is; all his ways are mercy and truth, *Pſ.* xxv. 10. *mercy* in pardoning and ſaving ſinners that come unto him by Chriſt; and *truth* in performing all his purpoſes and promiſes; and theſe make the joyful ſound next mentioned.

℣. 15. *Bleſſed is the people that know the joyful ſound*, &c.] Of the love, grace, and mercy of God diſplayed in Chriſt, of peace and pardon by his blood, of juſtification by his righteouſneſs, of atonement by his ſacrifice, and of compleat ſalvation by his obedience, ſufferings, and death; this is the ſound of the goſpel, and a joyful one it is to ſenſible ſinners; and is ſo called in alluſion either to a ſhout made upon a victory gained, and ſuch a ſound is the goſpel; it declares victory by Chriſt over ſin, *Satan*, the world, and death, and every enemy; and that he has made his people more than conquerors over them; or to the *Jubilee*-trumpet, which proclaimed liberty and a reſtoration of inheritances, *Lev.* xxv. 9, 10. and ſo the goſpel proclaims liberty to the captives, freedom from the dominion of ſin, and condemnation by it, from the tyranny of *Satan*, and the bondage of the law; and gives an account of the inheritance the ſaints have in Chriſt, and through his death, to which they are regenerated, and for which they are made meet by the Spirit of God, and of which he is the ſeal and earneſt: or to the ſilver-trumpets, for the uſe of the congregation of *Iſrael*, and blown at their ſolemn feaſts, and other times, and were all of a piece, *Num.* x. 1, 2. the trumpet of the goſpel gives a certain ſound, an even one, a very muſical one; there's no jar nor diſcord in it; it is a ſoul-charming alluring ſound, and very loud; it has reached, and will reach again, to the ends of the earth, *Rom.* x. 18. it is a bleſſing to hear it, but it is a greater to *know* it, not merely notionally, but ſpiritually and experimentally; ſo as not only to approve of it, and be delighted with it, but ſo as to diſtinguiſh it from all other ſounds; and by faith to receive it, and appropriate the things it publiſhes to a man's own ſoul; and ſuch muſt be *bleſſed*, or happy perſons, for the reaſons following in this verſe, and in the 16th, 17th, and 18th: *they ſhall walk, O Lord, in the light of thy countenance*; enjoy the gracious preſence of God, have the manifeſtation of himſelf, the diſcoveries of his love, communion with him through Chriſt, and the comforts of the Holy Spirit, and theſe continued; ſo that they ſhall walk in the ſunſhine of theſe things, though not always; for ſometimes they walk in darkneſs, and ſee no light; but it is an unſpeakable mercy and bleſſing to walk herein at any time, for ever ſo ſhort a ſeaſon; ſee *Pſ.* iv. 6, 7.

℣. 16. *In thy name ſhall they rejoice all the day*, &c.] That know the joyful ſound, and walk in the light of God's countenance, as they have reaſon to do; theſe will *rejoice* in the Lord himſelf, for his *name* is himſelf; in the perfections of his nature, as diſplayed in redemption and ſalvation by Chriſt; in him as the God of all grace, as their Covenant-God and Father in Chriſt, and the God of their ſalvation; and they will rejoice in Chriſt, in his name, in which is ſalvation, and therefore precious; in his perſon, blood, righteouſneſs, ſacrifice, and fulneſs; and that *all the day* long, continually; there is always reaſon, ground, and matter for rejoicing in Chriſt, though it is ſometimes interrupted by ſin, temptation, and deſertion; ſee *Phil.* iv. 4. *and in thy righteouſneſs ſhall they be exalted*; from a low eſtate of ſin and miſery to an high eſtate of grace and glory; from a ſtate of condemnation and death to a ſtate of juſtification of life; from being beggars on the dunghill, to ſit among princes, and to inherit the throne of glory; ſuch as are clothed with the righteouſneſs of the Son of God, are exalted to great honour, as to be admitted into the preſence of the King of kings, in raiment of needle work, to ſtand at his right hand, in gold of *Ophir*, and to live and reign with him for evermore in his kingdom and glory.

℣. 17. *For thou* art *the glory of their ſtrength*, &c.] By which they walk, and do all they do, exerciſe every grace, and diſcharge their duty; they have their ſtrength from Chriſt, as well as their righteouſneſs, without whom they can do nothing, but all things through him ſtrengthening them; and as his righteouſneſs exalts them, his ſtrength adorns, and glorifies them; how glorious and beautiful does a believer look, that is ſtrong in the Lord, and in the power of his might, in the grace that is in Chriſt, and in the exerciſe of faith on him, giving glory to God[f]; on whom the power of Chriſt reſts, and it overſhadows, and in whoſe weakneſs his ſtrength is made perfect! *and in thy favour our horn ſhall be exalted*; either Chriſt, the horn of their ſalvation, who in an acceptable time, in the time of God's favour, or good-will, was heard and helped by him as man, carried thro' his ſufferings and death, was raiſed from the dead, and exalted at his right hand; ſee ℣. 24. and *Iſ.* xlix. 8. or the ſaints themſelves, their power and ſtrength, kingdom and glory; by the ſpecial favour of God in Chriſt, their mountain is made ſo ſtrong, and they ſo highly exalted, as that they think they ſhall never be moved; and in the latter day the mountain of the Lord's houſe ſhall be exalted above the hills, *Pſ.* xxx. 6, 7. *Eſ.* ii. 2.

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[c] So Pagninus, Montanus, and V. L.

[d] מכון כסאך præparatio ſedis tuæ. V. L. ſo the Sept.

Baſis, fulchrum & ſtabilimentum, Michaelis.

℣. 18. *For the Lord is our defence*, &c.] From all their enemies, being all around them, as a wall of fire to protect them, and as the mountains were round about *Jeruſalem*, and being kept by his power as in a fortreſs, ſtrong-hold, or garriſon, unto ſalvation; or *our ſhield*[f]; ſee *Pſ.* lxxxiv. 9, 11. as are his favour, righteouſneſs, and ſalvation, *Pſ.* v. 12. and xviii. 35. or *to the Lord* belongs *our defence* or *ſhield*[g]; our protection and ſalvation is from him: *and the holy one of Iſrael is our king*; he who was to be, and is of *Iſrael* according to the fleſh; and is holy in his nature, life, and office; he is king of ſaints, that rules over them, protects, and defends them, and therefore they muſt be happy: or *to* or *with the holy one of Iſrael is our king*[h]; Chriſt is king of *Zion* by deſignation, appointment, and conſtitution, of God the holy one of *Iſrael*, the holy God that has choſen *Iſrael* for his peculiar people; though it rather ſeems that Chriſt is the holy one by what follows.

℣. 19. *Then thou ſpakeſt in viſion to thy Holy One*, &c.] *Samuel* the prophet, that holy man of God, to whom the Lord ſpoke in viſion, or by a ſpirit of prophecy, concerning *David*, the choice and exaltation of him to the kingdom, and his unction for it, 1 *Sam.* xvi. 1. The *Vulgate Latin* verſion reads it *to thy holy ones*; and ſo the *Targum*, with which agree the *Septuagint* and *Arabic* verſions, which render it *thy ſons*; and the *Syriac* verſion *his righteous ones*, and ſo takes in *Nathan* alſo, to whom the Lord ſpake in a viſion, by night, concerning the ſettlement and perpetuity of the kingdom in *David*'s family, 2 *Sam.* vii. 4, &c. *Aben Ezra* interprets it of the ſingers *Heman*, *Ethan*, and others; and *Jarchi* of *Gad* and *Nathan*: but the whole is rather to be underſtood of *David*'s ſon, the Meſſiah; and it may be rendered *concerning thy Holy One*[i], as he is called, *Pſ.* xvi. 10. concerning whom in viſion, that is, in prophecy, ſee *Iſ.* i. 1. The Lord ſaid, by the mouth of his holy prophets, from the beginning of the world, the following things: *and ſaidſt, I have laid help upon* one that is *mighty*; this *mighty* one is the Meſſiah, the mighty God, the mighty Man, the mighty Mediator and Redeemer; who was mighty to ſave to the uttermoſt, and was every way fit for and equal to the work of a Redeemer; for which reaſon the Lord *laid help* upon him, not for himſelf; for this is not to be underſtood of help promiſed or given him as man and mediator: this is after ſpoken of, ℣. 21. but for others; and ſo the *Targum* adds, *for my people*: laying it on him, is no other than ordering or enjoining him, to which he agreed, to help his people out of that miſerable condition they were fallen into, through *Adam*'s tranſgreſſion, and their own ſins, out of which they could not help themſelves: the work aſſigned to Chriſt, and devolved on him in council, and covenant, was to help them out of this eſtate by price and power; and to help them on in their way to heaven, through all difficulties, trials, and temptations; and to help them to heaven itſelf, and introduce them there: and being thus laid upon him, according to his Father's will and purpoſe, and with his own conſent, it was found in him, and exerciſed by him, *Hoſ.* xiii. 9. *I have exalted* one *choſen out of the people*; the ſame as before, the Meſſiah, God's elect, his choſen one, *Eſ.* xlii. 1. *Luke* xxiii. 35. *choſen* to be the head of the church, to be the mediator between God and man, and to be the ſaviour and redeemer of loſt ſinners; to be the foundation and corner-ſtone in the ſpiritual building, and to be the judge of quick and dead: and he was *choſen out of the people*; out of the vaſt number of the individuals of human nature God determined to create, there was a certain number which he ſelected for himſelf, for his own glory, and to be eternally happy with him; and out of theſe he ſingled one *individuum* of human nature, to be united to the eternal Word, the ſecond Perſon in the Trinity; and which may be truly ſaid to be the *chiefeſt among*, or, as the *Septuagint* verſion has it, *choſen out of ten thouſand*, *Cant.* v. 10. this the Lord *exalted* to the grace of union to the Son of God, whereby it became higher than angels and men, and to have a more excellent name than either of them, it bearing the name of him to whom it is united, *Heb.* i. 4, 5. *Luke* i. 35. and he has exalted him to the offices of prophet, prieſt, and king, for which he is *anointed above his fellows*; and he has alſo, having done his work, highly exalted him at his right hand; angels, principalities and powers, being ſubject to him.

℣. 20. *I have found David my ſervant*, &c.] Not *David* literally; but his ſon and antitype, the Meſſiah, who is ſometimes called by his name; ſee the note on ℣. 3. and this *finding* him, does not ſuppoſe any ignorance of him, nor anxious ſolicitude in ſeeking him, nor any fortuitous event; but is attributed to God by an anthropopathy, or ſpeaking after the manner of men; for it is an act of the higheſt wiſdom, and richeſt grace, to find out, that is, to pitch upon and appoint, in council and covenant, his own ſon to be his ſervant, to be the redeemer and ſaviour of ſinners, and to be a ranſom for them, *Job* xxxiii. 24. The apoſtle *Paul* ſeems to refer to this paſſage in *Acts* xiii. 22. *with my holy oil have I anointed him*; not with material oil, as *David*, his type, 1 *Sam.* xvi. 13. 2 *Sam.* ii. 4. and v. 3. but with the Holy Ghoſt, which may well be called holy oil, in alluſion to the holy anointing oil under the law; the oil of gladneſs with which Chriſt was anointed above his fellows, and without meaſure, at the time of his conception and birth, at his baptiſm and aſcenſion to heaven, and even, in ſome ſenſe, from all eternity; for ſo early is he ſaid to be anointed, and to be poſſeſſed with all fulneſs of grace, being inveſted with and inſtalled into his office as mediator; and from this anointing he has the name of Meſſiah and Chriſt, both which ſignify *anointed*, *Acts* x. 38. *Pſ.* xlv. 7. *Prov.* viii. 22, 23.

℣. 21. *With whom my hand ſhall be eſtabliſhed*, &c.] A promiſe of God's gracious preſence with Chriſt, as man and mediator, which is his work;

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[f] מגננו clypeus noſter, Pagninus, Montanus, Vatablus, Tigurine verſion; ſcutum noſtrum, Junius & Tremellius, Piſcator.

[g] ליהוה domino, Pagninus, Montanus.

[h] ולקדש ישראל & ſancto Iſraelis, Pagninus, Montanus.

[i] לחסידך de pio tuo, Cocceius; de ſancto tuo, Gejerus.

of a communication of grace and ſtrength from him, to carry him through it; and of his ſupporting and upholding him under it; which hand of his power and grace would be always prepared and ready for him, as the word [a] ſignifies, and ſtable and firm with him, ſo that he ſhould have ſucceſs in it; the pleaſure of the Lord ſhould proſper in his hand; ſo the *Targum*, "for my hands are prepared for his help;" the *Septuagint*, *Vulgate Latin*, and all the *Eaſtern* verſions, *mine hand ſhall help him*; and which is confirmed in the next words: *mine arm alſo ſhall ſtrengthen him*; in the human nature, ſubject to and encompaſſed with infirmities: this ſhews the greatneſs of the work of man's redemption, which no creature could effect; it required the arm and power of the Lord to be exerted, and by which Chriſt was made ſtrong by the Lord, both for himſelf, and for the working out of ſalvation for us; which he did when he travelled in the greatneſs of his ſtrength, ſtanding up under the mighty weight of our ſins, and the wrath of God; and yet failed not, nor was he diſcouraged, till his own arm brought ſalvation to him; ſee *Pſ.* lxxx. 17. *Iſ.* xlii. 1. 4. and lxiii. 1. 5.

℣. 22. *The enemy ſhall not exact upon him*, &c.] The enemy is the devil, as in the interpretation of the parable of the tares, *Matt.* xiii. 39. the implacable enemy of Chriſt and his church; and yet, notwithſtanding all his enmity and malice, he could not *exact*, or get more inflicted on him, than the law and juſtice of God required of him, as the ſinners ſurety; or could not *exact* a tribute of him, or make him tributary to him; or, in other words, conquer him, and ſubject him to him: ſo far from it, that he was conquered by Chriſt, and all his principalities and powers ſpoiled; or could not *deceive* him, in which ſenſe the word [b] is ſometimes uſed; and ſo the *Targum* here: though he deceived *Eve*, he could not deceive the Meſſiah, the ſeed of the woman; he tried at it, in perſon, by his temptations in the wilderneſs, and by his agents and inſtruments, the ſcribes and phariſees; but in vain, and to no purpoſe; he could not ſucceed: *nor the ſon of wickedneſs afflict him*; at leaſt not always: he was indeed afflicted, as by wicked men, and by *Satan* the wicked one, yet not ſo as to be overcome by any; and as Chriſt perſonal, ſo Chriſt myſtical, or his church and people, are afflicted by the ſons of wickedneſs; yet, ſooner or later, they are delivered out of all their afflictions. Antichriſt, that man of ſin, and ſon of perdition, that wicked one, that is eminently ſo, and may be well called *the ſon of wickedneſs*, has long and greatly oppreſſed the people of Chriſt, and his intereſt; but he ſhall not always; he ſhall be deſtroyed with the ſpirit of his mouth, and with the brightneſs of his coming, 2 *Theſſ.* ii. 3. 8. This paſſage is applied to the Meſſiah by the *Jews* [c].

℣. 23. *And I will beat down his foes before his face*, &c.] In *Judea*, and in the *Gentile* world; more eſpecially in *Rome* pagan, and *Rome* papal; in the moſt public manner, before his goſpel, and the miniſtry of it by his ſervants; and they ſhall either ſubmit unto it, or be broken to pieces as a potter's veſſel; for he muſt reign till all enemies are put under his feet, 1 *Cor.* xv. 25, 26. *and plague them that hate him*; that would not have him to reign over them, the unbelieving *Jews*, and all the followers of antichriſt; who are either plagued with the judgments of God here, or with everlaſting puniſhment hereafter, with which they will be tormented for ever and ever, *Luke* xix. 14. 27. *Rev.* xvi. 8, 9, 10, 11. and xiv. 10, 11. or *ſtrike* [d] them with a rod of iron, with his wrath and vengeance; ſtrike them down to the ground, and to the loweſt hell.

℣. 24. *But my faithfulneſs and my mercy* ſhall be *with him*, &c.] The *faithfulneſs* of God was and is with Chriſt, in performing promiſes made to him reſpecting his work, and ſtrength to do it, as man, and the glory that ſhould follow; and alſo thoſe made to his people in him, relating to grace here, and happineſs hereafter: and though there was no *mercy* ſhewn to Chriſt, as the ſurety of his people, but he was dealt with in ſtrict juſtice; yet, as mediator of the covenant, the ſpecial mercy of God is with him, even every bleſſing of it, called *the ſure mercies of David*; and is only communicated thro' him; he is the mercy-ſeat, from whence mercy is diſpenſed, and the propitiation through whom God is merciful to men: the words may be rendered, *my truth* and *my grace* [e], as they are by the *Targum*; and both are with Chriſt, the truth of doctrine, and all the fulneſs of grace, juſtifying, ſanctifying, pardoning, adopting, and perſevering grace, *John* i. 14. 17. *and in my name ſhall his horn be exalted*, or *his glory*, as the *Targum*; his power and dominion, of which the horn is an emblem; and his glory is diſplayed in having the ſame name his father has: his name is expreſſive of his nature, being, and perfections, the name *Jehovah*; and his name of title and office *King of kings, and Lord of lords*; or his name the Word of God, as the *Targum*; who, as ſuch, is the brightneſs of his father's glory: or the ſenſe is, that, by the power of God, he ſhould be raiſed from the dead, and have glory given him, and be exalted at his right hand, and made Lord and Chriſt; or by means of the Goſpel, which is the name of the Lord, *John* xvii. 6. 8. his kingdom and dominion ſhould be ſpread in the world; ſee 1 *Sam.* ii. 10.

℣. 25. *I will ſet his hand alſo in the ſea*, &c.] Which is expreſſive not of his dominion over the ſea, and of his power and authority over all things in it, which he has by right of creation, and as mediator, *Pſ.* viii. 5, 6, 7. of which there were inſtances in the days of his fleſh, *Matt.* viii. 26, 27. and xvii. 27. but of his kingdom taking place in, and of his government over the inhabitants of the iſles of the ſea; and ſo the *Targum*, "I will ſet or place his government in the provinces of the ſea;" and which has been remarkably accompliſhed in our iſles, where his goſpel has been preached, his kingdom ſet up, and he has had a race of ſubjects, and a ſeed, to ſerve him for many years: *and his right hand in the rivers*; or, as the *Targum*, "the power of his right hand in thoſe that dwell by rivers;" meaning ſuch that dwell upon the continent, afar off from the ſea, and whoſe countries are watered by rivers: ſo that both phraſes denote the extent of Chriſt's kingdom in the continent, and in the iſlands of the ſea; ſignifying, that it ſhould reach every where, and be from ſea to ſea, and from the river to the ends of the earth, *Pſ.* lxxii. 8. Compare with this *Rev.* x. 1, 2. *Aben Ezra* interprets it of *David*'s prevailing over thoſe that go in ſhips in the ſea, and in rivers.

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[a] תכון parata erit, Muſculus, Muis; ſo the Targum.

[b] ישיא non imponet ei, Tigurine verſion; non ſeducet eum, ſo ſome in Vatablus; non decipiet eum, Gejerus, Schmidt.

[c] Yalkut Simeoni, par. 2. fol. 56. 3.

[d] אגוף percutiam, Pagninus, Montanus, Muſculus, Piſcator, Michaelis.

[e] ואמונתי וחסדי & veritas mea, & gratia mea, Cocceius, Gejerus, Michaelis.

℣. 26. *He ſhall cry unto me, Thou* art *my father,* &c.] Not by creation, as he is the father of angels and men; nor by adoption, as he is the father of ſaints; but by generation, being the begetter of him, *Pſ.* ii. 7. ſo that he is Chriſt's own and proper father, and Chriſt is his own and proper ſon, *John* v. 18. *Rom.* viii. 3. 32. and he frequently called him his father, and aſſerted him to be in this relation to him, *John* v. 17. and x. 30. and xx. 17. and addreſſed him, called upon him, and prayed unto him as ſuch, *Matt.* xi. 25. *John* xi. 41. and xvii. 1. 5. 11. 24, 25. *Luke* xxiii. 34. 46. *my God*; that choſe him to be the mediator, redeemer, and ſaviour; who made a covenant with him, his choſen; who prepared and provided the human nature of Chriſt; anointed him with the gifts and graces of his ſpirit, and ſupported him in his ſufferings, and crowned him with glory and honour; whom Chriſt loved as his God, truſted in him as ſuch, obeyed him, and prayed unto him: he called him his God, owned him to be ſo, and called upon him, and cried unto him as ſuch, *John* xx. 17. *Matt.* xxvii. 46. God is the father of Chriſt, as Chriſt is a divine perſon; and he is the God of Chriſt, as Chriſt is man: theſe two relations frequently go together in the new teſtament, *John* xx. 17. 2 *Cor.* i. 3. *Eph.* i. 3. 1 *Pet.* i. 3. It is added, *and the rock of my ſalvation*; that bore him up, and where he ſtood firm, whilſt he was working out the ſalvation of his people; and though he was not ſaved from ſufferings and death, yet he was quickly delivered from the grave, and raiſed from the dead, and ſet at the right hand of God, where he muſt reign 'till all enemies are put under his feet.

℣. 27. *Alſo I will make him* my *firſt-born,* &c.] Or, *make him the firſt-born*; make him great, as *Jarchi* interprets it; give him the bleſſing, the double portion of inheritance: ſo Chriſt is made moſt bleſſed for ever, and has all ſpiritual bleſſings in his hands; and is heir of all things, and his people joint-heirs with him. Chriſt is God's *firſt-born,* or *firſt-begotten, Heb.* i. 6. being begotten by him, and of him; and his firſt-begotten, though none begotten after him; as the firſt that opened the womb, under the law, was called the firſt-born, though none were ever born after; and in ſuch ſenſe his firſt-begotten, as that he is his only begotten: and he is the firſt-born, with reſpect to creatures; he is *the firſt-born of every creature, Col.* i. 15. being begotten and brought forth before any creature was in being, *Prov.* viii. 22, 23, 24, 25. and with reſpect to the ſaints, he is *the firſt-born among many brethren, Rom.* viii. 29. they are of the ſame nature, and in the ſame family, and in which Chriſt is a ſon, and the firſt-born; and in all things he has the pre-eminence; and he is alſo *the firſt-born from the dead,* or *the firſt-begotten of the dead, Col.* i. 18. *Rev.* i. 5. being raiſed firſt from thence by his own power, and to an immortal life; and is the firſt-fruits of them that ſleep, and the efficient and meritorious cauſe of the reſurrection of life, and the pattern and exemplar of it: even him the Father promiſes to make *higher than the kings of the earth*; having a kingdom of a ſuperior nature to their's, and a more extenſive and durable one; and even they themſelves ſhall be ſubject to him: hence he is called *King of kings, Rev.* xix. 16. This will be when their kingdoms become his; when they ſhall fall down before him, and worſhip him, and bring their riches and glory into his kingdom, or the new *Jeruſalem*-church-ſtate, *Pſ.* lxxii. 10, 11. *Rev.* xi. 15. and xxi. 24. This paſſage is interpreted of the Meſſiah by the *Jews*[f].

℣. 28. *My mercy will I keep for him for evermore,* &c.] That is, for his myſtical body, his church and people; for whom ſtores of mercy are kept with him, to be laid out in their regeneration, pardon, ſalvation, and eternal life; for to them the mercy of God is from everlaſting to everlaſting, *Pſ.* ciii. 17. unleſs this is to be underſtood of the *grace* and *kindneſs*[g] of God, as the word may be rendered; his free favour and love to Chriſt, which always continues; for as he was always his dearly beloved ſon, that lay in his boſom from eternity, ſo he continued, throughout his ſtate of humiliation, his well-beloved, in whom he was well pleaſed, and ſtill is, and ever will: *and my covenant ſhall ſtand faſt with him*; being made with him, as the head and repreſentative of his people, it remains, and will remain, ſure, firm, and immoveable; its bleſſings are *ſure mercies,* and its promiſes are all *yea and amen in Chriſt*: the ſtability of it, and of all that is in it, is owing to its being made with him, and being in his hands, who is the ſurety, mediator, and meſſenger of it.

℣. 29. *His ſeed alſo will I make* to endure *for ever,* &c.] Not a race of kings from *David,* which ended at the *Babyloniſh* captivity; not the natural ſeed of *David,* not the Meſſiah himſelf, who ſprung from him; but the Meſſiah's ſpiritual ſeed, which were given him by the Father, adopted through him, regenerated by his ſpirit and grace, begotten through his goſpel, and the miniſtry of it, and born again in his church, and to whom he ſtands in the relation of the everlaſting Father, *Iſ.* ix. 6. and liii. 10. The *enduring* of theſe *for ever,* may denote the final perſeverance of particular believers; which may be concluded from the relation of Chriſt, as an everlaſting father to them, who therefore muſt continue as his children; from his affection to them, from which there can be no ſeparation; from their ſecurity in and by him, being in his hand, and in his heart; from their adoption, which is never revoked, being ſons, they are no more ſervants; from their regeneration of incorruptible ſeed; and from the nature of faith, which can never be loſt: they that truſt in the Lord are as mount *Zion,* which endures for ever, *Pſ.* cxxv. 1. or it may be expreſſive of the duration of the church of Chriſt in general, throughout all periods of time, notwithſtanding the malice and oppoſition of men and devils againſt it; ſee *Matt.* xvi. 18. *and his throne as the days of heaven*; a phraſe ſignifying a great length of time, *Deut.* xi. 21. yea, invariable conſtancy and duration, *Jer.* xxxi. 35, 36. *Matt.* v. 18. and indeed the throne of Chriſt is for ever and ever, and will be, when the preſent earth and heavens are fled away, *Pſ.* xlv. 6. *Rev.* xx. 11. Chriſt is upon a throne now in heaven, the ſame with his divine Father's; and here he muſt ſit and reign, 'till all enemies are put under him; and he will be on a throne of glory when he judges the world, and in the new *Jeruſalem*-ſtate for the ſpace of a thouſand years; and, after that, he'll reign with his ſaints, and they with him, for evermore; his throne and kingdom are everlaſting, *Iſ.* ix. 7. *Dan.* ii. 44.

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[f] In Shemot Rabba, ſ. 19. fol. 104. 4.

[g] חסדי bonitatem meam, Muſculus, Tigurine verſion; benignitatem meam, Junius & Tremellius, Piſcator; gratiam meam, Cocceius, Gejerus, Michaelis.

℣. 30. *If his children forſake my law*, &c.] The ſame with the *ſeed* before mentioned, the children of the Meſſiah: it is not ſaid *if he forſakes*, which cannot be ſuppoſed of Chriſt, becauſe he knew no ſin, nor did any; which yet might be ſuppoſed of *David*, had he been literally meant; but not he, nor his natural children, but the ſpiritual ſeed of myſtical *David* are here deſigned, who may ſin, and do ſin, of which there is too much proof and evidence; and who ſin not only through infirmity, but ſometimes very groſly, and which ſins are here expreſſed by various phraſes: they ſometimes *forſake* the *law* of God; do not attend to it, as they ſhould, as the rule of their walk and converſation; are remiſs in their obſervance of it, and obedience to it, and tranſgreſs its precepts: or his *doctrine*[h], even the doctrine of the goſpel; which may be ſaid to be forſaken when men grow indifferent to it; go off from it in any meaſure, drop their profeſſion of it, or hold it remiſsly, or become careleſs in their attendance on it: forſaking the aſſembling together to hear it, in ſome ſenſe, is a forſaking of it; and this the Lord takes notice of, and reſents, in his people: *and walk not in my judgments*; thoſe laws of his houſe by which he judges, regulates, and governs his people; by which they are directed by him, as their judge and lawgiver, how to behave themſelves in the church of God; and in which they are to walk, and continue in the obſervance of; and ſo to do, is to walk as becomes the goſpel, and worthy of their vocation; but to do otherwiſe, is to walk diſorderly; and ſuch are cognizable by the Lord, and by his people.

℣. 31. *If they break my ſtatutes*, &c.] Fixed, ſettled, appointed ordinances; ſuch as are baptiſm, and the Lord's ſupper, under the new teſtament-diſpenſation; which are the things that are unſhaken, and will remain until the ſecond coming of Chriſt: theſe are to be kept as they were firſt delivered; no change and alteration ought to be made in them; ſo to do, is to break and violate them, or *prophane* them, as the word[i] here uſed ſignifies; and which may be done by an unbecoming, irreverent, and indecent attendance on them; as was by ſome in the *Corinthian* church, of which the apoſtle complains, and who for it were taken notice of, and chaſtened by the Lord, 1 *Cor.* xi. 2. 20, 21, 22. 30. 32. *and keep not my commandments*; which ſhould be kept impartially, with great affection to them, from a principle of love to the Lord, with a view to his glory, and without truſting to and depending upon an obedience to them; for they are not grievous; and beſides, *in*, though not *for*, keeping them, there is great reward; and a contrary behaviour is diſpleaſing to God: now this particular enumeration of offences, that may be committed by the children of God to Chriſt, ſhew that all ſorts of ſins may be committed by them; ſins of omiſſion and commiſſion; ſins againſt the law, and againſt the goſpel; all but the unpardonable one; and that theſe, though they are obſerved in a way hereafter mentioned, yet are all forgiven.

℣. 32. *Then will I viſit their tranſgreſſion with the rod*, &c.] That is, of men; as in 2 *Sam.* vii. 14. the Lord making uſe of men to chaſtiſe his people by, as he did of the neighbouring nations of the *Jews*, when they ſinned againſt him; and ſo the *Targum* interprets it here, "I will viſit their tranſgreſſions by the hands of the tribes of the ungodly;" or with ſuch afflictions as are common to men, 1 *Cor.* x. 13. in a kind, humane, moderate way, in meaſure, in judgment, and not in wrath and hot diſpleaſure; or in ſuch like manner as a man chaſtiſes his children, which is in love, *Deut.* viii. 5. *and their iniquity with ſtripes*; ſuch as diſeaſes of body, loſs of relations, croſſes and diſappointments in the world; not with the ſtripes of divine vengeance, of vindictive juſtice, ſuch as Chriſt, the ſurety of his people, endured for them; but with the ſcourges of a father, *Iſ.* liii. 8. *Heb.* xii. 6.

℣. 33. *Nevertheleſs, my loving-kindneſs will I not utterly take from him*, &c.] Or *make it void*[k], not from Chriſt, who always was, and ever will be the dear Son of his love, even whilſt he was obeying, ſuffering, and dying; nor from all thoſe that are in him, loved, and choſen in him, from every one of his ſpiritual ſeed, who are all dear ſons, and pleaſant children; and the love of God to his people is in Chriſt; and therefore there can be no ſeparation from it; nor will it ever depart from them, or be utterly, or at all taken from them, as to that itſelf, though ſometimes the manifeſtations of it are withdrawn from them; but the love of God itſelf is invariable and unchangeable; ſee *Rom.* viii. 38, 39. nor is it removed when God afflicts and chaſtens his people; for his chaſtenings are from love, and in love; the reaſon why he chaſtens them is becauſe he loves them, and he loves them whilſt he is chaſtening them; he viſits and comforts them, ſympathizes with them, ſupports them, and ſupplies them, and makes all things work together for their good, *Rev.* iii. 19. *nor ſuffer my faithfulneſs to fail*; in making good his engagements to Chriſt, in keeping the covenant made with him, and in fulfilling his promiſes to his people; and even when he afflicts them, it is in faithfulneſs to them; nor will he ſuffer them to be afflicted above what they are able to bear, and will ſupport them under it, and deliver out of it, *Pſ.* cxix. 75. 1 *Cor.* x. 13. or *I will not falſify in my truth*[l]; or falſify his word; he is faithful that has promiſed, who will do it, yea, notwithſtanding the unbelief of his people, *Heb.* x. 23. 2 *Tim.* ii. 13.

℣. 34. *My covenant will I not break*, &c.] Not the covenant at *Sinai*, as *Aben Ezra*, but the covenant of grace made with Chriſt, and which ſtands faſt with him, ℣. 3, 28. which is firm, ſure, and ſtable, and as immoveable as mountains and hills, and more ſo, 2 *Sam.* xxiii. 5. *Iſ.* liv. 10. or *prophane*[m] it; though his people prophane his ſtatutes, ℣. 31. he won't prophane his covenant; though they violate his laws, he's a God keeping covenant with them, and will not break his word with them: *nor alter the thing that is gone out of my lips*; any promiſe of his, reſpecting either the temporal, ſpiritual, or eternal welfare of his people: or *not change*[n]; as he changes not in his nature and perfections, nor in his love and affections, nor in his counſels and purpoſes; ſo neither in his covenant and promiſes, they are always the ſame, and have a certain and unchangeable accompliſhment; there is a performance of whatſoever is ſpoken by the Lord, *Luke* i. 45.

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[h] תורתי verbum meum revelatum, Gejerus; legem & doctrinam meam, Michaelis. [i] יחללו prophanaverint, V. L. Pagninus, Montanus, Tigurine verſion, Junius & Tremellius, Piſcator, &c. [k] אפיר not irritam faciam, Junius & Tremellius, Piſcator, Gejerus. [l] ולא אשקר באמונתי neque faciam mendacium (neque fallam, Montanus) in veritate mea, Pagninus; neque mentiar aut fallam in veritate mea, Michaelis. [m] לא אחלל non prophanabo, V. L. Pagninus, Montanus, Tigurine verſion, &c. [n] לא אשנה non mutabo, Pagninus, Montanus, Tigurine verſion, Junius & Tremellius, &c.

℣. 35. *Once have I ſworn by my holineſs*, &c.] Swearing is aſcribed to God after the manner of men, and is done in condeſcenſion to the weakneſs of his people, and to remove doubts and heſitations from them, relating to things ſpiritual and eternal; as to his everlaſting love to them, his covenant with them in Chriſt, and their perſeverance in his grace; and it is made by himſelf, or one or other of his perfections, as here by his *holineſs*; ſee *Amos* iv. 2. and indeed his holineſs being his nature, is no other than he himſelf, the holy God; and becauſe he could ſwear by no greater, he ſware by himſelf, that as ſure as he was, and was holy, juſt, and true, he would make good what he promiſes, *Heb.* vi. 13. and this is done but *once*, once for all, that being ſufficient; it need not be repeated, nor is it ever revoked; when he ſwears, he never repents of it, nor changes his mind; and it is to ſhew the immutability of his counſel, that he ſwears at all, *Pſ.* cx. 4. *Heb.* vi. 17. *that I will not lie unto David*; he will not lie to any, he cannot, it is impoſſible he ſhould; it would be to deny himſelf, it is contrary to his being as God, he is not a man that he ſhould lie; it is contrary to his character as the God of truth; he will not lie, neither in his counſel nor covenant, in his purpoſes, nor promiſes; theſe are the two immutable things, in which it is impoſſible he ſhould lie: and he has ſwore to it, that he will not lie to *David*, to *David*'s ſon the Meſſiah, with whom the covenant is made, and ſtands faſt; all the prophecies concerning him he has fulfilled; and all the promiſes made to him of help and aſſiſtance, as man and mediator, in his work, and of the reward of it, a glory with him, he has made good.

℣. 36. *His ſeed ſhall endure for ever*, &c.] This is a confirmation by his oath of what he had before ſaid, ℣. 29. which may be underſtood either of the perſeverance of particular believers, of every one of the ſpiritual ſeed of Chriſt; or of the duration of the church in general, throughout all ages, as before obſerved; and theſe being matters of moment and importance, and of which there are ſometimes doubts in the minds of the Lord's people about them, and that they may be firmly believed by them, he confirms them with an oath; for God never ſwears to trivial things; and when he does ſwear, it is to remove the doubts of his people, and make their minds eaſy: *and his throne as the ſun before me*; that is, ſhall continue as long as it does; ſee ℣. 29. and *Pſ.* lxxii. 17. or ſhall be bright, ſplendid, and glorious as the ſun, ſo the *Targum*, "and his throne light as the ſun before me;" meaning his church and kingdom, of which the throne is an emblem, and which became ſo in goſpel-times, clear and lucid as the ſun, *Cant.* vi. 10. when day was made by the riſing of the ſun of righteouſneſs, and by the bright ſhining of the goſpel-miniſtry; and at particular periods ſince, as in the times of *Conſtantine*, when the church was clothed with the ſun, and at the Reformation, when Chriſt appeared with a rainbow on his head, and his face was as the ſun, *Rev.* xii. 1. and x. 1. and eſpecially this will be the caſe of the church in the latter day, when the light of the moon will be as the light of the ſun, and the light of the ſun ſevenfold, as the light of ſeven days; and when the city, the church, will ſtand in no need of the ſun, nor of the moon; and alſo in the ultimate glory, when the ſaints will ſhine as the ſun in the kingdom of God; ſee *Iſ.* xxx. 26. *Rev.* xxi. 23. *Matt.* xiii. 43. This paſſage is applied to the Meſſiah by the *Jews*[a].

℣. 37. *It ſhall be eſtabliſhed for ever as the moon*, &c.] Either Chriſt's ſeed, or throne, which comes to much the ſame ſenſe; for by both are meant his church and people, his kingdom and intereſt in the world; the moon is as perpetual as the ſun, and is uſed as elſewhere to ſignify the continuance of the people, church, and intereſt of Chriſt, *Pſ.* lxxii. 5, 7. for though the moon has its ſpots, and is changeable, ſometimes in the full, and ſometimes in the decline, yet always is, and always continues, and ever will; and ſo though the people of God have their ſpots and imperfections, and are ſometimes on the decline in the frames and diſpoſitions of their minds, in the exerciſe of grace, in their ſpirituality, livelineſs, and zeal, and in their walk and converſation in the church and world; yet they ſhall abide and perſevere to the end; and though the church may be like the moon in the wain, be declining as to numbers, gifts, and graces, yet it ſhall continue and be eſtabliſhed; it is ſometimes indeed in a fluctuating ſtate, and is not always in the ſame place, but is removed from one country to another; yet it always is ſomewhere, even tho' in the wilderneſs, and ere long will be eſtabliſhed on the top of the mountains, and be no more a tabernacle that ſhall be taken down; ſee *Pſ.* xlviii. 8. and lxxxvii. 5. *and as a faithful witneſs in heaven, Selah*; or *in the ſky or cloud*[b]; ſome underſtand this of the moon, others of both ſun and moon; but it ſeems beſt to interpret it of ſomething diſtinct from either, even of the rainbow, which though it does not always appear in the clouds, yet it has appeared at times, and does and will unto the end of the world; and be a faithful, and an everlaſting token and witneſs of the covenant of God made with all creatures, that he will no more deſtroy the world by a flood, *Gen.* ix. 12, 13, 16, 17. and is an emblem of the covenant of grace, and of the continuance, perpetuity, and immutability of it; ſee *Iſ.* liv. 9, 10.

℣. 38. *But thou haſt caſt off*, &c.] Here begin objections to what is before ſaid, and ſwore to; even to the everlaſting love of God, to Chriſt, and to his ſeed, to the unchangeableneſs and unalterableneſs of the covenant, and to the continuance and perpetuity of the kingdom and church of Chriſt, taken from the dealings of the Lord, with the Meſſiah and his people; which were made either by the pſalmiſt, under a ſpirit of prophecy, foreſeeing what would come to paſs; or by the apoſtles and church of Chriſt, about the time of his ſufferings and death, and after; when he ſeemed to be *caſt off*, and rejected by the Lord, particularly when he forſook him, and hid his face from him, *Matt.* xxvii. 46. as when he hides his face from his people, it is interpreted by them a caſting them off; ſee *Pſ.* xliv. 22, 23, 24. and viii. 14. *and abhorred*; not that he abhorred the perſon of Chriſt, who was his own Son, his beloved Son; nor his afflictions and ſufferings, which were a ſacrifice of a ſweet-ſmelling ſavour to him; ſee *Pſ.* xxii. 24. though theſe might be interpreted by others as if the Lord abhorred or rejected him; becauſe he ſuffered him to be uſed in the manner he was, and particularly to be abhorred by the *Jews*, even by the nation in general, *Iſ.* xlix. 7. *Zech.* xi. 8. though the ſins of his people, which he had upon him, and for which he ſuffered, were an abhorring to the Lord; and when he was made ſin, he was made a curſe: ***thou haſt been wroth with thine anointed***; with thy Meſſiah; not *Rehoboam*, from whom the ten tribes were rent; nor *Joſiah*, who was killed by *Pharaoh-Necho*; nor *Zedekiah*, carried captive into *Babylon*; but the true Meſſiah, the ſon of *David*, before ſaid to be found by the Lord, and anointed with his holy oil, ℣. 20. which is to be underſtood of him, not as his own Son, who was always the object of his love, but as the ſinner's ſurety, bearing the ſins of his people, and all the wrath and puniſhment due unto them; and ſo is reconcileable to the promiſe, that loving kindneſs ſhould not be taken from him, ℣. 33. and is no objection to it, though made one.

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[a] Zohar in Gen. fol. 30. 1.

[b] בשחק in æthere, Montanus, Tigurine verſion, Vatablus; in ſuperiore nube, Junius & Tremellius; in nubibus, Gejerus.

℣. 39. ***Thou haſt made void the covenant of thy ſervant***, &c.] His ſervant *David* the Meſſiah, ℣. 3, 20. meaning not the covenant of circumciſion, nor the covenant at *Sinai*, which were really made void at the death of Chriſt; but the covenant of grace and redemption made with Chriſt, which it was promiſed ſhould ſtand faſt, and never be broken, ℣. 3, 28, 34. but was thought to be null and void when the Redeemer was in the grave, and all hopes of redemption by him were gone, *Luke* xxiv. 21. but ſo far was it from being ſo, that it was confirmed by the ſufferings and death of Chriſt; and every bleſſing and promiſe of it were ratified by his blood, hence called the blood of the everlaſting covenant, *Heb.* xiii. 20. ***thou haſt prophaned his crown***, by caſting it ***to the ground***; by ſuffering it to be caſt to the ground, and uſed contemptibly; as when *Jeſus* was crowned with thorns, and ſaluted in a mock-manner; when an *if* was put upon his being the king of *Iſrael*, *Matt.* xxvii. 29. 42. and which ſeemed very inconſiſtent with the promiſe, ℣. 27. that he ſhould be made higher than the kings of the earth; and yet ſo it was, and is; he is highly exalted, made Lord and Chriſt, crowned with glory and honour, and is ſet far above all principality and power, and every name that is named in this world, or that to come, notwithſtanding all the above uſage of him.

℣. 40. ***Thou haſt broken down all his hedges***, &c.] Round about his vine, the church; ſee *Pſ.* lxxx. 12. A famous church was raiſed at *Jeruſalem*, quickly after the death, reſurrection, and aſcenſion of Chriſt, which ſeemed to be well filled, fenced, and protected; but on a ſudden a violent perſecution aroſe, and the members of it were made havock of, and the miniſters of the Word were ſcattered abroad, and which was the breaking down of the hedges; and what was done to the church, was taken by Chriſt as done to himſelf, as it is here ſpoken of him; ſee *Acts* viii. 1—4. and ix. 5. and this might ſeem contrary to the word and oath of God, that his ſeed ſhould endure for ever, and his throne as the days of heaven, ℣. 29. 36. when the firſt chriſtian church was uſed in this manner; but that providence was over-ruled, for the ſpread of the goſpel, and the intereſt of Chriſt, in other parts; ſee *Acts* viii. 4. and xi. 19, 20, 21. and ſo no objection to what is before ſaid: ***thou haſt brought his ſtrong holds to ruin***; the ſame as before, the church of Chriſt, which ſeemed to be ſo well built and fortified; ſee *Iſ.* xxvi. 1.

℣. 41. ***All that paſs by the way ſpoil him***, &c.] His church, his members, which are himſelf, when made havock of by their perſecutors, and they took joyfully the ſpoiling of their goods, *Heb.* x. 34. ſee *Pſ.* lxxx. 12. ſo the church of Chriſt may be ſpoiled, however attempted to be ſpoiled, by falſe teachers, who are the foxes, the little foxes, that ſpoil the vines; crafty ſeducers, who ſpoil Chriſtians of their peace and comfort, through philoſophy and vain deceit, *Cant.* ii. 15. *Col.* ii. 8. Chriſt himſelf may be ſaid to be ſpoiled, when he was ſtripped of his clothes by the *Roman* ſoldiers, who alſo parted his garments, caſting lots on his veſture; when they that paſſed by his croſs, as he hung upon it, reviled him, and robbed him of his good name, and of his kingly and prieſtly offices; and he is alſo ſpoiled by falſe teachers, who rob him of his Deity, his divine and eternal ſonſhip, and of his ſatisfaction and righteouſneſs, by whom he is trodden under foot, and his blood counted as an unholy thing; and ſo the *Targum*, "all that paſs by the way tread upon him;" ſee *Heb.* x. 29. theſe are they that walk not in the right way; but go out of it, and chuſe their own way; they are ſuch as paſs over the right way, or croſs it; they are they that tranſgreſs, and abide not in the doctrine of Chriſt, that ſo uſe him, 2 *John* 9. ***he is a reproach to his neighbours***; his name and character were reproached by the *Jews*, his countrymen, who called him a glutton and a wine-bibber; and repreſented him as a notorious ſinner; his miracles as done by the help of *Satan*; his doctrine as hard ſayings, novel opinions, contrary to common ſenſe and reaſon, and tending to licentiouſneſs; and his followers and members as the off-ſcouring of all things: but all this has been or will be rolled off, and is no objection to the glory promiſed him.

℣. 42. ***Thou haſt ſet up the right hand of his adverſaries***, &c.] Suffered them to become powerful, and to prevail againſt him; as the wicked *Jews*, and *Satan*, and his principalities and powers, at the time of Chriſt's apprehenſion, crucifixion, and death; for then were their hour, and the power of darkneſs, *Luke* xxii. 53. death alſo had dominion over him, and held him under the power of it for a while: the enemies of his intereſt, *Rome* pagan, and *Rome* papal, have, in their turns, had their right hands ſet up, and have had power, and prevailed over it; and the latter will again, at the ſlaying of the witneſſes: all which, though it ſeems contrary to ℣. 21, 22, 23. 25. 27. yet is not; for *Satan*, though he bruiſed Chriſt's heel, yet Chriſt bruiſed his head, deſtroyed his works, and him himſelf, and that by dying; and ſpoiled his principalities and powers; and death could not hold him long, nor has it now any dominion over him, and is aboliſhed by him; and antichriſt, and all the antichriſtian powers, will be deſtroyed by him ere long: ***thou haſt made all his enemies to rejoice***; as they did when they had got him on the croſs; and eſpecially when he was laid in the grave, *Pſ.* xxii. 7, 8. and xli. 8. and as the antichriſtian party will when his witneſſes are ſlain, *Rev.* xi. 10. but as the joy of the former was ſhort-lived, and was ſoon turned into ſorrow, ſo will be that of the latter.

℣. 43. ***Thou haſt alſo turned the edge of his ſword***, &c.] Or the *ſharpneſs*[a] of it; blunted it, ſo that it could do no execution: the diſciples of Chriſt were not allowed the uſe of the temporal ſword to defend their maſter; and his houſe, his kingdom not being of this world, *Matt.* xxvi. 51, 52. *John* xviii. 36. other weapons were put into their hands; the ſword of the Spirit, which is the Word of God; and the edge of this was blunted, with reſpect to the *Jews*, being of little or no efficacy among them; it was turued off by them, and put away from them; but then it was turned towards the *Gentiles*, and was powerful and effectual among them: Chriſt girt it on his thigh, and rode forth in his glory and majeſty, conquering, and to conquer, and by it ſubdued many, who fell under him, and gave up themſelves unto him; ſee *Eph.* vi. 17. *Heb.* iv. 12. *Pſ.* xlv. 3, 4, 5. and ere long, with the two-edged ſword, which proceeds out of his mouth, will he ſmite the antichriſtian nations; and the remnant of thoſe that eſcape at the battle of *Armageddon*, ſhall be ſlain with it, *Rev.* xix. 15. 21. *and haſt not made him to ſtand in the battle*; but to fall in it, being delivered up into the hands of wicked men, of juſtice, and death; and yet, by dying, he put away ſin, finiſhed it, made an end of it, and deſtroyed it; he conquered *Satan*, and led him captive; overcame the world, the ſpite and malice of it, and its prince; and aboliſhed death itſelf.

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[a] צור acumen, Junius & Tremellius, Piſcator.

ỿ. 44. *Thou haſt made his glory to ceaſe*, &c.] The glory of his deity, though it did not properly ceaſe, yet it ſeemed to do ſo, being covered, and out of ſight, and ſeen but by a very few, whilſt he appeared in the likeneſs of ſinful fleſh; and the glory of his humanity was made to ceaſe, in which he was fairer than the children of men, and his viſage was more marred than any man's, and his form than the ſons of men; and the glory of his offices, prophetical, prieſtly, and kingly, which were reproached and vilified, and diſputed and contradicted by the *Jews*, *Matt.* xxvi. 68. and xxvii. 42. it may be rendered, *his purity* [b], which ſeemed to ceaſe when he was clothed with our filthy garments; or had all our ſins laid upon him, and imputed to him, by his father; and he was made ſin for us, who knew none: the *Targum* is, "thou haſt made the prieſts to ceaſe who ſprinkle upon the altar, and purify his people:" *and caſt his throne down to the ground*; this ſeems contrary, and is an objection to ỿ. 29. 36. but is not; for notwithſtanding the uſage of Chriſt by the *Jews*, who rejected him as the King Meſſiah, ſee the note on ỿ. 39. yet he is now upon the ſame throne with his father, and will ſit upon a throne of glory when he comes to judge the world, and ſo in the new *Jeruſalem*-church-ſtate, and to all eternity.

ỿ. 45. *The days of his youth haſt thou ſhortened* &c.] His days of joy and pleaſure; ſuch as days of youth are, in oppoſition to the days of old age, which are evil, *Eccl.* xi. 9. and xii. 1. theſe were ſhortened when his ſorrows and ſufferings came on, and God hid his face from him; and indeed he was a man of ſorrows, and acquainted with grief all his days: the *Vulgate Latin* verſion renders it, *the days of his time*; and the *Arabic* verſion *the days of his years*; for he did not live out half the time of man's age, which is threeſcore years and ten, *Pſ.* xc. 10. he dying at the age of three or four and thirty; but, notwithſtanding this, he lives again, and lives for evermore; he has length of days for ever and ever, *Pſ.* xxi. 4. *Rev.* i. 18. though his days were in ſome ſenſe ſhortened, yet in another ſenſe they are and will be prolonged, even his own, and thoſe of his ſpiritual ſeed, according to the promiſe of God, *Iſ.* liii. 10. *thou haſt covered him with ſhame, Selah*; ſee *Pſ.* lxix. 7. when his face was covered with ſhame and ſpitting, from which he hid it not, *Iſ.* l. 6. but now he is crowned with glory and honour; wherefore all theſe complaints, though true, are no objections to what is before ſaid and ſwore to.

ỿ. 46. *How long, Lord, wilt thou hide thyſelf, for ever?* &c.] When God hides his face from his people, though it is but for a little while, it ſeems long, and a kind of an eternity to them; and ſo it ſeemed to the man *Chriſt Jeſus*; and indeed what he endured, when his father hid his face from him, was of the ſame kind with an eternal abſence; ſee *Pſ.* xiii. 1. and xxii. 1. *ſhall thy wrath burn like fire?* it did ſo when Chriſt bore the ſins of his people, and all the puniſhment due unto them; when his ſtrength was dried up like a potſherd; when he, the antitype of the Paſſover-Lamb roaſted with fire, was ſacrificed for us; all which is intirely conſiſtent with God's everlaſting and invariable love to him, as his own ſon. See the note on ỿ. 38.

ỿ. 47. *Remember how ſhort my time is*, &c.] In this world: man's time here is fixed, and it is but a ſhort time; his life is but a vapour, which appeareth for a little while; his days are as an hand's breadth; they paſs away like a tale that is told; the common term of life is but threeſcore years and ten, and few arrive to that: to know and obſerve this, is proper and uſeful; it may awaken a concern for a future ſtate, excite to a vigorous diſcharge of duty, and animate to patience under afflictions: the clauſe in connection with the preceding verſe ſeems to be a plea for mercy; that, ſince time was ſhort, it might not be conſumed in bearing the wrath of God; but be ſpent in peace and comfort, like that of *Job*, *Ch.* x. 20. Compare with this *Pſ.* ciii. 13, 14, 15. the *Targum* is, "remember that I am created out of the duſt:" but theſe words, with what follow, are the words of the pſalmiſt, perſonating the apoſtles of Chriſt, and other ſaints, at the time of his ſufferings and death, and when under the power of the grave, and when they were almoſt out of hope of his reſurrection; ſee *Luke* xxiv. 21. expoſtulating with the Lord on that account; and here intreat him to remember the ſhortneſs of their time, if there was no reſurrection from the dead, as there would be none if Chriſt roſe not; and therefore, as their life was a ſhort one, it would be of all mens the moſt miſerable: *wherefore haſt thou made all men in vain?* none of the ſons of men are made in vain; for they are all made for the glory of God, which end is anſwered, ſome way or another, in every one of them; either in the ſalvation of them by Chriſt, or in the juſt deſtruction of them through their own ſin; and though the time of life is ſhort, and afflictions many, yet men are not made in vain, and eſpecially thoſe of them who believe in Chriſt; for, for them to live is Chriſt, they live to his glory: whether they live a longer or ſhorter time, they live to the Lord; and when they die, they die to him; and their afflictions are always for good, temporal, or ſpiritual, and eternal: indeed, if there was no future ſtate after this, men might ſeem to be made in vain, and there might be ſome reaſon for ſuch a queſtion or complaint; but ſo it is not; there is an immortal life and ſtate after this, either of bliſs or woe: alſo, if there was no ſuch thing as the redemption, juſtification, and ſalvation of any of the ſons of men, through the ſufferings and death of Chriſt, and which could not be without his reſurrection from the dead, with a view to which the queſtion is put, then there would ſeem ſome room for it; but there is a redemption of them, and therefore are not made in vain; and Chriſt, who was delivered for their offences, is riſen for their juſtification.

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[b] מטהרו puritatem ejus, Montanus, Michaelis.

℣. 48. *What man* is he that *liveth, and ſhall not ſee death?* &c.] Every living man muſt die; as ſure as a man lives, ſo ſure he ſhall die: be he ſtrong and mighty, as the word ſignifies, or weak and ſickly; be he high or low, rich or poor, prince or peaſant, righteous or wicked; perſons of all ranks, ſtates and conditions, age or ſex, muſt die; for all have ſinned; and it is the appointment of God that they ſhould die, and very few are the exceptions; as *Enoch* and *Elijah*, and thoſe that will be found alive at Chriſt's coming: *ſhall he deliver his ſoul from the hand of the grave? Selah*; either from going down into it, or coming under the power of it; ſo the *Targum*, "what man is he that ſhall live, and ſhall not ſee the angel of death? (ſee *Heb.* ii. 14.) ſhall he deliver his ſoul from his hand, that he ſhould not go down to the houſe of his grave?" or deliver himſelf from the power of it, when in it; that is, raiſe himſelf from the dead: none ever did this, or ever can: Chriſt indeed undertook, and has promiſed, to redeem his people from the power of the grave, upon which they have believed they ſhould be delivered; ſee *Hoſ.* xiii. 14. *Pſ.* xlix. 15. but if Chriſt roſe not himſelf, which was the thing now in queſtion, how could it be? the caſe ſtands thus; every man muſt die; no man can raiſe himſelf from the dead; if Chriſt riſe not, every one muſt continue under the power of the grave; for then there could be no reſurrection.

℣. 49. *Lord, where are thy former loving kindneſſes*, &c.] The ſpiritual bleſſings ſaid to be in Chriſt; the grace ſaid to be given to us in him; the ſure mercies of *David*, ſuch as redemption, juſtification, remiſſion of ſins, and eternal life; ſo called becauſe they flow from the free favour and love of God; and, being many, are expreſſed in the plural number; and which were former or antient ones, even promiſed and ſecured in Chriſt before the world began; ſpringing from the love of God, which, both to Chriſt and his people, was from everlaſting, and provided for in a covenant, which was as early: which *thou ſwareſt unto David in thy truth?* which were promiſed to Chriſt, the antitype of *David*, and that with an oath by the truth or faithfulneſs of God, for the certainty thereof: but now where are all theſe? or how will they take place, if Chriſt riſe not from the dead? where will be the redemption of his people, the juſtification of their perſons, the remiſſion of their ſins, and their everlaſting ſalvation? and what will become then of the covenant, oath, and faithfulneſs of God?

℣. 50. *Remember, Lord, the reproach of thy ſervants*, &c.] The apoſtles of Chriſt, his ſervants, and the ſervants of the living God, that ſhewed unto men the way of ſalvation, and other ſaints with them that believed in Chriſt, and were made willing to ſerve and follow him; theſe were now reproached by the ſcribes and phariſees for believing in him, and profeſſing him; and were ſcoffed and laughed at, when they had crucified him, and laid him in the grave, triumphing over him and them, believing he would never riſe again, as he had given out he ſhould, and for which his followers were reproached; and therefore deſire the Lord would remember the reproach caſt upon Chriſt, and them, for his ſake, and roll it away: how *I do bear in my boſom* the reproach of *all the mighty people*; the eccleſiaſtical and civil rulers of the *Jews*, their chief prieſts, ſcribes, and phariſees, who poured out their reproaches very plentifully on the followers of Chriſt, whom the pſalmiſt here perſonates; which fell very heavily upon them, as a very great weight and burden, and preſſed them ſore, and went to their very hearts, and therefore ſaid to be *in* their *boſom*; and which is mentioned to excite the divine compaſſion, that he would appear for them, and raiſe his ſon from the dead, as was promiſed and expected; that their enemies might have no more occaſion to reproach him and them: it is in the original, *I bear in my boſom all the many people* [c]; which ſome underſtand of the people of God, and of Chriſt's ſuſtaining their perſons, and making ſatisfaction for their ſins; but the other ſenſe is preferable: *Kimchi* ſupplies the words as we do; and ſo the *Targum*, which renders them thus, "I bear in my boſom all the reproaches of many people."

℣. 51. *Wherewith thine enemies have reproached, O Lord*, &c.] Which carries in it another argument why the Lord ſhould take notice of theſe reproaches; becauſe they come not only from their enemies, but from his alſo, and the enemies of his ſon, who would not have him the king, Meſſiah, to reign over them, and are ſaid to reproach him in the next clauſe: *wherewith they have reproached the footſteps of thine anointed*; or thy *Meſſiah*; ſo *Aben Ezra* and *Kimchi* interpret it of the Meſſiah: *Jarchi* renders it *the ends of the Meſſiah*; and all of them underſtand it of the coming of the Meſſiah, as in the *Talmud* [d]; which, becauſe delayed, or was not ſo ſoon as expected, was ſcoffed at and reproached by wicked men; ſee *Mal.* ii. 17. and iii. 1. but it rather deſigns the ways and works, actions, and eſpecially the miracles of Chriſt, which were reproached, either as done on the Sabbath-day, or by the help of *Satan*; and he was traduced in his kindeſt actions to the bodies and ſouls of men, as a friend of publicans and ſinners, and himſelf as a ſinner: and it may have a particular view to the latter end of the Meſſiah, the laſt part of his life, his ſufferings and death, and when he hung on the croſs; at which time he was, in the moſt inſolent manner, reviled and reproached by his enemies: the words may be rendered *the heels of the Meſſiah* [e], and are thought by ſome to have reference to the promiſe in *Gen.* iii. 15. and may regard either the human nature of Chriſt, which was both reproached and bruiſed; or his members ſuffering diſgrace and perſecution for his ſake, and which he takes as done to himſelf. *Suidas* [f] interprets it of the anceſtors of Chriſt, according to the fleſh; and *Theodoret* of the kings of that time.

℣. 52. *Bleſſed be the Lord for evermore*, &c.] In this world, and in the world to come, as the *Targum*; for reproaches and afflictions for Chriſt's ſake, ſince they work together for good; as *Job* bleſſed the Lord in the midſt of his troubles, *Job* i. 21. or rather the pſalmiſt viewing, by a ſpirit of prophecy, Chriſt riſing from the dead, aſcending to heaven, ſitting at the right hand of God, and interceding for the application of all the bleſſings of the covenant; and now, ſeeing all before objected and complained of was reconcileable to the love, covenant, and oath of God, breaks out into this benediction, and with it cloſes the pſalm; which agrees with Chriſt, not only as God over all, bleſſed for ever, but as mediator, who, as ſuch, is made moſt bleſſed for evermore; ſee *Pſ.* xxi. 6. Theſe are not the words of the copyer of the pſalms, bleſſing God for aſſiſtance in proſecuting the work thus far, which is the ſenſe of ſome *Jewiſh* writers mentioned by *Aben Ezra* and *Kimchi*, but of the pſalmiſt himſelf: *Amen, and Amen*; which words are added to expreſs the wiſh and faith of the pſalmiſt; and the word is repeated to denote the vehemence and ſtrength of the ſame. Here ends the third part of the book of pſalms, and ſo the *Syriac* verſion cloſes it. See the cloſe of *Pſ.* xli. and lxxii.

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[c] כל רבים עמים omnes multos populos, Montanus; omnes, quam multi ſunt, populos, Cocceius.

[d] Bab. Sanhedrim, fol. 97. 1.

[e] עקבות calcibus, Vatablus; calcaneos, Guſſetius, Michaelis.

[f] In voce ανταλλαγμα.

PSAL. XC.

A prayer of Moſes the man of God.

HERE begins the *Fourth* part of the book of pſalms, and with the moſt ancient pſalm throughout the whole book, it being written by *Moſes*; not by one of that name that lived in aftertimes; nor by one of his poſterity; nor by ſome one who compoſed it, agreeable to his words and doctrines, and called it by his name; but by that *Moſes*, by whom the Lord brought the children of *Iſrael* out of *Egypt*, led them through the wilderneſs to the borders of *Canaan*'s land, and by whom he delivered to them the lively oracles; and who is deſcribed as *the man of God*, a title given to *Moſes*, *Deut.* xxxiii. 1. ſo called, not as a creature of his make, ſo all men are; nor as a man of grace, born of God, ſo is every ſaint; but a man of more than ordinary gifts received from the Lord, a prophet of the Lord, and the chief of the prophets, and a type of the great prophet; ſo inſpired men and prophets under the old teſtament bear this name, and miniſters of the goſpel under the new, 1 *Kings* xvii. 18. 24. 2 *Pet.* i. 21. 2 *Tim.* iii. 17. It is a conceit of *Bohlius*, that this prayer of his, ſo it is called, as ſeveral other pſalms are; ſee *Pſ.* xvii. 86, 102, 142. was made by him when he was about ſeventy years of age, ten years before he was ſent to *Pharaoh*, while he was in *Midian*, which he gathers from ỳ. 10; others think it was written towards the end of his life, and when weary of it, and his travels in the wilderneſs; but it is more generally thought that it was penned about the time when the ſpies brought a bad report of the land, and the people fell a murmuring; which provoked the Lord, that he threatened them, that they ſhould ſpend their lives in miſery in the wilderneſs, and their carcaſes ſhould fall there; and their lives were cut ſhort, and reduced to threeſcore years and ten, or thereabout; only *Moſes*, *Joſhua*, and *Caleb*, lived to a greater age; and on occaſion of this *Moſes* wrote this pſalm, ſetting forth the brevity and miſery of human life; ſo the *Targum*, "a prayer which *Moſes* the prophet of the Lord prayed, when the people of the houſe of *Iſrael* ſinned in the wilderneſs." *Jarchi* and ſome other *Jewiſh* writers[z] not only aſcribe this pſalm to *Moſes*, but the ten following, being without a name; but it is certain, that *Pſ.* xcv. was written by *David*, as appears from *Heb.* iv. 7. and *Pſ.* xcvi. is his, compared with 1 *Chron.* xvi. 23. and in *Pſ.* xcix. mention is made of *Samuel*, who lived long after the times of *Moſes*.

ỳ. 1. *Lord, thou haſt been our dwelling-place in all generations*, &c.] Even when they had no certain dwelling-place in the world; ſo their anceſtors, *Abraham*, *Iſaac*, and *Jacob*, dwelt in tabernacles in the land of promiſe, as in a ſtrange land; and their poſterity for many years ſerved under great affliction and oppreſſion, in a land that was not theirs; and now they were dwelling in tents in the wilderneſs, and removing from place to place; but as the Lord had been in every age, ſo he now was the dwelling-place of thoſe that truſted in him; being that to them as an habitation is to man, in whom they had proviſion, protection, reſt, and ſafety; ſee *Pſ.* xxxi. 2. and lxxi. 3. ſo all that believe in Chriſt dwell in him, and he in them, *John* vi. 56. they dwelt ſecretly in him before they believed; ſo they dwelt in his heart's love, in his arms, in him as their head in election, and as their repreſentative in the covenant of grace from eternity; and when they fell in *Adam*, they were preſerved in Chriſt, dwelling in him; and ſo they were in him when on the croſs, in the grave, and now in heaven; for they are ſaid to be crucified, buried, and riſen with him, and ſet down in heavenly places in him, *Gal.* ii. 20. *Col.* ii. 12. and iii. 1. *Eph.* ii. 6. and, being converted, they have an open dwelling in him by faith, to whom they have fled for refuge, and in whom they dwell ſafely, quietly, comfortably, pleaſantly, and ſhall never be turned out: here they have room, plenty of proviſions, reſt and peace, and ſecurity from all evils; he is an hiding-place from the wind, and a covert from the ſtorm. Some render the word *refuge*[a]; ſuch is Chriſt to his people, being the antitype of the cities of refuge; and others *helper*, as the *Targum*; which alſo well agrees with him, on whom their help is laid, and is found.

ỳ. 2. *Before the mountains were brought forth*, &c.] Or *were born*[b], and came forth out of the womb and bowels of the earth, and were made to riſe and ſtand up at the command of God, as they did when he firſt created the earth; and are mentioned not only becauſe of their firmneſs and ſtability, but their antiquity: hence we read of the antient mountains, and everlaſting hills, *Gen.* xlix. 26. *Deut.* xxxiii. 15. for they were before the flood, and as ſoon as the earth was; or otherwiſe the eternity of God would not be ſo fitly expreſſed by this phraſe as it is here, and elſewhere the eternity of Chriſt, *Prov.* viii. 25. *or ever thou hadſt formed the earth and the world*; the whole terraqueous globe, and all the inhabitants of it; ſo the *Targum*; or *before the earth brought forth*; or *thou cauſedſt it to bring forth*[c] its herbs, plants, and trees, as on the third day: *even from everlaſting to everlaſting*,

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[z] Huillus Patriarch. in Origen. apud Hieron. adv. Ruffin. l. 1. fol. 67. L.

[a] מעון refugium, V. L. Vatablus; aſylum, Gejerus.

[b] ילדו naſcerentur, Pagninus, Montanus, Tigurine verſion, Michaelis; ſo Ainſworth; geniti eſſent, Piſcator, Gejerus.

[c] ותחולל ארץ antequam parturiret terra, Syr. aut peperiſſes terram, Piſcator, Amama.

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everlaſting, *thou* art *God*; and ſo are his love, grace, and mercy towards his people, and his covenant with them; and this is as true of *Jehovah* the Son, as of the Father, whoſe eternity is deſcribed in the ſame manner as his; ſee *Prov*. viii. 22—30. *Rev*. i. 4. 8. and may be concluded from his name, the everlaſting Father; from his having the ſame nature and perfections with his Father; from his concern in eternal election, in the everlaſting covenant of grace, and in the creation of all things; and his being the eternal and unchangeable *I am*, yeſterday, to-day, and for ever, is matter of comfort to his people.

℣. 3. *Thou turneſt man to deſtruction*, &c.] Or to death, as the *Targum*, which is the deſtruction of man; not an annihilation of body or ſoul, but a diſſolution of the union between them: the words may be rendered, *thou turneſt man until* he is *broken*[b]; and crumbled into duſt; thou turneſt him about in the world, and through a courſe of afflictions and diſeaſes, and at laſt by old age, and however by death, returns him to his original, from whence he came, the duſt of the earth, which he becomes again, *Gen*. iii. 19. *Eccl*. xii. 7. the grave may be meant by deſtruction: *and ſayeſt*, *return ye children of men*, or *Adam*; from whom they all ſprung, and in whom they all ſinned, and ſo became ſubject to death; to theſe he ſays, when by diſeaſes he threatens them with a diſſolution, return by repentance and live; and ſometimes when they are brought to the brink of the grave, he returns them from ſickneſs to health, delivers them from the pit, and enlightens them with the light of the living, as he did *Hezekiah*: or this may refer to the reſurrection of the dead, which will be by Chriſt, and by his voice calling the dead to return to life, to riſe and come to judgment; though ſome underſtand this as deſcriptive of death, when by the divine order and command man returns to his original duſt; thus the frailty of man is oppoſed to the eternity of God. *Guſſetius* underſtands all this of God's bringing men to repentance, contrition, and converſion; and takes the ſenſe to be, "thou turneſt till he becomes contrite, and ſayeſt, be ye converted ye ſons of *Adam*;" which he thinks[c] beſt agrees with the mind of the apoſtle *Peter*, who quotes the following paſſage, 2 *Pet*. iii. 8, 9. Some, as *Arama* obſerves, connect this with the following verſe; though men live 1000 years, yet they are but as yeſterday in the ſight of God.

℣. 4. *For a thouſand years in thy ſight* are but *as yeſterday*, &c.] Which may be ſaid to obviate the difficulty in man's return, or reſurrection from the dead, taken from the length of time in which ſome have continued in the grave; which vaniſhes, when it is obſerved, that in the ſight, eſteem, and account of God, a thouſand years are but as one day; and therefore ſhould a man lie in the grave ſix or ſeven thouſand years, it would be but as ſo many days with God; wherefore if the reſurrection is not incredible, as it is not, length of time can be no objection to it. Juſt in the ſame manner is this phraſe uſed by the apoſtle *Peter*, and who is thought to refer to this paſſage, to remove an objection againſt the ſecond coming of Chriſt, taken from the continuance of things as they had been from the beginning, and from the time of the promiſe of it; ſee 2 *Pet*. iii. 4—8. though the words aptly expreſs the diſproportion there is between the eternal God, and mortal man; for was he to live a thouſand years, which no man ever did, yet this would be as *yeſterday* with God, with whom eternity itſelf is but a day, *Iſ*. xliii. 13. man is but of yeſterday, that has lived the longeſt; and were he to live a thouſand years, and that twice told, it would be but *as yeſterday when it is paſt*; though it may ſeem a long time to come, yet when it is gone it is as nothing, and can never be fetched back again: *and* as *a watch in the night*; which was divided ſometimes into three, and ſometimes into four parts, and ſo conſiſted but of three or four hours; and which being in the night, is ſpent in ſleep; ſo that when a man wakes, it is but as a moment with him; ſo ſhort is human life, even the longeſt, in the account of God; ſee *Matt*. xiv. 25. and the note there.

℣. 5. *Thou carrieſt them away as with a flood*, &c.] As the whole world of the ungodly were with the deluge, to which perhaps the alluſion is; the phraſe is expreſſive of death; ſo the *Targum*, "if they are not converted, thou wilt bring death upon them;" the ſwiftneſs of time is aptly ſignified by the flowing gliding ſtream of a flood, by the rolling billows and waves of it; ſo one hour, one day, one month, one year, roll on after another: moreover the ſuddenneſs of death may be here intended, which comes in an hour unlooked for, and unaware of, as a flood comes ſuddenly, occaſioned by haſty ſhowers of rain; as alſo the irreſiſtible force and power of it, which none can withſtand; of which the rapidity of a flood is a lively emblem, and which carries all before it, and ſweeps away every thing that ſtands in its courſe; as death by an epidemical and infectious diſeaſe, or in a battle, carries off thouſands and ten thouſands in a very little time; nor does it ſpare any, as a flood does not, of any age or ſex, of any rank or condition of life; and, like a flood, makes ſad deſtruction and devaſtation where it comes, and eſpecially where it takes off great numbers; it not only turns beauty to aſhes, and ſtrength into weakneſs and corruption, but depopulates towns, and cities, and kingdoms; and as the flowing flood and gliding ſtream can never be fetched back again; ſo neither can life when paſt, not one moment of time when gone; ſee 2 *Sam*. xiv. 14. beſides this phraſe may denote the turbulent and tempeſtuous manner in which ſometimes wicked men go out of the world, a ſtorm being within and without, as in *Job* xxvii. 20, 21. *they are as a ſleep*; or dream, which ſoon paſſeth away; in a ſound ſleep, time is inſenſibly gone; and a dream, before it can be well known what it is, is over and loſt in oblivion; and ſo ſhort is human life, *Job* xx. 8. there may be ſometimes a ſeeming pleaſure enjoyed, as in dreams, but no ſatisfaction; as a man in ſleep may dream that he is eating and drinking, and pleaſe himſelf with it; but when he awakes, he's hungry and empty, and unſatiſfied; and ſo is man with every thing in this life, *Iſ*. xxix. 8. and *Eccl*. i. 8. and v. 10. and all things in life are a mere dream, as the honours, riches, and pleaſures of it; a man rather dreams of honour, ſubſtance, and pleaſure, than really enjoys them. Wicked men whilſt they live are "as thoſe that ſleep;" as the *Targum* renders it; they have no ſpiritual ſenſes, cannot ſee, hear, ſmell, taſte, nor feel; they are ſtrengthleſs to every thing that is ſpiritually good, inactive, and do none; are ſubject to illuſions and miſtakes; are in imminent danger, and unconcerned about it; and don't care to be jogged or awaked, and ſleep on till they ſleep the ſleep of death, unleſs awaked by powerful and efficacious grace: and men when dead are aſleep, not in their ſouls, but in their bodies; death is often in ſcripture ſignified by a ſleep, under which men continue until the reſurrection, which is an awaking out of it: *in the morning* they are *like graſs*, which *groweth up* or *paſſeth away*, or *changeth*[d]; or is changed; ſome underſtand this of the morning of the reſurrection, when there will be a change for the better, a renovation, as *Kimchi* interprets the word; and which from the uſe of it in the *Arabic* language, as *Schultens* obſerves[e], ſignifies to be green and flouriſhing, as graſs in the morning is; and ſo intends a recovery of vigour and ſtrength, as a man after ſleep, and as the ſaints will have when raiſed from the dead. The *Targum* refers it to the world to come, "and in the world to come as graſs is cut down, they ſhall be changed or renewed;" but it is rather to be underſtood of the flouriſhing of men in the morning of youth, as the next verſe ſhews, where it is repeated, and where the change of graſs is beautifully illuſtrated and explained.

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[b] תשב אנוש עד דכא convertes hominem uſque ad contritionem, Montanus; donec conteratur, Muſculus, Tigurine verſion; donec fit contritus, Vatablus; ut fit contritus, Junius & Tremellius.

[c] Ebr. Comment. p. 158.

ꝟ. 6. *In the morning it flouriſheth and groweth up*, &c.] That is, the graſs, through the dew that lay all night on it, and by the clear ſhining of the ſun after rain, when it appears in great beauty and verdure; ſo man in the morning of his youth looks gay and beautiful, grows in the ſtature and ſtrength of his body, and in the endowments of his mind; and it may be alſo in riches and wealth; it is well if he grows in grace, and in the knowledge of Chriſt: *in the evening it is cut down and withereth*; the *Targum* adds, *through heat*; but it can't be by the heat of the ſun, when it is cut down at evening; but it withers in courſe being cut down. This reſpects the latter part of life, the evening of old age; and the whole expreſſes the ſhortneſs of life, which is compared to graſs, that now is in all its beauty and glory, and to-morrow is caſt into the oven, *Matt*. vi. 30. This metaphor of graſs, to ſet forth the frailty of man, and his ſhort continuance, is frequently uſed; ſee *Pſ*. xxxvii. 2. and cii. 11. *Iſ*. xl. 6, 7, 8. 1 *Pet*. i. 24. It may be obſerved, that man's life is repreſented but as one day, conſiſting of a morning and an evening, which ſignifies the bloom and decline of life.

ꝟ. 7. *For we are conſumed by thine anger*, &c.] *Kimchi* applies this to the *Jews* in captivity; but it is to be underſtood of the *Iſraelites* in the wilderneſs, who are here introduced by *Moſes* as owning and acknowledging that they were waſting and conſuming there, as it was threatened they ſhould; and that as an effect of the divine anger and diſpleaſure occaſioned by their ſins; ſee *Numb*. xiv. 33, 35. Death is a conſumption of the body; in the grave worms deſtroy the fleſh and ſkin, and the reins of a man are conſumed within him; hell is a conſumption or deſtruction of the ſoul and body, though both always continue: ſaints, though conſumed in body by death, yet not in anger; for *when fleſh and heart fail*, or is *conſumed*, God is *the ſtrength* of their *hearts*, and their *portion for ever*, *Pſ*. lxxiii. 26. their ſouls are ſaved in the day of the Lord *Jeſus*, and their bodies will riſe glorious and incorruptible; but the wicked are conſumed at death, and in hell, in anger and hot diſpleaſure: *and by thy wrath are we troubled*; the wrath of God produces trouble of mind, whenever it is apprehended, and eſpecially in the views of death and eternity; and it is this which makes death the king of terrors, and men ſubject to bondage in life through fear of it, even the wrath to come, which follows upon it; nothing indeed either in life or at death, or death itſelf, comes in wrath to the ſaints; nor is there any after it to them, tho' they have ſometimes fearful apprehenſions of it, and are troubled at it.

ꝟ. 8. *Thou haſt ſet our ſins before thee*, &c.] The cauſe of all trouble, conſumption, and death; theſe are before the Lord, as the evidence, according to which he as a righteous judge proceeds; this is oppoſed to the pardon of ſin, which is expreſſed by a caſting it behind his back, *Iſ*. xxxviii. 17. *our ſecret* ſins *in the light of thy countenance*; the *Targum* and *Jarchi* interpret it of the ſins of youth; the word is in the ſingular number, and may be rendered, *our ſecret ſin*[f]; which has led ſome to think of original ſin, which is hidden from, and not taken notice of by, the greateſt part of the world, though it is the ſource and ſpring of all ſin. It is not unuſual for the ſingular to be put for the plural, and may intend all ſuch ſins as are ſecretly committed, and not known by other men, and ſuch as are unobſerved by men themſelves; as the evil thoughts of their hearts, the fooliſh words of their mouths, and many infirmities of life, that are not taken notice of as ſins: theſe are all known to God, and will be brought to light and into judgment by him, and will be ſet in *the light of* his *countenance*; which denotes not a gracious forgiveneſs of them, but his clear and diſtinct knowledge of them, and what a full evidence they give againſt men to their condemnation and death; and intends not only a future, but the preſent view the Lord has of them, and his dealings with men in life, and at death, according to them.

ꝟ. 9. *For all our days are paſſed away in thy wrath*, &c.] The life of man is rather meaſured by days than by months or years; and theſe are but few, which paſs away or *decline*[g] as the day does towards the evening; ſee *Jer*. vi. 4. or *turn away* their *face*, as the word[h] may be rendered: they turn their backs upon us, and not the face to us; ſo that it is a hard thing to get time by the forelock; and theſe, which is worſt of all, paſs away in the *wrath* of God. This has a particular reference to the people of *Iſrael* in the wilderneſs, when God had ſwore in his wrath they ſhould not enter into the land of *Canaan*, but wander about all their days in the wilderneſs, and be conſumed there; ſo that their days manifeſtly paſſed away under viſible marks of the divine diſpleaſure; and this is true of all wicked men, who are by nature children of wrath, and go through the world, and out of it, as ſuch: and even it may be ſaid of man in general, the ailments, diſeaſes, and calamities, that attend the ſtate of infancy and youth; the loſſes, croſſes and diſappointments, vexations and afflictions,

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[d] יחלף quæ mutatur, Pagninus; mutabitur, Montanus; immutatur, Tigurine verſion; tranſiens, Junius & Tremellius; quæ tranſit, Muſculus, Gejerus, Michaelis.

[e] Animadv. in Job, p. 34.

[f] עלמנו noſtrum abſconditum, Montanus; ſive occultum, Vatablus, Muis, Michaelis.

[g] פנו declinaverunt, Pagninus, Montanus; declinant, Munſter, Muis.

[h] Deflectunt faciem, Gejerus, ſo Ainſworth.

tions, which wait upon man in riper years; and the evils and infirmities of old age, do abundantly confirm this truth: none but God's people can, in any ſenſe, be excepted from it, on whom no wrath comes, being loved with an everlaſting love; and yet theſe, in their own apprehenſions, have frequently the wrath of God upon them, and paſs many days under a dreadful ſenſe of it: *we ſpend our years as a tale* that is told; or as a *meditation*[y], a thought of the heart, which quickly paſſes away; or as a *word*[z], as others, which is ſoon pronounced and gone; or as an aſſemblage of words, a tale or ſtory told, a ſhort and pleaſant one; for long tales are not liſtened to; and the pleaſanter they are, the ſhorter the time ſeems to be in which they are told: the deſign of the metaphor is to ſet forth the brevity, and alſo the vanity, of human life; for in tales there are often many trifling and vain things, as well as untruths told; men of low degree are vanity, and men of high degree a lie, in every ſtate; and, in their beſt ſtate, they are altogether vanity: a tale is a mere amuſement; affects for a while, if attended to, and then is loſt in oblivion; and ſuch is human life: in a tale there is oftentimes a mixture, ſomething pleaſant, and ſomething tragical; ſuch changes are there in life, which is filled up with different ſcenes of proſperity and adverſity: and perhaps this phraſe may point at the idle and unprofitable way and manner in which the years of life are ſpent, like that of conſuming time by telling idle ſtories; ſome of them ſpent in youthful luſts and pleaſures; others in an immoderate purſuit of the world, and the things of it; very few in a religious way, and theſe with great imperfection, and to very little purpoſe and profit; and particularly point to the children of *Iſrael* in the wilderneſs, who how they ſpent their time for thirty-eight years there, we have no tale nor ſtory of it. The *Targum* is, "we have conſumed the days of our life as the breath or vapour of the mouth in winter," which is very viſible, and ſoon paſſes away; ſee *Jam.* iv. 14.

℣. 10. *The days of our years* are *threeſcore years and ten*, &c.] In the *Hebrew* text it is, *the days of our years in them are*, &c.[a] which refers either to the days in which we live, or to the perſons of the *Iſraelites* in the wilderneſs, who were inſtances of this term of life, in whom perhaps it firſt took place in a general way: before the flood, men lived to a great age; ſome nine hundred years and upwards: after the flood, men lived not ſo long; the term fixed then, as ſome think, was an hundred and twenty years, grounding it on the paſſage in *Gen.* vi. 3. but now, in the time of *Moſes*, it was brought to threeſcore years and ten, or eighty at moſt: of thoſe that were numbered in the wilderneſs of *Sinai*, from twenty years and upwards, there were none left, ſave *Joſhua* and *Caleb*, when the account was taken in the plains of *Moab*; ſee *Numb.* xiv. 29. and xxvi. 63, 64, 65. ſo that ſome muſt die before they were ſixty; others before ſeventy; and perhaps all, or however the generality of them, before eighty: and, from that time, this was the common age of men, ſome few excepted; to the age of ſeventy *David* lived, 2 *Sam.* v. 4. and ſo it has been ever ſince; many never come up to it, and few go beyond it: this is not only pointed at in revelation, but is what the heathens have obſerved. *Solon* uſed to ſay, the term of human life was ſeventy years[b]; ſo others; and a people called *Berbiccæ*, as *Ælianus* relates[c], uſed to kill thoſe of them that lived above ſeventy years of age, having exceeded the term of life. The *Syriac* verſion is, *in our days our years are ſeventy years*; with which the *Targum* agrees, "the days of our years in this world are ſeventy years of the ſtronger;" for it is in them that ſuch a number of years is arrived unto; or *in them*, that is, in ſome of them; in ſome of mankind, their years amount hereunto, but not in all: *and if by reaſon of ſtrength* they be *fourſcore years*; through a good temperament of body, a healthful and ſtrong conſtitution, under a divine bleſſing, ſome may arrive to the age of eighty; there have been ſome inſtances of a ſtrong conſtitution at this age and upwards, but not very common; ſee *Joſh.* xiv. 11. *Deut.* xxxiv. 7. for, generally ſpeaking, ſuch who through ſtrength of body live to ſuch an age, *yet is their ſtrength labour and ſorrow*; they labour under great infirmities, feel much pain, and little pleaſure, as *Barzillai* at this age intimates, 2 *Sam.* xix. 35. theſe are the evil days[d], in which is no pleaſure, *Eccl.* xii. 1. or *their largeneſs or breadth is labour and ſin*[e]; the whole extent of their days, from firſt to laſt, is ſpent in toil and labour to live in the world; and is attended with much ſin, and ſo with much ſorrow: *for it is ſoon cut off*; either the ſtrength of man, or his age, by one diſeaſe or incident or another, like graſs that is cut down with the ſcythe, or a flower that is cropped by the hand; ſee *Job* xiv. 2. *and we fly away*; as a ſhadow does, or as a bird with wings; out of time into eternity; from the place of our habitation to the grave; from a land of light to the regions of darkneſs: it is well if we fly away to heaven and happineſs.

℣. 11. *Who knoweth the power of thine anger?* &c.] Expreſſed in his judgments on men; as the drowning of the old world, the burning of *Sodom* and *Gomorrah*, the conſumption of the *Iſraelites* in the wilderneſs; or in ſhortening the days of men, and bringing them to the duſt of death; or by inflicting puniſhment on men after death: they are few that take notice of this, and conſider it well, or look into the cauſes of it, the ſins of men: ſuch as are in hell, experimentally know it; but men on earth, very few cloſely attend to it, or rarely think of it: *even according to thy fear*, ſo is *thy wrath*; or who knows thy wrath, ſo as to fear thee? who conſiders it ſo, as that it has ſuch an influence upon him to fear the Lord, and ſtand in awe of him, and fear to offend him, and ſeek to pleaſe him? or rather, the wrath of God is anſwerable to mens fear of him; and that, in ſome things and caſes, mens fears exceed the things feared; as afflictions viewed beforehand, and death itſelf: the fears of them are oftentimes greater, and more diſtreſſing, than they themſelves, when they come; but ſo it is not with the wrath of God; the greateſt fears, and the moſt dreadful apprehenſions of it, do not come up to it; it is full as great as they fear it is, and more ſo.

℣. 12. *So teach* us *to number our days*, &c.] Not merely to count them, how many they are, in an arithmetical way; there is no need of divine teachings for that; ſome few inſtructions from an arithmetician, and a moderate ſkill in arithmetic, will enable perſons not only to count the years of their lives, but even how many days they have lived: nor is this to be underſtood of calculating or reckoning of time to come; no man can count the number of days he has to live; the number of his days, months and years, is with the Lord; but is hid from him: the living know they ſhall die; but know not how long they ſhall live, and when they ſhall die: this the Lord teaches not, nor ſhould we be ſolicitous to know: but rather the meaning of the petition is, that God would teach us to number our days, as if the preſent one was the laſt; for we can't boaſt of to-morrow; we know not but this day, or night, our ſouls may be required of us: but the ſenſe is, that God would teach us ſeriouſly to meditate on, and conſider of, the ſhortneſs of our days; that they are but as a ſhadow, and there is no abiding; and the vanity and ſinfulneſs of them, that ſo we may not deſire to live here always; and the troubles and ſorrows of them, which may ſerve to wean us from the world, and to obſerve how unprofitably we have ſpent them; which may put us upon redeeming time, and alſo to take notice of the goodneſs of God, that has followed us all our days, which may lead us to repentance, and engage us in the fear of God: *that we may apply* our *hearts unto wiſdom*; to conſider our latter end, and what will become of us hereafter; which is a branch of wiſdom ſo to do; to ſeek the way of ſalvation by Chriſt; to ſeek to Chriſt, the wiſdom of God, for it; to fear the Lord, which is the beginning of wiſdom; and to walk circumſpectly, not as fools, but as wiſe; to all which an application of the heart is neceſſary; for wiſdom is to be ſought for heartily, and with the whole heart: and to this divine teachings are requiſite, as well as to number our days; for unleſs a man is taught of God, and by his Spirit convinced of ſin, righteouſneſs and judgment, he will never be concerned, in good earneſt, about a future ſtate; nor inquire the way of ſalvation, nor heartily apply to Chriſt for it: he may number his days, and conſider the ſhortneſs of them, and apply his heart to folly, and not wiſdom; ſee *Iſ.* xxii. 21.

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[y] כמן הגה ſicut cogitationem, Gejerus, Michaelis; ſo Ainſworth.

[z] Sicut ſermonem, Pagninus, Montanus; inſtar locutionis, Muſculus, Vatablus; dicto citius, Tigurine verſion.

[a] בהם in ipſis, Pagninus, Montanus; in quibus vivimus, Tigurine verſion, Vatablus.

[b] Laertius in vita Solon. p. 36. Herodotus, l. 1. ſive Clio, c. 32. Macrob. in Somno Scipionis, l. 1. c. 6. p. 58. & Plin. Epiſt. l. 1. Ep. 12. & Solon. Eleg. apud Clement. Alex. Stromat. l. 6. p. 685. 686.

[c] Var. Hiſt. l. 4. c. 1.

[d] —— triſtiſque ſenectus
Et labor. Virgil. Georg. l. 3. v. 67.

[e] רהבם amplitudo eorum, Montanus.

℣. 13. *Return, O Lord*, &c.] Either from the fierceneſs of thine anger, according to *Aben Ezra* and *Jarchi*; of which complaint is made, ℣. 7. 9. or unto us, from whom he had departed; for though God is every where, as to his being and immenſity, yet, as to his gracious preſence, he is not; and where that is, he ſometimes withdraws it; and when he viſits again with it, he may be ſaid to return; and when he returns, he viſits with it, and which is here prayed for; and deſigns a manifeſtation of himſelf, of his love and grace, and particularly his pardoning mercy; ſee *Pſ.* lxxx. 14. and lxxxv. 2, 3. *how long?* this is a ſhort, abrupt way of ſpeaking, in which ſomething is underſtood, which the affection of the ſpeaker would not admit him to deliver; and may be ſupplied either thus, *how long wilt thou be angry?* God is ſometimes angry with his people, which, when they are ſenſible of, gives them a pain and uneaſineſs they are not able to bear; and though it endures but for a moment, yet they think it a long time; ſee *Pſ.* xxx. 5. and lxxxv. 5. *Arama* interprets it, "how long ere the time of the Meſſiah ſhall come?" or *how long wilt thou hide thyſelf?* when he does this, they are troubled; and though it is but for a ſmall moment he forſakes them, yet they count it long, and as if it was for ever; ſee *Pſ.* xiii. 1. and lxxxix. 46. or *how long wilt thou afflict us?* as the *Targum*: afflictions come from the Lord, and ſometimes continue long; at leaſt they are thought ſo by the afflicted, who are ready to fear God has forgotten them and their afflictions, *Pſ.* xliv. 23, 24. or *how long wilt thou defer help?* the Lord helps, and that right early, at the moſt ſeaſonable time, and when difficulties are the greateſt; but it ſometimes ſeems long firſt; ſee *Pſ.* vi. 3, 4. *and let it repent thee concerning thy ſervants*; men are all ſo, of right, by creation, and through the benefits of providence, and many in fact, being made willing ſervants by the grace of God; and this carries in it an argument for the petition: repentance does not properly belong to God; it is denied of him, *Numb.* xxiii. 19. 1 *Sam.* xv. 29. yet it is ſometimes aſcribed to him, both with reſpect to the good he has done, or promiſed, and with reſpect to the evil he has brought on men, or threatened to bring; ſee *Gen.* vi. 6. 1 *Sam* xv. 11. *Jer.* xviii. 8. 10. and in the latter ſenſe it is to be underſtood here; and intends not any change of mind or will in God, which cannot be; but a change of his diſpenſations with reſpect to deſertion, affliction, and the like; which the *Targum* expreſſes thus, "and turn from the evil thou haſt ſaid thou wilt do to thy ſervants:" if this reſpects the *Iſraelites* in the wilderneſs, and their excluſion from *Canaan*, God never repented of what he threatened; he ſwore they ſhould not enter it, and they did not, only their children, excepting two perſons: ſome render the words *comfort thy ſervants*[f]; with thy preſence, the diſcoveries of thy love, eſpecially pardoning grace, and by removing afflictions, or ſupporting under them.

℣. 14. *O ſatisfy us early with thy mercy*, &c.] Or *grace*[g]; the means of grace, the God of all grace, and communion with him, Chriſt and his grace; things without which, ſouls hungry and thirſty, in a ſpiritual ſenſe, cannot be ſatisfied: theſe will ſatisfy them, and nothing elſe; namely, the diſcoveries of the love of God, his pardoning grace and mercy, Chriſt and his righteouſneſs, and the fulneſs of grace in him; ſee *Pſ.* lxiii. 3, 4, 5. and ciii. 2, 3, 4, 5. this grace and mercy they deſire to be ſatisfied and filled with betimes, early, ſeaſonably, as ſoon as could be, or it was fitting it ſhould: it may be rendered *in the morning*[h], which ſome underſtand literally of the beginning of the day, and ſo lay a foundation for joy the whole day following: ſome interpret it of the morning of the reſurrection; with which compare *Pſ.* xlix. 14. and xvii. 15. others of the day of redemption and ſalvation, as *Kimchi* and *Jarchi*: it may well enough be applied to the morning of the goſpel-diſpenſation; and *Chriſt* himſelf, who is *the mercy promiſed* unto the fathers, may be meant; whoſe *coming* was *prepared as the morning*; and ſatisfied ſuch as were hungry and thirſty, weary and faint with looking for it, *Hoſ.* vi. 3. *Jer.* xxxi. 14. The *Targum* is, "ſatisfy us with thy goodneſs in the world, which is like to the morning;" and *Arama* interprets it of the time of the reſurrection of the dead: *that we may rejoice, and be glad all our days*; the love, grace, and mercy of God, his preſence, and communion with him, the coming of Chriſt, and the bleſſings of grace by him, lay a ſolid foundation for laſting joy in the Lord's people, who have reaſon always to rejoice in him; and their joy is ſuch, that no man can take from them, *Phil.* iv. 4. *John* xvi. 22.

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[f] הנחם conſolare, Pagninus, Montanus, Vatablus.

[g] חסדך gratia tua, Cocceius, Gejerus, Michaelis.

[h] בבקר matutino, Montanus, Cocceius; ſo Ainſworth.

℣. 15. *Make us glad according to the days* wherein *thou haſt afflicted us*, &c.] The days of affliction are times of ſorrow; and days of proſperity make glad and joyful; and the pſalmiſt here ſeems to deſire an equal number of the one as of the other; not that an exact, preciſe number of the one with the other is intended; but that there might be a proper proportion of the one to the other; and commonly God does *ſet the one over againſt the other*: there is a mixture of both in the believer's life, which is like unto a chequer of black and white, in which there is a proper proportion of both colours; and ſo proſperity and adverſity are had in turns, and *work together for good* to them that love the Lord: and when it is ſaid *make us glad*, that is, with thy favour and preſence, it ſuggeſts, that theſe are a ſufficient recompence for all affliction and trouble; and if ſo here, what muſt the enjoyment of theſe be in heaven! between this and preſent afflictions there is no proportion, neither with reſpect to the things themſelves, nor the duration of them; ſee *Rom.* viii. 18. 2 *Cor.* iv. 17. and *the years* wherein *we have ſeen evil*; afflictions are evils; they flow from the evil of ſin, and to ſome are the evil of puniſhment; and even chaſtiſements are not joyous, but grievous: this may have reſpect to the forty years travel in the wilderneſs, in which the *Iſraelites* ſaw or had an experience of much affliction and trouble; and even to the four hundred years, in which the ſeed of *Abraham* were afflicted in a land not their's; ſee *Numb.* xiv. 33, 34. *Gen.* xv. 13. Hence the *Jews*[i] make the times of the Meſſiah to laſt four hundred years, anſwerable to thoſe years of evil, and which they take to be the ſenſe of the text; and ſo *Jarchi*'s note on it is, "*make us glad* in the days of the Meſſiah, according to the number of the days in which thou haſt afflicted us in the captivities, and according to the number of the years in which we have ſeen evil".

℣. 16. *Let thy work appear unto thy ſervants*, &c.] Either the work of Providence, in conducting the people of *Iſrael* through the wilderneſs, and bringing them into the land of *Canaan*; which God had promiſed to do for them, eſpecially for their poſterity, and therefore their *children* are particularly mentioned in the next clauſe; or the work of ſalvation, as *Kimchi*; even the great work of redemption by the Meſſiah, which is the work of God, which he determined ſhould be done, appointed his Son to do, and gave it him for that purpoſe: now this was ſpoken of, and promiſed, as what ſhould be done; but as yet it did not appear; wherefore it is prayed for, that it might; that the Redeemer might be ſent, and the work be done: or elſe the work of grace upon the heart, which is God's work, and an internal one, and not ſo obvious to view; and hence it is intreated, that, being wrought by him, he would ſhine upon it, bear witneſs to it, and make it manifeſt that it was really wrought, and a genuine and true work; and moreover, this may reach to and include the great work of God, to be brought about in the latter day, reſpecting the converſion of the *Jews*, the bringing in the fulneſs of the *Gentiles*, the deſtruction of antichriſt, and the eſtabliſhment and glory of the kingdom of Chriſt: *and thy glory unto their children*; the glory of God, diſplayed in the above works of providence and grace, particularly in the work of redemption, in which all the divine perfections are glorified; or Chriſt himſelf, who is the brightneſs of his Father's glory, that he would appear to them in human nature, and dwell among them; and they behold his glory, as they afterwards did, *John* i. 14. or elſe the ſenſe is, that the glorious grace of God might appear unto them, and upon them, by which they would be made all glorious within, and be changed into the image of Chriſt, from glory to glory; or that the Shekinah, the glorious majeſty and preſence of God, might be among them, and be ſeen by them in his ſanctuary, *Pſ.* lxiii. 2.

℣. 17. *And let the beauty of the Lord our God be upon us*, &c.] Either the grace and favour of God, his gracious preſence vouchſafed in his ordinances, which makes his tabernacles amiable and lovely, and his ways ways of pleaſantneſs; or the righteouſneſs of Chriſt, which is that comelineſs he puts upon his people, whereby they become a perfection of beauty; or the beauty of holineſs, which appears on them, when renewed and ſanctified by the Spirit; every grace is beautiful and ornamental: or Chriſt himſelf may be meant; for the words may be rendered, *let the beauty of the Lord be with us*[k]; he who is white and ruddy, the chiefeſt among ten thouſand, altogether lovely, fairer than the children of men, let him appear as the *Immanuel* God with us: *and eſtabliſh thou the work of our hands upon us*; *yea, the work of our hands eſtabliſh thou it*; or *direct it*[l]; though God works all works of grace for us, and in us, yet there is a work of duty and obedience to him for us to do; nor ſhould we be ſlothful and inactive, but be the rather animated to it by what he has done for us: our hands ſhould be continually employed in ſervice for his honour and glory; and whatever we find to do, do it with all the might of grace we have; and in which we need divine direction and ſtrength, and alſo eſtabliſhment, that we may be ſtedfaſt and immoveable, always abounding in the work of the Lord: and this petition is repeated, to ſhew the ſenſe he had of the neceſſity of it, and of the vehemence and ſtrength of deſire after it. *Jarchi* interprets this of the work of the tabernacle, in which the hands of the *Iſraelites* were employed in the wilderneſs; ſo *Arama* of the tabernacle of *Bezaleel*.

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[i] T. Bab. Sanhedrin, fol. 99. 1.

[k] עלינו adſit nobis, Tigurine verſion, Junius & Tremellius; Heb. ſit apud nos, Piſcator; ſuper nobis & apud nos, Michaelis.

[l] כוננהו κατευθυνον, Sept. dirige, V. L. Muſculus; dirige & confirma, Michaelis.

PSAL. XCI.

JARCHI and others think this pſalm was written by *Moſes*[m], as was the preceding; but the *Targum* aſcribes it to *David*; as do the *Septuagint*, *Vulgate Latin*, *Syriac*, *Arabic*, and *Ethiopic* verſions; and very probably, as is generally thought, was penned by him on occaſion of the peſtilence which came upon the people, through his numbering of them, 2 *Sam.* xxiv. The perſon all along ſpoken of, and to, according to the *Targum*, is *Solomon* his ſon; and, according to the title in the *Syriac* verſion, king *Hezekiah*, ſo *Theodoret*, who is called the ſon of *David*; neither of which are probable. Some think the Meſſiah is meant; and that the pſalm contains promiſes of protection and ſafety to him, as man, from diſeaſes, beaſts of prey, evil ſpirits, and wicked men, under the care of angels; and this not becauſe that *Satan* has applied one of theſe promiſes to him, *Matt.* iv. 6. but becauſe they ſeem better to agree with him than with any other: and one part of the title of the pſalm, in the *Syriac* verſion, runs thus, "and ſpiritually it is called the victory of the Meſſiah, and of every one that is perfected by him." It ſeems beſt to underſtand it of every godly man, who is always ſafe under the Divine Protection. The *Talmudiſts*[n] call it, שיר פגעים *a ſong of the occurſions*, or *meetings with evil ſpirits*.

℣. 1. *He that dwelleth in the ſecret place of the moſt High*, &c.] Or the Supreme; a title of God, who is ſuperior to all beings, the creator and preſerver of them, God over all, higher than the higheſt of angels or men; ſee *Gen.* xiv. 22. his *ſecret place* is his heart, his boſom, where his only begotten Son lies; and into which he takes his people, where they are ſet as a ſeal, and who enjoy intimate communion with him; which is no other than his gracious preſence, called the *ſecret of his preſence*, *Pſ.* xxxi. 20. which none but ſaints are admitted to, when his everlaſting love, which was a ſecret in his heart, is made known unto them, and in which they alſo dwell, 1 *John* iv. 16. as they likewiſe do in the eternal decree of election; which perhaps is meant by *the clefts of the rock, and ſecret places of the ſtairs*, where the church is ſaid to dwell, *Cant.* ii. 14. unleſs rather Chriſt the rock, and who may be ſignified by the cleft of that *Moſes* was put into, when the goodneſs of the Lord paſſed before him, is intended; and who is the hiding-place from the wind: mention is made of *the ſecret* of God's *tabernacle*, *Pſ.* xxvii. 5. in which he hides his people; alluding to the tabernacle, or temple, and the moſt holy place in it, called his *ſecret place*, *Ezek.* vii. 22. and may refer to the miniſtry of the word and ordinances, where ſaints dwell, and enjoy much communion with God; and who are particularly under his ſpecial providence, protection, and power; which may here be deſigned: *ſhall abide under the ſhadow of the Almighty*; who is able to do all things for his people, and is *Shaddai*, all-ſufficient, as this word is thought to ſignify; has a ſufficiency of happineſs in and for himſelf, and of proviſions for all his creatures, and of power and grace for his own children: his *ſhadow* may be the ſame with his *ſecret place*, his power and protection, often in this book of pſalms called *the ſhadow of* his *wings*, *Pſ.* xvii. 8. and xxxvi. 7. and lvii. 1. in alluſion to birds that overſhadow and protect their young with their wings; though perhaps the alluſion here may be to the ſhadow of a tree, and deſign the Word and Ordinances of the Lord's houſe, which are a delightful, refreſhing, reviving, and fruitful ſhadow, *Cant.* ii. 3. *Hoſ.* xiv. 7. where gracious ſouls dwell, and abide with great delight and pleaſure. Chriſt, the Son of God, is ſometimes compared to the ſhadow of a rock, or tree, which ſkreens and ſhelters from heat; as he preſerves his people from the heat of a fiery law, the flaming ſword of juſtice, the wrath of God, the fiery darts of *Satan*, and the fury of perſecutors: under this ſhadow do they abide or *lodge* all night, ſafe and ſecure, as the word[o] ſignifies: the *Targum* calls this ſhadow, the ſhadow of the clouds of glory; the *Arabic* verſion, *the ſhadow of the God of heaven*.

℣. 2. *I will ſay of the Lord*, &c.] Or *to the Lord*[p]: theſe are the words of the pſalmiſt, expreſſing his faith in the Lord in the following words, taking encouragement from the ſafety of the godly man above deſcribed: the *Septuagint*, *Vulgate Latin*, and all the *Oriental* verſions, read, *he ſhall ſay to the Lord*; that is, the man that dwells in the ſecret place, and under the ſhadow of the Lord: the *Targum* is, "*David* ſaid, I will ſay to the Lord," as follows: he is *my refuge*; a refuge in every time of trouble, outward or inward; a refuge when all others fail; and is himſelf a never-failing one, a ſtrong refuge, which none can break through and into, and in which all that have fled thither and dwell are ſafe: *and my fortreſs*; what fortifications, natural or artificial, are to a city and its inhabitants, that is God to his people, and much more; he is round about them, as the mountains were about *Jeruſalem*; his ſalvation are walls and bulwarks to them; yea, he is a wall of fire about them, *Pſ.* cxxv. 2. *Iſ.* xxvi. 1. *Zech.* ii. 5 they are kept by his power, as in a garriſon, 1 *Pet.* i. 5. *my God*; *in him will I truſt*; his covenant-God, his God in Chriſt, and who would ever continue ſo; and was a proper object of his truſt and confidence, both as the God of nature, and the God of grace; who is to be truſted in, both for temporal and ſpiritual bleſſings, and at all times; to which his loving kindneſs, power, and faithfulneſs, greatly encourage and engage: the *Targum* is, "In his word will I truſt."

℣. 3. *Surely he ſhall deliver thee from the ſnare of the fowler*, &c.] Theſe are the words of the pſalmiſt, either ſpeaking to himſelf, for the encouragement of his own faith and truſt in the Lord; or to the man that dwells in the ſecret place, and under the ſhadow of the moſt high; which latter ſeems moſt agreeable; though *Coccejus* thinks they are the words of God in one of his Perſons, ſpeaking of another divine Perſon that ſhould deliver ſuch that truſt in him: the *Targum* makes them to be the words of *David* to *Solomon* his ſon. By the *fowler* and his *ſnare* may be meant either *Saul*, who laid wait for *David*, ſpread ſnares for him, and hunted him as a partridge on the mountains, from whom he was delivered; or rather any tyrannical enemy and perſecutor of the ſaints, who lay ſnares for them; and theſe are broken by the Lord, and ſo they eſcape, as a bird out of the hands of the fowler, *Pſ.* cxxiv. 6, 7. or it may, beſt of all, be underſtood of *Satan* and his temptations, which are as ſnares that he lays to catch the people of God in, and from which they are delivered by the power and grace of God; ſee 1 *Tim.* iii. 7. 2 *Tim.* ii. 26. *and from the noiſome peſtilence*; the moſt pernicious and deſtructive one; which may be literally underſtood of any peſtilential diſtemper; from which the Lord, by his powerful providence, ſometimes protects his people, when in danger of it: or, ſpiritually, of the peſtilential diſeaſe of ſin, that noiſome and deadly one, the plague of the heart, which is the worſt of all plagues; and from the ruinous and deſtructive effects and conſequences of which the Lord ſaves his ſaints.

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[m] So in Tikkune Zohar, Correct. 20. fol. 50. 1.

[n] T. Hieroſ. Sabbat, fol. 8. 2.

[o] יתלונן indeſinenter pernoctans, Junius & Tremellius; pernoctat, Piſcator, Gejerus; pernoctabit, Michaelis.

[p] ליהוה domino, Pagninus, Montanus, Tigurine verſion, Muſculus; ad Jehovam, de Dieu.

℣. 4. *He ſhall cover thee with his feathers*, &c.] As birds do their young, who cannot cover themſelves: this they do from a tender regard to them, whereby they both keep them warm, and protect them from thoſe that would hurt them: this repreſents the helpleſs ſtate of the children of God, who are, like to young birds, weak and unable to defend themſelves; the tender regard of God unto them, as the eagle and other birds have to their young; ſee *Deut.* xxxii. 11. *Iſ.* xxxi. 5. *Matt.* xxiii. 37. and the warmth and comforts ſouls have, as well as protection, under his powerful and gracious preſence; he comforts them under their tribulations, as well as defends them from their enemies: *and under his wings ſhalt thou truſt*; ſee the note on ℣. 1. and the paſſages there referred to; the ſame metaphor is continued: *his truth* ſhall be thy *ſhield and buckler*; his faithfulneſs, which is engaged to keep and preſerve his ſaints ſafe to his kingdom and glory, 1 *Cor.* i. 8, 9. 1 *Theſſ.* v. 23, 24. his Son, who is *truth* itſelf, *John* xiv. 6. and whoſe perſon, blood, righteouſneſs, and ſalvation, are as a ſhield and buckler all around the ſaints, to ſecure them from ruin and deſtruction; and are the ſhield which faith lays hold on, and makes uſe of, againſt the temptations of *Satan*; ſee *Pſ.* lxxxiv. 11. *Eph.* vi. 16. the word of God alſo, which is *truth*, *John* xvii. 19. every promiſe in it, and doctrine of it, is as a ſhield and buckler to ſtrengthen, ſupport, and ſecure the faith of his people, *Prov.* xxx. 5.

℣. 5. *Thou ſhalt not be afraid for the terror by night*, &c.] The terrible things that happen in the night; as fire, ſtorms and tempeſts, invaſion of enemies, murders, thefts and robberies: a good man, when he has committed himſelf and his family to the care and protection of God by prayer, has no reaſon to be anxiouſly careful of theſe things, or to indulge a ſlaviſh fear about them; ſee *Pſ.* iii. 5. and iv. 8. *Prov.* iii. 24, 25. the *Targum* is, "thou ſhalt not be afraid for the fear of devils that walk in the night:" ſo *Jarchi* interprets this, and the next verſe, of ſuch; as do others of the *Jewiſh* writers: a man that truſts in the Lord, need not be afraid of men or devils: a fear of evil ſpirits is natural to men, and very early appeared; perhaps it took its riſe from the fatal affair of the fall of our firſt parents, through an intercourſe with an evil ſpirit; and ever ſince has been imprinted on human nature an averſion to evil ſpirits, and a dread of them, and even of all ſpirits in general; ſee *Job* iv. 13—16. *Matt.* xiv. 25, 26. *Luke* xxiv. 37, 38. nor *for the arrow* that *flyeth by day*; the judgments of God, ſuch as the ſword, famine, and peſtilence; theſe are called the arrows of God, *Deut.* xxxiii. 23, 24. 42. *Ezek.* v. 16.[q] becauſe they move ſwiftly, come ſuddenly, and ſtrike ſurely, and are open and viſible; they are ſent by the Lord, and are ordered and directed by him, and hit and hurt whom he pleaſes, and none elſe; and therefore ſuch who dwell in the ſecret of the Lord, and under his ſhadow, need not be diſtreſſed about them: the *Targum* interprets it of the arrow of the angel of death, which he ſends out in the day; ſee *Heb.* ii. 14. ſo *Jarchi* underſtands it of a demon that flies like an arrow.

℣. 6. Nor *for the peſtilence* that *walketh in darkneſs*, &c.] Some think, and not without cauſe, that what is figuratively expreſſed in the preceding verſe is here explained; and, indeed, the *peſtilence* may well be called *the terror by night*: the name of the plague, at a diſtance, is terrible; the near approach of it is more ſo; when it enters a country, city, or town, what fleeing is there from it? and in the night-ſeaſon it is more dreadful than in the day; not only to think of it in the gloomy watches of the night, but to ſee the vaſt numbers carried out to be interred, and to hear the diſmal cry, bring out your dead: and ſo it is here ſaid to *walk in darkneſs*; in the darkneſs of the night, or to ariſe from dark and unknown cauſes; when it moves and walks through cities, towns, and villages, and there's no ſtopping it: and this alſo may be *the arrow that flyeth by day*; which flies as ſwift as an arrow, and that flies as ſwift as a bird[r]; this is taken out of the Lord's quiver, has its commiſſion and direction from him, and does execution by night and by day: the plague that ſmote the firſt-born in *Egypt* was in the night; and that which was in *David*'s time, and might be the occaſion of penning this pſalm, began in the day, *Exod.* xii. 29, 30. 2 *Sam.* xxiv. 15. nor *for the deſtruction* that *waſteth at noon-day*; as the peſtilence, which may be increaſed, and rage the more, thro' the heat of the day; and which deſtroys great numbers wherever it comes: ſeventy thouſand were taken off in three days by the plague, occaſioned by *David*'s numbering of the people: the *Targum* is "of a company of devils that deſtroy at noonday;" that is, thou ſhalt not be afraid: ſome think reſpect is had to a peſtilential hot wind, common in the eaſtern countries, which begins to blow about eight o'clock in a morning, and is hotteſt at noon; which inſtantly ſuffocates perſons, burns them, and reduces them to aſhes preſently, which the *Arabs* call *ſammiel*, or a poiſon-wind[s].

℣. 7. *A thouſand ſhall fall at thy ſide*, &c.] The left ſide, as the *Targum*; ſo the *Arabic* verſion, and *Jarchi* and *Kimchi*; which ſenſe the oppoſition and diſtinction in the next clauſe direct unto: this is not to be underſtood of falling in battle, as ſome interpret it, but by the peſtilence before ſpoken of: *and ten thouſand at thy right hand*; which ſhews both the great devaſtation made by the plague where it comes, and the ſpecial care and providence of God in preſerving his people from it; of which *David* had an experience, when vaſt numbers of his people were deſtroyed by it on the right and left: but *it ſhall not come nigh thee*; it may come nigh the place where good men are, or elſe it could

[q] εχεπευκες βελος—κηλα θεοιο, Homer. Iliad. 1. v. 51. 53.

[r] Voluces ſagittæ, Virgil. Æneid. 12. volante ſagitta, Ovid. Triſt. eleg. 10.

[s] Vide Thevenot's Travels, par. 2. §. 1. c. 12. p. 54. & l. 3. c. 8. p. 135.

not be ſaid, that a thouſand ſhould fall on their ſide, and ten thouſand at their right hand: the plague that killed the firſt-born in *Egypt*, was nigh the dwellings of the *Iſraelites*, though it entered not into them; and that in *David*'s time was nigh him, though he was not infected with it: but the meaning is, that it ſhould not come ſo nigh ſuch as to ſeize their perſons, and they fall by the diſtemper; there being a particular providence oftentimes concerned for their ſafety, which guards them from it; ſee *Ezek.* ix. 4. not but that good men may fall in a common calamity, and by an epidemical diſtemper; but then it is for their good, and not their hurt; they are taken away from the evil to come, and are delivered from a worſe plague than that by which they fall, the plague of their own hearts, the evil of ſin; and ſo the *Targum* adds, "ſhall not come nigh to hurt," though it underſtands it of devils.

℣. 8. *Only with thine eyes ſhalt thou behold*, &c] The flying arrow, the walking peſtilence, and waſting deſtruction, and the great devaſtations made by it: *and ſee the reward of the wicked*; the vengeance of God upon them, and this as a juſt puniſhment for their ſins; not looking upon it with delight and pleaſure, rejoicing in the miſery of their fellow-creatures, any otherwiſe than as the glory of divine juſtice is diſplayed in it; ſee *Pſ.* lii. 6. and lviii. 10. the peſtilence is always threatened, and it always comes, as a judgment upon a wicked generation of men; and ſo it is ever to be conſidered, and is conſidered by good men, *Lev.* xxvi. 25. *Deut.* xxviii. 20, 21.

℣. 9. *Becauſe thou haſt made the Lord* which is *my refuge*, &c] So the words, according to *Kimchi*, alſo are directed to the good man; giving the reaſon of his ſafety, becauſe he truſts in the Lord, and puts himſelf under his protection: but they ſhould rather be rendered, and the accents require ſuch a reading, *becauſe thou*, *Lord*, art *my refuge*[t]; and ſo are either the words of the good man that truſts in the Lord; or rather of the pſalmiſt himſelf, ſeeing his ſafety in the midſt of danger, and aſcribing it to the Lord; whoſe providence was in a peculiar manner over him, whoſe power protected him, and he was as an aſylum or city of refuge to him; ſo that nothing could hurt him: even *the moſt High*, *thy habitation*; it ſhould be rendered, *thou haſt made the moſt High thy habitation*[u]; being an apoſtrophe of the pſalmiſt to his own ſoul, obſerving the ground of his ſecurity; the moſt high God being made and uſed by him as his habitation, or dwelling-place, where he dwelt; as every good man does, ſafely, quietly, comfortably, pleaſantly, and continually: the *Targum* makes them to be the words of *Solomon*, paraphraſing them thus, "*Solomon* anſwered, and thus he ſaid, thou thyſelf, O Lord, art my confidence; in an high habitation thou haſt put the houſe of thy majeſty."

℣. 10. *There ſhall no evil befall thee*, &c.] The evil of ſin cleaves to the beſt of ſaints, the evil of temptations beſets them, and the evil of afflictions comes upon them, as chaſtiſements from the Lord; for they muſt expect to receive evil, in this ſenſe, as well as good from his hands; but the evil of puniſhment never touches them; and therefore, when any public calamity befalls them in common with others, yet not as an evil of puniſhment; it is not an evil to them; it is for their good: *neither ſhall any plague come nigh thy dwelling*; how ſhould it, when they dwell in God, and have made him, the moſt High, their habitation? ℣. 1. 9. otherwiſe it may come nigh their temporal dwellings; ſee the note on ℣. 7. though it may not enter into them; and ſhould it, yet not as an evil, or by way of puniſhment; ſee *Prov.* iii. 33.

℣. 11. *For he ſhall give his angels charge over thee*, &c.] Created ſpirits, ſo called, made by the Lord, and are at his command; who are miniſtring ſpirits to his people, who encamp about them, and are concerned in the preſervation of them; they being committed to their care and charge by him who is Lord of heaven and earth: *Satan* applied this paſſage to Chriſt, *Matt.* iv. 6. nor did our Lord object to the application of it; and it can hardly be thought that he would have ventured to have done it, had he been aware that a miſapplication might be objected; or that it was not the received ſenſe of the place: what he is to be blamed for, in quoting it, was the wrong purpoſe for which he produced it, and for leaving out the next clauſe, which he ſaw was againſt his deſign: *to keep thee in all thy ways*; in walking and travelling from place to place, as providence calls and directs; and in all civil ways, in all lawful buſineſs and employment of life; in all ſpiritual ones, as the ways of God and religion: what *Satan* tempted Chriſt to, was neither of theſe ways; it was not a natural way of going, nor the duty of his office, nor any of the ways of God.

℣. 12. *They ſhall bear thee up in* their *hands*, &c.] Which denotes the ſtrength and power of angels to carry the ſaints in their hands; their tender care of them, ſuch as a parent or nurſe have of children; the helpleſs condition of the people of God, who are like infants, and need to be dealt with after this manner; the condeſcenſion of angels to take ſuch an office on them, in ſubmiſſion to the will of God; the conſtant view they have of the ſaints, being always in their hands, and ſo in ſight: thus they bear them up in life, and at death carry their ſouls to *Abraham*'s boſom: *leſt thou daſh thy foot againſt a ſtone*; leſt they fall into ſin, or into any calamity and diſtreſs; leſt the leaſt hurt or miſchief befall them, or the leaſt injury be done them; ſee *Prov.* iii. 23. The *Targum* interprets it of the evil concupiſcence, or corruption of nature, which is like a ſtone; ſee *Ezek.* xxxvi. 26.

℣. 13. *Thou ſhalt tread upon the lion and adder*, &c.] Or be unhurt by ſuch ſavage and poiſonous creatures; as the *Iſraelites*, when they travelled through the wilderneſs, in which were ſerpents and ſcorpions; and many of the ſervants of God have been delivered from them, or have ſlain them, as *Sampſon*, *David*, and *Daniel*; and ſo Chriſt was among the wild beaſts in the wilderneſs, and yet not touched or hurt by them; and his diſciples had power given them by him to tread on ſerpents and ſcorpions, and to take up ſerpents, without receiving any damage from them; and when a viper faſtened on the hands of the apoſtle *Paul*, he ſhook it off, without being hurt by it; ſee *Mark* i. 13. and xvi. 18. *Luke* x. 19. *Acts* xxviii. 5. it may be underſtood figuratively of *Satan*, who, for his voraciouſneſs and cruelty, is compared to a lion; and for his craft and ſubtlety, to a ſerpent, 1 *Pet.* v. 8. *Rev.* xii. 9. *the young lion and the dragon ſhalt thou*

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[t] כי אתה יהוה מחסי quoniam tu domine ſpes mea, Pagninus, Montanus, Muſculus; nam tu O Jehova es receptus meus, Cocceius; ſo Piſcator; quia tu domine, es perfugium meum, De Dieu, Gejerus.

[u] עליון שמת מעונך excelſum poſuiſti habitaculum tuum, Pagninus, Montanus, De Dieu, Gejerus.

trample under ſoot; which alſo may be underſtood of the great dragon, the old ſerpent, called the *Devil* and *Satan*; whom Chriſt trampled under his feet when he hung on the croſs, and ſpoiled him and his principalities and powers; and who, in a ſhort time, will be bruiſed under the feet of his people, as he has been already by the ſeed of the woman, *Gen.* iii. 15. *Rom.* xvi. 20.

℣. 14. *Becauſe he hath ſet his love upon me*, &c.] Theſe are the words of God himſelf; and, according to *Aben Ezra*, are directed to the angels, deſcribing the good man, and making promiſes to him; and in this clauſe he is repreſented as one that had *ſet his love upon* the Lord, being firſt loved by the Lord, and having the grace of love wrought in his heart by him: the phraſe denotes the ſtrength of his affection to God, and the ſincerity of it; its ſingularity, being placed alone on him, and the ſettlement and fixedneſs of it, ſo as nothing could ſeparate from it: this the Lord takes great notice of, and is highly well pleaſed with: hence it follows, *therefore will I deliver him*; from noiſom diſeaſes before mentioned, from all afflictions into which he comes, and from all the temptations of the evil one, ſo as that he ſhall not be hurt or deſtroyed by them: *I will ſet him on high*; on the rock Chriſt Jeſus, that is higher than he, higher than the angels, higher than the heavens, and where he is now out of the reach of all his enemies, and will be ſet hereafter on high in heaven, among princes, inheriting the throne of glory; yea, even ſet upon the ſame throne with Chriſt himſelf: *becauſe he hath known my name*; himſelf, his being, and perfections; his ſon, the angel of his preſence, in whom his name, nature, and perfections are; and his name as proclaimed in him, a God gracious and merciful; and this not merely notionally, but experimentally, and affectionately and fiducially; for ſuch, that truly know him, love him, and truſt in him; and theſe exalt him, and ſo are exalted and ſet on high by him.

℣. 15. *He ſhall call upon me, and I will anſwer him*, &c.] God is to be invoked by prayer, and to be called upon in every time of trouble, in faith and with fervency, in truth and uprightneſs, and ſincerity of ſoul; and he himſelf directs and encourages to it, and promiſes an anſwer, which he always ſooner or later gives; for he is a God, hearing and anſwering prayer; ſee *Pſ.* l. 15. *I will be with him in trouble*; the Lord knows his people in adverſity; he viſits them in their affliction, grants his gracious preſence with them, ſupports them under it, that they are not overwhelmed by it; he bears them up and through it, and makes all things work together for their good: *I will deliver him, and honour him*; deliverance is again promiſed, to denote the certainty of it; and with this addition, that the Lord will *honour* ſuch that know him, and love him: all his ſaints are honoured by him, by taking them into his family, and giving them a name better than that of ſons and daughters of the greateſt potentate; by clothing them with the righteouſneſs of his Son; by adorning them with the graces of his Spirit; by granting them communion and fellowſhip with himſelf, and by bringing them to his kingdom and glory.

℣. 16. *With long life will I ſatisfy him*, &c.] In this world: the ſaints live in it as long as they chuſe to live; and when they come to die, be it when it will, they are like *Abraham*, full of years, or ſatisfied with them; they have had enough of them, and would not live always here; but, with good old *Simeon*, deſire to depart in peace; and in the other world they ſhall be ſatisfied with length of days, for ever and ever, even with eternal life; and nothing ſhort of this will ſatisfy a good man: *and ſhew him my ſalvation*; Jeſus Chriſt, the author of ſalvation, whom God appointed to do it, and who has finiſhed it; ſalvation itſelf, wrought out by him; its fulneſs and ſuitableneſs, and intereſt in it; and alſo eternal glory and happineſs, the completion and conſummation of ſalvation: the former is ſhewn unto and ſeen by faith here; the latter will be ſeen and enjoyed in heaven to all eternity. *Aben Ezra* and *Kimchi* refer this ſalvation to the days of the Meſſiah.

PSAL. XCII.

A pſalm or ſong for the Sabbath-day.

MANY of the *Jewiſh* writers [a] think that this pſalm was written by the firſt man *Adam*, and ſo the *Targum*, "a hymn or ſong which the firſt man ſaid for the ſabbath-day." But had it been a compoſure of his, one would think it ſhould have been placed at the head of this collection of pſalms, and before that of *Moſes*, *Pſ.* xc. beſides there were no muſical inſtruments then for this pſalm to be ſung on, as in ℣. 3. for they ſay it was made by him quickly after his creation, and his ejection from paradiſe; for *Jubal* was the father of them that handle the harp and organ; nor were there any number of enemies and wicked men to riſe up againſt him, as in ℣. 7, 9, 11. Nor was it written by *Moſes*, as others have thought; but rather by *David*, to whom the *Arabic* verſion aſcribes it; the muſical inſtruments, the number of enemies, and the mention of the houſe and courts of the Lord, beſt agree with his times. It was made *for the ſabbath-day*, and to be uſed upon it; and directs to the work and worſhip of it; praiſing of God and celebrating his works, attending his houſe and ordinances; even for the ſeventh day-ſabbath, which God inſtituted and appointed the *Jews* to obſerve; and which in *David*'s time was religiouſly kept; though ſome underſtand this of the time of reſt which *David* had from his enemies round about him, and apply it to all ſuch times of reſt from tyranny and perſecution, which the church of God in any period enjoys; and which is a proper ſeaſon for praiſe and thankſgiving. Some *Jewiſh* writers refer it to the world to come, which will be all-ſabbath, even to the days of the Meſſiah, as *Jarchi* and others; ſo *Theodoret*; ſee *Heb.* iv. 9.

℣. 1. *It is a good thing to give thanks unto the Lord*, &c.] For all mercies, temporal and ſpiritual,

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[a] Zohar in Gen. fol. 43. 2. Vajikra Rabba, ſ. 10. fol. 153. 4. See the Targum in Cant. i. 1.

tual, for Chriſt and ſalvation by him, for the goſpel, and for goſpel-opportunities and ordinances; for ſuch days and ſeaſons this pſalm was compoſed for. It is *good* ſo to do, for it is the will of God, that we ſhould in and for every thing give thanks; it is due unto him, and is our reaſonable ſervice; it is well-pleaſing unto God through Chriſt; it is pleaſant work for the ſaints themſelves, and is profitable unto them; to be thankful for what they have, is the way to have more. *Kimchi* connects this with the title, the ſabbath-day is good to give thanks unto the Lord; it is a very fit opportunity for ſuch ſervice; when a man is at leiſure from worldly buſineſs, and his heart is engaged in ſpiritual exerciſes, and eſpecially when it is warmed with the love of God: *and to ſing praiſes unto thy name, O moſt high*; a name and epithet of God, ſuitable to his majeſty and glory, to his ſuper-eminence over all his creatures, and the place where he dwells, and to whom the higheſt praiſes are due; theſe two phraſes, giving thanks, and ſinging praiſe, are much the ſame; only with this difference, the former may be done in prayer, and without the modulation of the voice, as well as with it; the latter only with it; hence theſe two are mentioned as diſtinct things in *Eph.* v. 19, 20.

℣. 2. *To ſhew forth thy loving-kindneſs in the morning*, &c.] God has ſhewn forth his loving-kindneſs in Chriſt, and Chriſt has ſhewn it in a miniſterial way; and ſaints ſhould ſhew it forth alſo with their lips, to warm the hearts of one another, and encourage diſtreſſed minds; this ſhould be a part, and a conſiderable one of their thankſgiving and praiſe; as it will appear to be, when the objects of it are conſidered, not angels but men, and theſe the worſt and vileſt; the inſtances of it in election, redemption, vocation, adoption, and eternal life; and the freeneſs, earlineſs, and immoveableneſs of it; and this is to be done in the *morning*, not of the ſabbath-day only, but every other day, giving praiſe and thanks for the mercies of the night. *Jarchi* interprets it of the time of ſalvation: *and thy faithfulneſs every night*; or *in the nights*[b]; not the night, and goings out of the ſabbath only, ſo *Arama*; but every other night, obſerving and declaring the faithfulneſs and truth of God in his counſels and covenant, in his word and promiſes, and in the preſervation of his people, and the continuance of favours to them; particularly praiſing his name, and giving thanks unto him openly for the mercies of the day paſt: morning and night being mentioned may have ſome reſpect to the morning and evening-ſacrifices; and may ſignify that our ſacrifices of praiſe ſhould be offered up to God continually, *Heb.* xiii. 15.

℣. 3. *Upon an inſtrument of ten ſtrings*, &c.] An harp of ten ſtrings, as the *Targum*. The harp invented by *Terpander* had only ſeven ſtrings[c]; according to *Pliny*[d], *Simonides* added the 8th, and *Timotheus* the 9th; but this of *David* was of ten ſtrings: *and upon the pſaltery*; of which ſee the note on *Pſ.* xxxiii. 2. *upon the harp with a ſolemn ſound*; or *upon Higgaon with the harp*; which *Higgaon*, *Aben Ezra* ſays, was either the tune of a ſong, or an inſtrument of muſic; all theſe inſtruments of muſic were typical of the ſpiritual joy and melody which the ſaints have in their hearts, when they praiſe the Lord; hence mention is made of harps in particular in this ſpiritual ſenſe, under the goſpel-diſpenſation, *Rev.* v. 8. and xiv. 2, 3. and xv. 2, 3.

℣. 4. *For thou Lord haſt made me glad through thy work*, &c.] Either of creation, which work is mentioned in the precept of the ſabbath, as an argument for it; and therefore a very proper work to be remembered and obſerved on that day; or of providence, which in general extends to all men, but eſpecially to them that believe; or of the work of redemption wrought out by Chriſt, which is cauſe of great joy and gladneſs; or of the work of grace upon the ſoul, which when a man is ſatisfied of, gives him infinite pleaſure, as knowing it will be performed until the day of Chriſt; and when a man is in ſuch a joyful frame of ſpirit, he is in a very ſuitable one to ſing the praiſes of God, *Jam.* v. 13. *I will triumph in the works of thine hands*; thoſe before mentioned; or ſhout aloud for joy, on account of them; and alſo triumph over all enemies, as being out of the reach of them, ſo as to be hurt and ruined by them.

℣. 5. *O Lord, how great are thy works*, &c.] Of nature, providence, and grace, both for quantity and for quality, for number, excellency, and glory, as they are a diſplay of God's wiſdom, power, and goodneſs; ſee *Pſ.* civ. 24. *and thy thoughts are very deep*; his counſels, purpoſes, and deſigns, they are unfathomable and unſearchable; ſee 1 *Cor.* ii. 10.

℣. 6. *A brutiſh man knoweth not*, &c.] The loving-kindneſs of the Lord, and his faithfulneſs, nor how to ſhew them forth, nor his great works and deep thoughts; man was made originally far above the brute creatures, and had them all under his dominion; but, ſinning, became like the beaſts that periſh; and is in ſcripture often compared to one or other of them, as the horſe, aſs, &c. a brutiſh man is one that only knows things naturally, as brute beaſts do, and in which alſo he corrupts himſelf; he is governed by ſenſe and not by reaſon, and much leſs by faith, which he has not; one that indulges his ſenſual appetite, whoſe God is his belly, and minds nothing but earth and earthly things; and tho' he has an immortal ſoul, has no more care of it, and concern about it, than a beaſt that has none; he lives like one, without fear or ſhame; and in ſome things acts below them, and at laſt dies as they do, without any thought of, or regard unto a future ſtate: *neither doth a fool underſtand this*; what is before ſaid, or elſe what follows in the next verſe, as *Jarchi* and others interpret it, concerning the end and event of the proſperity of the wicked; *Arama* interpets it of the *Gentiles* not knowing this law of the land, the ſabbath, and ſo rejected it: a *fool* is the ſame with the *brutiſh* man, one that is ſo, not in things natural and civil, but in things moral, ſpiritual, and religious.

℣. 7. *When the wicked ſpring as the graſs*, &c.] Out of the earth, as they do, and are of the earth earthly, and become numerous as ſpires of graſs, and look gay and beautiful for a while as that does; but like it weak and unſtable, and of a ſhort continuance: *and when all the workers of iniquity do flouriſh*; in the health of their bodies; not being afflicted as other men, and their eyes ſtanding out with fatneſs; whilſt a *Job*, an upright man, is ſmitten with boils from the crown of the head to the ſole of the foot: in wealth and riches, in which they increaſe often to ſuch a degree, as to think of pulling down their barns, and building greater, to put their ſubſtance in; in their progeny and offſpring,

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[b] בלילות in noctibus, Pagninus, Montanus, Tigurine verſion, &c.

[c] Suidas in voce τέρπανδρος. Plin. Nat. Hiſt. l. 7. c. 56.

[d] Ibid.

ſpring, having a numerous iſſue; as well as in their cattle, and the ſtanding of them, and in other ſtores; likewiſe in their power and authority, grandeur and glory, being ſet in high places of honour and profit, though ſlippery ones: theſe are the ungodly, who are *wicked* at heart, and ſhew it by their wicked works; who are continually commiting ſin, it is the courſe of their converſation, and yet proſper in the world; which is ſometimes a ſtumbling-block to God's people, and a hardening of ſinners, who conſider not that *it is that they ſhall be deſtroyed for ever*; they are like brute beaſts, made to be taken and deſtroyed, and as lambs and others creatures are nouriſhed and fattened for the day of ſlaughter, 2 *Pet*. ii. 12. *James* v. 5. and as land is manured and cultivated, and graſs ſprings up and flouriſhes, that it may be, when grown, cut down, and become the fodder of beaſts, or the fuel of fire; ſo the proſperity of the wicked iſſues in their ruin, and is an aggravation of their damnation; their deſtruction is of ſoul and body in hell, and is an everlaſting one; the *Targum* is, "and it ſhall be that God ſhall deſtroy them for ever."

℣. 8. *But thou Lord* art *moſt high for evermore*, &c.] God is *the moſt high*; that is one of his names; he is above all, is higher than the higheſt; and he dwells on high, and looks down upon the inhabitants of the earth, and ſees what is doing among them; and to him they will be accountable another day for what they do; and when wicked men periſh, being deſtroyed, he will continue for ever in all his greatneſs, glory, and majeſty; for there ſeems to be an antitheſis in this verſe to the former, or between wicked men and the Lord; and beſides he endures for ever to inflict puniſhment upon them; and therefore it is that they ſhall be deſtroyed for ever.

℣. 9. *For lo thine enemies, O Lord*, &c.] The particle *lo*, or *behold*, is not uſed for the ſake of God, but for the ſake of men; to excite their attention, and to obſerve unto them, that thoſe who are everlaſtingly deſtroyed are the enemies of the Lord; who are enemies in their minds by wicked works, yea enmity itſelf againſt God; and therefore their perdition is juſt as well as certain; ſooner or later theſe ſhall be brought forth and ſlain before him; and for the certainty of it it is repeated, *for lo thine enemies ſhall periſh*; the *Targum* adds, in the world to come: *all the workers of iniquity ſhall be ſcattered*; one from another, and not be able to unite and combine together againſt the ſaints, as they have done; or they ſhall be ſeparated from them at the laſt day, being placed at Chriſt's left hand; and ſhall not ſtand in judgment, nor in the congregation of the righteous; and ſo the *Targum*, "and all the workers of iniquity ſhall be ſeparated from the congregation of the righteous;" ſee *Pſ*. i. 5.

℣. 10. *But my horn ſhalt thou exalt like the horn of an unicorn*, &c.] Which is ſaid to be very high and ſtrong, ſee *Deut*. xxxiii. 17. this may be underſtood of the eſtabliſhment of *David*'s kingdom, of his royal authority, power, and the glory of it, ſignified by his *horn*; which was fulfilled when he had ſubdued the neighbouring nations, and the kings of them, and was exalted above them, and had reſt from all his enemies; and may be applied unto the Meſſiah, the horn of *David*, the horn of ſalvation raiſed up in his houſe, *Pſ*. cxxxii. 17. *Luke* i. 69. and ſo may refer to his exaltation at the right hand of God, and the ſtrength and glory of his kingdom; ſee 1 *Sam*. ii. 10. and alſo may be interpreted of every good man, in oppoſition to the wicked; who though low and abaſed, God will exalt and ſet them among princes, and cauſe them to inherit the throne of glory, and even to ſit down on the ſame throne with Chriſt; ſee 1 *Sam*. ii. 8. *Rev*. iii. 21. *I ſhall be anointed with freſh oil*; oil of olive, as the *Targum*; oil of myrrhe, as *Aben Ezra*; it may reſpect *David*'s unction to office, as king of *Iſrael*; for not only after he had been anointed by *Samuel*, but even after he was anointed by the men of *Judah* as king over them, he was afreſh anointed by all the tribes of *Iſrael* as their king, 2 *Sam*. ii. 4. and v. 3. *oil* often ſignifies the Spirit of God, his gifts and graces; and *freſh* oil may intend new ſupplies of his grace out of the fulneſs of it, which is in Chriſt; and alſo the renewed joys and comforts of the Holy Spirit, who is the oil of gladneſs, Chriſt was anointed with above his fellows, and is given to his people in meaſure.

℣. 11. *Mine eyes alſo ſhall ſee* my deſire *on mine enemies*, &c.] The *Targum* ſupplies thus, "ſhall ſee deſtruction;" *Aben Ezra*, ſhall ſee *the vengeance of God*, as in *Pſ*. lviii. 10. and *Kimchi*, as we do, ſhall ſee *what I will*, or *my deſire*; which aroſe not from a revengeful ſpirit, or from a ſpirit of private revenge, but from a regard to the glory of God and the honour of his name; and in no other view could the deſtruction of fellow-creatures, though his enemies, be grateful to him: *and mine ears ſhall hear* my deſire *of the wicked that riſe up againſt me*; he ſhould ſee the ruin of ſome, and hear of the deſtruction of others; that which his eyes ſaw not, his ears ſhould hear; the report would be brought to him; as in the latter day the voice of the angel will be heard, *Babylon is fallen*; and other voices heard in heaven, giving glory to God; an account of which will be acceptable to the ſaints, becauſe of the juſtice of God, and the honour of it, as well as becauſe it will make for their future peace and comfort, *Rev*. xviii. 2. and xix. 1, 2.

℣. 12. *The righteous ſhall flouriſh like the palm-tree*, &c.] Not like graſs, as the wicked, ℣. 7. which is weak and tender, and ſoon cut down; but like trees, and like palm-trees, that are firm and ſtrong, and of a long continnance: the word for *righteous* being of the ſingular number, has led ſome to think that Chriſt is meant; but though he is eminently the righteous One, being ſo in himſelf, and the author of righteouſneſs to others, yet not he, but his church and people are compared to a palm-tree, *Cant*. vii. 7, 8. the reaſon why the ſingular number is made uſe of, is, as *Aben Ezra* thinks, becauſe the righteous are very few, in compariſon of the wicked: the ſenſe is, that every one of the righteous, or every one that is righteous, through the righteouſneſs of Chriſt imputed to them, and are created a-new in righteouſneſs and true holineſs, and live ſoberly, righteouſly, and godly, are like the flouriſhing palm-trees; which grow upright, and under the greateſt preſſures, and riſe upwards againſt the greateſt weight upon them [e]; whoſe force and vigour is on the top of them, which being cut off, they die; which delight in hot climates and ſunny places, bear a delicious fruit, are ever green, are very durable, and their branches uſed in token of joy and victory; it is ſaid to be a perfect image of a man, and in many things to reſemble him [f]: ſo truly righteous perſons are upright

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[e] Plutarch. apud A. Gell. Noct. Attic. l. 3. c. 6.

[f] See Sandy's Travels, l. 2. p. 80.

right ones in heart and life, grow up into their head, Chriſt, and riſe up heavenwards in their deſires and affections; and, like the *Iſraelites*, the more they are preſſed with the weight of afflictions, the more they grow; their grace and ſtrength, their life and vigour, lie in their head, Chriſt; from whom was it poſſible they could be ſeparated, as it is not, they would inſtantly die; they flouriſh under him, the ſun of righteouſneſs, and his warming beams of love, and bring forth the fruits of righteouſneſs by him, to the glory of God; their leaf of profeſſion does not wither, but is always green; the grace of God, which is in them, being an incorruptible and never-dying ſeed: hence, in the iſſue, they make that palm-bearing company in *Rev.* vii. 9. who are more than conquerors thro' Chriſt, that has loved them: the *Greek* verſion is, *as the phœnix*, which ſome of the antients underſtood of a bird ſo called, ſuppoſed to riſe out of its aſhes, and uſe it to prove the reſurrection of the dead[d]: *he ſhall grow like a cedar in Lebanon*; where the beſt, talleſt, largeſt, and ſtrongeſt cedars grow; ſee the note on *Iſ.* xxxvii. 24. to which the righteous are compared, who grow up by degrees higher and higher, even to the meaſure of the ſtature of the fulneſs of Chriſt; and, ſtronger and ſtronger in him, go from ſtrength to ſtrength, having their ſpiritual ſtrength renewed by him; and caſt forth their roots in him, like *Lebanon*, and the cedars there; and ſpread their boughs and branches, like them, in the exerciſe of grace and diſcharge of duty; and grow in every grace, of faith, hope, love, humility, ſelf-denial, and ſubmiſſion to the will of God, and in the knowledge of *Jeſus Chriſt*; and are durable as the cedar, never die, their life being hid with Chriſt in God. *Kimchi* refers this to the days of the Meſſiah.

℣. 13. *Thoſe that be planted in the houſe of the Lord*, &c.] Or *being planted*[e], that is, every one of the righteous before mentioned; ſuch are they that are tranſplanted out of the wilderneſs of the world, and are grafted into Chriſt, and are rooted in him, and are planted together in the likeneſs of his death and reſurrection; have the graces of the Spirit of God implanted in them, and have received the engrafted word; and, in conſequence of all this, are grafted into the olive-tree, the church; or have a place, and name there, better than that of ſons and daughters, where they are as plants grown up in their youth; and which is here meant by *the houſe of the Lord*, in alluſion to the tabernacle, or temple, which had the figure of palm-trees on the walls of it: ſo the *Targum* interprets it the temple, rendering it, "his children ſhall be planted in the ſanctuary of the Lord:" and tho' it may ſeem ſtrange that trees ſhould be planted in an houſe; it ſhould be remembered, that the houſe of the Lord, or the church, is a garden, whoſe plants are an orchard of pomegranates, *Cant.* iv. 12, 13. and ſuch are not mere education-plants, or ſuch as are merely by outward profeſſion, or only miniſterially planted, but are planted by the Lord himſelf; and ſo are choice and pleaſant ones, by which God is glorified, and which ſhall never be plucked up: and theſe *ſhall flouriſh in the courts of our God*; like trees in court-yards before houſes; alluding to the courts in the tabernacle or temple, where the people worſhipped: here the righteous flouriſh like palm-trees, as in the preceding verſe, being rooted in Chriſt, who is the righteous man's root, that yieldeth fruit, and from whom all his fruit is found; but this flouriſhing is not merely in the leaves of profeſſion, but in the fruits of grace and righteouſneſs, being watered with the dews of divine grace, and having the benefit of the word and ordinances; which are the waters of the ſanctuary, that refreſh and quicken the trees of righteouſneſs that grow by it; ſee *Ezek.* xlvii. 1. 7. 12. This is referred to the times of the Meſſiah, and the Reſurrection, by the antient *Jews*[f].

℣. 14. *They ſhall ſtill bring forth fruit in old age*, &c.] Being thus planted and watered, they ſhall not only bring forth the fruits of righteouſneſs, but ſhall continue, and go on to do ſo, and even when they are grown old; contrary to all other trees, which, when old, ceaſe bearing fruit; but ſo do not the righteous; grace is often in the greateſt vigour when nature is decayed; witneſs *Abraham*, *Job*, *David*, *Zachariah*, and *Elizabeth*, and good old *Simeon*, who went to the grave like ſhocks of corn, fully ripe: *they ſhall be fat and flouriſhing*; or *green*, full of ſap and moiſture, abound with green leaves and precious fruit; or, in other words, abound in grace, and be fruitful in every good work: being engrafted into the true olive, the church of God, they partake of the root and fatneſs of it; having a place in the houſe of the Lord, they are ſatisfied with the goodneſs and fatneſs thereof, and are made to drink of the river of divine pleaſure; and being in the courts of the Lord, where a feaſt of fat things is provided for them, they eat and feed, and ſo thrive and flouriſh; the alluſion is to fat and flouriſhing palm-trees[g].

℣. 15. *To ſhew that the Lord is upright*, &c.] Or righteous, that is, faithful; as he is in his counſels, covenant, and promiſes, which he makes good by cauſing his people to grow and flouriſh, and become fruitful; by carrying on the work of grace upon their ſouls, and by preſerving them to the end ſafe to his kingdom and glory; by all which it appears, that he does not, and will not, ſuffer his faithfulneſs to fail: the *Targum* is, "that the inhabitants of the earth may ſhew, *&c.*" *he is my rock*; the pſalmiſt ſets his ſeal to the truth of God's faithfulneſs, firmneſs, and conſtancy, calling him a *rock* for his ſtrength and ſtability, and claiming his intereſt in him; declaring he found him to be ſo by experience, even the *rock* whoſe *work* is *perfect*; who always compleats what he undertakes, and finiſhes what he begins, and will not forſake the work of his own hands: *juſt and right is he*; the rock of ages, that remains firm, ſtedfaſt, and unalterable in all generations: *and* there is *no unrighteouſneſs in him*; as not in his ſovereign acts of grace, ſo neither in his providential diſpenſations, either towards good men, or bad men; not in ſuffering the wicked to proſper, as in ℣. 7. and the righteous to be afflicted; nor in puniſhing bad men here, or hereafter; nor in juſtifying ſinners by the righteouſneſs of his ſon, and giving them the crown of righteouſneſs at the laſt day: all his proceedings are in the moſt juſt and equitable manner; ſee *Rom.* ix. 14.

PSAL.

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[d] Texelii phœnix, l. 1. c. 4. p. 14.

[e] שתולים plantati, Pagninus, Montanus, Junius & Tremellius, &c.

[f] Zohar in Lev. 7. 1.

[g] Præferat Herodis palmetis pinguibus— Horat. Ep. l. 2. Ep. 2. v. 148.

PSAL. XCIII.

THIS pſalm is by ſome aſcribed to *Moſes*, by others to *David*, which latter is more probable; with which agree the *Septuagint*, *Vulgate Latin*, and all the *Oriental* verſions; all which, excepting the *Syriac* and *Arabic* verſions, ſay it is a pſalm that was made to be ſung the day before the Sabbath; and it was a cuſtom with the *Jews*[a] to ſing it on the ſixth day of the week; which it is likely the authors of the *Septuagint* verſion were acquainted with, and therefore inſerted it in the title of the pſalm, though it is not in the *Hebrew* text. The ſubject of the pſalm is the kingdom of God; not of nature and providence, but of grace; the kingdom of the Meſſiah; of the certainty, firmneſs, and eternity of it, notwithſtanding the oppoſition of mighty enemies; being eſtabliſhed by the ſure promiſes of God, which his faithfulneſs and holineſs were engaged to make good. *Kimchi* ſays, that all theſe pſalms, this and the following unto the 101ſt, are concerning the Meſſiah; and ſo ſay *Kabvenaki* and *Ben Melech*.

℣. 1. *The Lord reigneth*, &c.] The King Meſſiah, the Lord *Jeſus Chriſt*, who is the true *Jehovah*, God over all, the Lord God omnipotent: he has reigned, he was ſet up as king from everlaſting; he reigned throughout the whole old teſtament-diſpenſation; he was promiſed, and propheſied of, as a king; he came as ſuch, in human nature, into the world, though his kingdom was not with obſervation; when he aſcended to heaven, he was made or declared Lord and Chriſt, and was crowned with glory and honour; he now reigns in the hearts of his people, by his ſpirit and grace; and, ere long, he will take to himſelf his great power, and reign more manifeſtly; when the kingdoms of this world ſhall become his, and he ſhall be king over all the earth; and this his government will be ſtill more apparent when he ſhall come in perſon, and reign with his ſaints on earth a thouſand years; and, after that, for ever and ever, in heaven: *he is clothed with majeſty*; with all the regalia and enſigns of royalty; ſeated on a throne of glory, with a crown of pure gold on his head, a ſceptre of righteouſneſs in his hand, and arrayed with robes of honour and majeſty; ſo that his appearance at his kingdom will be very ſplendid, *Pſ.* civ. 1, 2. *the Lord is clothed with ſtrength*, wherewith *he hath girded himſelf*; as he was, when he came here on earth, travelling in the greatneſs of his ſtrength, and mighty to ſave; bearing the ſins of his people, conflicting with and ſpoiling principalities and powers, and obtaining eternal redemption; and which alſo appeared in carrying the goſpel into the Gentile world, and ſucceeding it, againſt all the oppoſition made unto it; and in making his way into the hearts of ſinners at converſion, binding the ſtrong man armed, and diſpoſſeſſing him, and taking his place; in ſtrengthening them with ſtrength, in the inward man, againſt him and all enemies; and keeping them by his power, through faith, unto ſalvation: and which will be further manifeſt in the deſtruction of antichriſt, and in the ruin of all the antichriſtian ſtates, which will make way for his ſpiritual reign; and eſpecially, this will be ſeen, at his perſonal coming, by raiſing the dead in Chriſt, cauſing the heavens and earth to paſs away, and making new ones; and binding *Satan* for a thouſand years, that he may give no diſturbance to his ſubjects, during that time: *the world alſo is eſtabliſhed, that it cannot be moved*; the world to come, of which Chriſt is the father; that which is not put into ſubjection to angels, *Iſ.* ix. 6. *Heb.* ii. 5. the goſpel-diſpenſation, the church-ſtate in it; which, though it has been unſettled, the church has been toſſed about with tempeſts, and has been removed from place to place, and obliged to fly into the wilderneſs; yet, in the latter day, it will be eſtabliſhed on the top of the mountains: this is one of the glorious things that are ſpoken of it, and for the accompliſhment of which we ſhould earneſtly pray, and give the Lord no reſt until it is; after which it ſhall never be moved again; it ſhall be a tabernacle, that ſhall never be taken down; there will be no enemies to attempt it; all will be vanquiſhed and deſtroyed; the beaſt, the falſe prophet, and the old ſerpent the devil, *Pſ.* lxxxvii. 3. 5. *Iſ.* ii. 2. and lxii. 7. and xxxiii. 20.

℣. 2. *Thy throne is eſtabliſhed of old*, &c.] Or *prepared from eternity*[b]; Chriſt was ſet up, and anointed as king, from everlaſting; he had a kingdom appointed and prepared for him ſo early; and his throne, which is prepared in the heavens, is an eſtabliſhed one; it is for ever and ever; his kingdom is an everlaſting kingdom; of his government, and the increaſe of it, there is no end: *thou* art *from everlaſting*; as a divine perſon, as God, and the Son of God; or he could not have been anointed unto or inveſted with the kingly office ſo early; nor have had a glory with his father before the world began: his eternal exiſtence, as God, accounts for the eſtabliſhment of his throne of old, without which it could not be.

℣. 3. *The floods have lifted up, O Lord, the floods have lifted up their voice*, &c.] The *Targum* adds, "in a ſong," taking the words in a good ſenſe; and ſo ſome of the antients, as *Jerome* particularly, underſtood them of the apoſtles and their miniſtrations; who lifted up their voice like a trumpet, which went into all the world, and unto the ends of the earth; and who came with the fulneſs of the gifts and graces of the Spirit, and were attended with a force and power which bore down all before them: but rather by *the floods* are meant the enemies of Chriſt, his kingdom, and intereſt; and by their *lifting up their voice*, the oppoſition made by them thereunto; ſee *Iſ.* viii. 7, 8. and xvii. 12, 13. *Pſ.* cxxiv. 4, 5. and xviii. 4. this was fulfilled in the *Jews* and *Gentiles*, who raged, like foaming waves of the ſea, againſt Chriſt, and lift up their voices to have him crucified; in the *Roman* emperors, and in the ten perſecutions under them; in thoſe floods of errors and hereſies, which the dragon has caſt out of his mouth to devour the church of Chriſt, againſt which the ſpirit of the Lord has lift up a ſtandard, in all ages; in the antichriſtian kingdoms, compared to many waters, on which the whore of *Rome* is ſaid to ſit, *Rev.* xvii. 1. 15. and eſpecially in antichriſt himſelf, who has opened his mouth in blaſphemy againſt God, his tabernacle, and they that dwell therein; and will be further fulfilled in the laſt perſecution and ſlaying of the witneſſes, and in the *Gog* and *Magog*-army, which ſhall encompaſs the beloved city and camp of the ſaints. *Kimchi* interprets it of *Gog* and *Magog*, and of the kings that ſhall be gathered together to fight againſt *Jeruſalem*: *the floods lift up their waves*; with great ſtrength, making a great noiſe, and threatening with ruin and deſtruction, as before.

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[a] T. Bab. Roſhhaſhanah, fol. 31. 1. & Tamid, fol. 33. 2.

[b] מאז נכן paratum, Pagninus, Montanus; a principio, Targum; ab antiquo, Syr. ab æterno, Gejerus; ſo Ainſworth.

℣. 4. *The Lord on high is mightier than the noiſe of many waters*, &c.] Chriſt is the moſt high; he is God over all, higher than the higheſt; he is, as King, higher than the kings of the earth; he is in the higheſt heavens, and higher than they; he is highly exalted, as Mediator, at the right hand of God: he is the mighty God, and mighty Saviour; yea, he is Almighty, and therefore *mightier* than all his enemies, and the noiſe they make, and the force they uſe; he is ſtronger than the ſtrong man armed; than *Satan*, and all his principalities and powers; than all the perſecuting princes and potentates of this world; than Antichriſt, and all the antichriſtian ſtates: yea, than *the mighty waves of the ſea*; the ſame are intended as before [c].

℣. 5. *Thy teſtimonies are very ſure*, &c.] Meaning not the works of God, of nature, and providence, which teſtify of his power and godhead, and other perfections of it; rather the word of God, the ſcriptures of truth, the law and goſpel; the one being a teſtimony of his will to be done by men, the other a teſtimony of his good-will to men; which are ſure and true, and to be believed; tho' it ſeems beſt of all to underſtand them of the promiſes of God, which teſtify what he will do, or ſhall be done hereafter, and which are all yea and amen in Chriſt; and eſpecially thoſe that reſpect his kingdom and intereſt, the glory, ſtability, and eternity of it, things which are the principal ſubjects of this pſalm; all which promiſes are ſure and certain, true and faithful, firm, and to be believed; ſee *Rev.* xix. 9. and xxi. 5. and xxii. 6. *holineſs becometh thine houſe, O Lord, for ever*; or *unto length of days* [d]: holineſs is a dreſs or clothing; though it is not the robe of a juſtifying righteouſneſs, yet it is an inner garment, which makes the ſaints all glorious within; it is a very beautiful and becoming dreſs; it is called *the beauty of holineſs*, and it is always becoming; it becomes the church and people of God, all that are of the houſhold of God, both now and for evermore; it will never be out of uſe; it will be more and more in uſe, both in the ſpiritual reign of Chriſt, and in the new *Jeruſalem*-church-ſtate, and in heaven to all eternity; ſee *Zach.* xiv. 20. *Rev.* xxi. 27. *Heb.* xii. 14.

PSAL. XCIV.

SOME, as *Jarchi* and others, think this pſalm was written by *Moſes*; others, with greater probability, aſſign it to *David*; as do the *Septuagint*, *Vulgate Latin*, and all the *Oriental* verſions; and which all but the *Syriac* verſion ſay it was compoſed to be ſung on the fourth day of the week, on which day the *Talmudiſts* ſay it was ſung; ſee the argument of the preceding pſalm. This pſalm and others, that go before and follow, are without any title in the *Hebrew* bible: the title of it in the *Syriac* verſion is, "*a pſalm* of *David*, concerning the company of *Korah*, *Dathan*, and *Abiram*; but, ſpiritually, concerning the perſecution againſt the church;" not of the oppreſſion of the *Iſraelites* in *Egypt*, as ſome; nor of the *Jews* in their preſent exile, as *Kimchi*; but rather of the people of God under the tyranny of Antichriſt; who are repreſented as complaining of his inſults and cruelty, and as comforting themſelves in the hopes of deliverance, and in the view of his deſtruction.

℣. 1. *O Lord God, to whom vengeance belongeth*, &c.] As it does to God, and to him only; not to heathen deities, one of which has the name of *Vengeance* given it, *Acts* xxviii. 4. nor to *Satan*, the enemy and avenger, and his ſpiteful principalities and powers; nor to men, who are not to exerciſe private revenge on their fellow-creatures; only to civil magiſtrates, to whom public revenge belongs, they being God's vicegerents, and repreſenting him; otherwiſe to God only it belongs, againſt whom ſin is committed; and he will, in his own time and way, execute it: he is *the God of revenges* [e], as the words may be rendered; and this is applicable to Chriſt, who is the true *Jehovah*, and God over all: it was he that took vengeance on *Sodom* and *Gomorrah*, and rained from the Lord fire and brimſtone on them; and who took vengeance on the inventions of the *Iſraelites* in the wilderneſs; and when he came in the fleſh, he came with vengeance to deſtroy *Satan* and his works, as it was promiſed and propheſied he ſhould, *Iſ.* xxxv. 4. and lxi. 2. and lxiii. 4. forty years after his death, reſurrection, and aſcenſion, he came in his power and kingdom, and took vengeance on the *Jewiſh* nation, for their unbelief and rejection of him, *Luke* xxi. 22. and at the opening of the ſixth ſeal, his wrath came upon *Rome* pagan, in a manner intolerable to them, for their cruel perſecutions of his church and people; and the cry of the ſouls under the altar, was much like what is uttered in this pſalm; ſee *Rev.* vi. 9—17. and at the time of his ſpiritual coming and reign, he will avenge the blood of his ſaints on *Rome* papal, or Antichriſt, whom he will deſtroy with the breath of his mouth; and the ſaints will be called upon to rejoice, and will rejoice when they ſee the vengeance, *Rev.* xviii. 20. and xix. 1, 2. and his perſonal coming will be in flaming fire, to take vengeance on them that know not God, and obey not his goſpel, and when all the wicked will ſuffer the vengeance of eternal fire, 2 *Theſſ.* i. 8. *Jude* ℣. 7. *O God, to whom vengeance belongeth*; which is repeated to obſerve the certainty of it, and to expreſs the vehement and importunate deſire of the pſalmiſt and thoſe he repreſents, that he would ſhew himſelf to be ſo, as follows: *ſhew thyſelf*; or *ſhine forth* [f], as in *Pſ.* lxxx. 1. either at his incarnation, when he appeared as the day-ſpring from on high; yea, as the ſun of righteouſneſs;

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[c] Vide Homer. Iliad. 21. v. 190, 191. where the ſame is ſaid of Jove, almoſt in the ſame words, and repeated as here.

[d] לארך ימים in longitudinem dierum, Pagninus, Montanus, Junius & Tremellius, Piſcator, &c.

[e] אל נקמות deus ultionum, V. L. Pagninus, Montanus, Junius & Tremellius, Piſcator, &c.

[f] הופיע irradia, Montanus; illuceſce, Junius & Tremellius, Piſcator; effulſit, Cocceius; adfulge, Michaelis.

or, in the miniſtry of the goſpel, the great light which ſhone firſt on the inhabitants of *Judea* and *Galilee*, and then on the Gentile world; or in his gracious preſence with his people, which is expreſſed, by cauſing his face to ſhine upon them, *Pſ.* lxxx. 7. or in the protection of them, and deſtruction of their enemies; which is a ſhewing himſelf ſtrong on their behalf, an appearing to the joy of the one, and the confuſion of the other; and in this manner will Chriſt ſhew himſelf in the latter day.

℣. 2. *Lift up thyſelf, thou, O judge of the earth*, &c.] A title very proper to Chriſt, and which is given him by *Abraham*, *Gen.* xviii. 25. who then appeared to him in an human form, and with whom he was converſing; he judges his own people on earth, all judgment being committed to him by the Father; he judges and chaſtiſes them, that they may not be condemned with the world; he judges and diſtinguiſhes between them and the world; he protects and defends them, he pleads their cauſe, and avenges them on their enemies: and for this purpoſe, he is requeſted to *lift up* himſelf; being in the apprehenſion of his people as one laid down and aſleep, quite negligent and careleſs of them; and therefore they deſire that he would awake and ariſe, and exert his power, and ſhew himſelf higher than their enemies; that he would mount his throne, and execute juſtice and judgment on the wicked, agreeable to his character and office: *render a reward to the proud*; an evil reward, as the *Targum*; to proud perſecutors of the church, who through their pride perſecute the poor ſaints; and to render tribulation to them is but juſt with the Lord; to antichriſt that exalts himſelf above all that is called God, and to all his haughty and ambitious dependents and followers, cardinals, biſhops, prieſts, &c.

℣. 3. *Lord, how long ſhall the wicked*, &c.] The reign of *Antichriſt* is thought long by the ſaints, being the ſpace of 42 months, or 1260 days or years; and this tries the faith and patience of the church of Chriſt, *Rev.* xiii. 5, 10. *how long ſhall the wicked triumph?* in their proſperity, and in the ruins of the intereſt of Chriſt; the *Targum* is, "how long ſhall they ſit in tranquillity, or proſperity?" the triumphing of the wicked may ſeem long, but it is but ſhort, *Job* xx. 5. the inhabitants of the *Romiſh* juriſdiction will triumph when the witneſſes are ſlain, and ſend gifts to one another, as a token of their joy; but this won't laſt long, no more than three days, or three years and a half; and while *Antichriſt* is ſaying, I ſit a queen, and ſhall know no ſorrow, her plagues ſhall come upon her in one day, *Rev.* xi. 10, 11. and xviii. 7, 8.

℣. 4. How long *ſhall they utter, and ſpeak hard things*, &c.] Againſt Chriſt, his perſon and offices, his miniſters, his people, his truths and ordinances; this is very applicable to *Antichriſt*, who has a mouth ſpeaking blaſphemies, and which he opens, and with it blaſphemes God, his tabernacle, and them that dwell in it, *Rev.* xiii. 5, 6. The *Targum* is, "will they utter and ſpeak reproachful words?" contumelies or calumnies; and ſuch are uttered by the antichriſtian party againſt the true profeſſors of religion in great abundance, as water out of a fountain, as the firſt word * uſed ſignifies; ſee *Jude*, ℣. 15. *and all the workers of iniquity boaſt themſelves*; the juſt character of the followers of *Antichriſt*, who work an abomination, and make a lie, and whoſe whole courſe of life, and even of religion, is a ſeries of ſin and iniquity, *Rev.* xxi. 27. and xxii. 15. theſe lift up themſelves againſt the Lord, like the high branches of a tree, as *Aben Ezra*; or praiſe themſelves, as *Jarchi*; being proud, they are boaſters; boaſt of their antiquity and precedence, of their wealth and riches, of their power and authority, of infallibility, and works of ſupererogation, and the like.

℣. 5. *They break in pieces thy people, O Lord*, &c.] Not the *Iſraelites*, as *Kimchi*; but the church of Chriſt, by their anathemas, cruel edicts, and perſecutions; by confiſcating their goods, impriſoning their perſons, putting them to cruel deaths; and by ſuch means think to *wear out* the ſaints of the moſt high, the Lord's covenant and peculiar people; which is mentioned as an aggravation of their ſin, and as an argument with the Lord to ariſe on their behalf: *and afflict thine heritage*; the church ſtiled God's heritage, 1 *Pet.* v. 3. whom the Lord has choſen for his inheritance; and are dear to him, as his portion, his jewels, and even as the apple of his eye; and yet theſe are afflicted all manner of ways by their perſecuting enemies, as *Iſrael* was of old in *Egypt*.

℣. 6. *They ſlay the widow and the ſtranger*, &c.] Who are ſo both in a literal and figurative ſenſe, ſuch who are weak and feeble, helpleſs and friendleſs; or who are deprived of their faithful paſtors, who were as huſbands and fathers to them, and who profeſs themſelves pilgrims and ſtrangers here; theſe the followers of the man of ſin have inhumanly put to death, ſuppoſing they did God good ſervice: *and murther the fatherleſs*; having ſlain the parents in a cruel and barbarous manner, murther their infants; or figuratively ſuch who are as orphans, deſtitute of their ſpiritual fathers, who were the inſtruments of begetting them in Chriſt, and of nouriſhing them with the words of faith and good doctrine; with the blood of theſe the whore of *Rome* has often made herſelf drunk, and therefore blood ſhall be given her to drink, *Rev.* xvii. 5, 6. and xvi. 6, 7.

℣. 7. *Yet they ſay, the Lord ſhall not ſee*, &c.] The blood they ſhed, the murthers they commit, the miſchief they do, the wickedneſs they are guilty of, ſo flattering themſelves with impunity; ſuch atheiſm reigns at *Rome*, but God ſees all their abominations, and he'll let them know one day that he does behold them; ſee *Pſ.* x. 10, 14. *neither ſhall the God of Jacob regard it*; the ſame as before; this title of *the God of Jacob* may be conſidered either as put in by the pſalmiſt, as an argument ſtrengthening the faith of the church of God; that being their Covenant-God, he would take notice and care of them, and reſent the injuries done them, and avenge them: or elſe as mentioned by their enemies, ſneering at their confidence in God, whom they called their Covenant-God; that notwithſtanding he would not regard or take any notice of what was done unto them, ſo as to appear in their behalf; all this has been ſaid if not openly with the mouth, yet ſecretly in the heart; the language of their actions has abundantly declared this groſs atheiſm of *Antichriſt*, and his abettors, who are addreſſed as follows.

℣. 8. *Underſtand ye brutiſh among the people*, &c.] Or, the moſt brutiſh and ſtupid of all people; eſpecially that profeſs themſelves to be the people of God, or Chriſtians, as the *Papiſts* do; and who ſeem to be the perſons here addreſſed: *brutiſh*; to murder the ſervants of the Lord, and drink their blood, till inebriated with it; ſtupid to the laſt degree to think that hereby they did God good ſervice: hence the pope, the head of them, is repreſented both in his ſecular and eccleſiaſtical power by two beaſts; the one riſing out of the ſea with ſeven heads and ten horns, a monſter in nature, moſt like a leopard, his feet as a bear's, and his mouth as a lion's, having the fierceneſs and cruelty of them all; and the other coming out of the earth with two horns like a lamb, but ſpake like a dragon, *Rev.* xiii. 1, 2, 11. the exhortation to theſe brutiſh creatures ſuppoſes them to be without underſtanding, like the beaſts by whom they are repreſented; or however that they did not make uſe of thoſe intellectual powers which God had given them; had they, they would have learned more humanity to their fellow creatures, and more religion towards God; they would have known more of him than to have ſaid and done what is before declared; wherefore they are called upon to *conſider*, ſo the word[b] is ſometimes rendered, *Pſ.* l. 22. the reaſonings about it to be laid before them: *and ye fools when will ye be wiſe? fools* they are to worſhip ſtocks and ſtones, the images of the virgin *Mary*, and other ſaints; to give into the groſs atheiſm they do; to diſbelieve the omniſcience of God and his providence, at leaſt to behave as though they did; and think to do the vileſt actions with impunity; wherefore it would be their wiſdom to relinquiſh ſuch ſtupid notions, and do no more ſuch fooliſh and wicked actions.

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* יביען effutient, Montanus, Tigurine verſion, Vatablus; effutiunt, Muſculus; ſcaturiunt, Cocceius.

ỷ. 9. *He that planted the ear*, &c.] In the human body, with ſo much art and ſkill, in ſo convenient a place, ſo capacious of receiving ſounds, and fitted it with organs ſuited for ſuch a purpoſe: *ſhall he not hear?* the atheiſm ſpoke in the heart, in the actions, and by the mouths of ſuch blaſphemers of him; the hard ſpeeches ſpoken againſt his Son, his perſon and offices; and againſt his Spirit, his being, and operations; and againſt his people, the ſaints of the moſt High; in ſhort, all thoſe blaſphemies and evil-ſpeakings of God, of his tabernacle, and thoſe that dwell therein: it would be monſtrous ſtupidity to imagine, that that God that communicates a faculty of hearing to his creatures, ſhould not hear himſelf; for none can give that which they have not: *he that formed the eye*; in ſo curious a manner, with ſuch exquiſite parts; with ſuch fine humours, nerves, and tunics; ſo adapted to receive all objects, and take the impreſs of them in ſo wonderful a manner: *ſhall he not ſee?* all perſons and things, all the ways and actions of men; certainly he muſt: clouds, rocks, and hills, are no obſtruction to him; the darkneſs and the light are both alike to him; his eyes are every where, and all things are naked and open before him: it is the height of madneſs and folly to think, that that God cannot ſee what men are doing here below, who has given to men eyes to ſee the heavens above, and all their hoſt; and in this ſo ſmall a compaſs to take in the ſight of the largeſt mountains, as well as the moſt minute things: ſince the ſeeing eye, and the hearing ear, are both from the Lord; it may be moſt ſtrongly concluded, that he hears all that is ſaid, and ſees all that is done againſt him and his people; ſee *Pro.* xx. 12. *Exod.* iv. 11. A heathen[c] could ſay, "truly there is a God, who hears and ſees all that we do."

ỷ. 10. *He that chaſtiſeth the heathen*, &c.] As he did the old world, by bringing a flood upon it, and ſweeping away its inhabitants at once; and *Sodom* and *Gomorrah*, by raining fire and brimſtone upon them, and conſuming them from off the earth; and the old inhabitants of *Canaan*, by ejecting them out of their land for their abominations, with other ſimilar inſtances: *ſhall he not correct?* ſuch audacious wretches, guilty of ſuch atrocious crimes, ſuch horrid murders, and groſs atheiſm? certainly he will, as he has both a right and power to do it. The *Targum* is, "is it poſſible that he ſhould give the law to his people, and when they have ſinned, ſhould they not be corrected?" and if theſe are corrected and chaſtiſed, then ſurely ſuch daring and inſolent wretches ſhall not go unpuniſhed: or, *he that inſtructeth the heathen*[d]; by the light of nature in things civil and moral, and therefore has a right to puniſh ſuch who act contrary to it; ſee *Rom.* ii. 12. *he that teacheth man knowledge*; that has given him the light of nature; inſpired him with reaſon and underſtanding; taught him more than the beaſts of the field, and made him wiſer than the fowls of the heaven; from whom he has the knowledge of all arts and ſciences, liberal and mechanic, thoſe of the lower as well as of the higher claſs; ſee *John* i. 9. *Job* xxxii. 8. and xxxv. 11. *Iſ.* xxviii. 26, 29. The *Targum* is, "has not the Lord taught the firſt man knowledge?" that more perfect knowledge of things, which *Adam* had in innocence, was from the Lord; and therefore, *ſhall not he know?* all perſons and things? verily he does; he is a God of knowledge, of all knowledge; his knowledge and underſtanding is infinite; it reaches to all perſons, and to all their thoughts, words, and actions: this clauſe is not in the *Hebrew* text; but is underſtood, and rightly ſupplied; ſee 2 *Sam.* v. 8. compared with 1 *Chron.* xi. 6.

ỷ. 11. *The Lord knoweth the thoughts of man*, &c.] He not only hears their words, and ſees their actions; but he knows their thoughts, the ſecret thoughts of their hearts, though he is afar off from them, and they from him; he is the ſearcher of the hearts, and trier of the reins of the children of men; ſee *Pſ.* cxxxix. 2, 23, 24. *Jer.* xvii. 9, 10. and ſo is Chriſt, who is the omniſcient God, and is the *Jehovah* all along ſpoken to and of in this pſalm; he knows the thoughts of men, and is a critical diſcerner of them, *Matt.* ix. 3, 4. *Heb.* iv. 12. *that they are vanity*; either that their thoughts are vanity; the object of them is vanity, the riches and honours of this world, which are all vanity and vexation of ſpirit; and ſinful luſts and pleaſures, which are vain and uſeleſs, yea, pernicious and hurtful: and ſo are thought in their iſſue and event; they come to nothing, they are without effect; the Lord diſappoints mens devices, and fruſtrates their deſigns; they think of this, and the other, form ſchemes, but cannot execute them: or elſe the ſenſe is, that they themſelves are vanity, as man in his beſt eſtate is; even every man, whether of high or low degree; ſee *Pſ.* xxxix. 5, 6. and lxii. 9. The *Syriac* verſion is, *for they are a vapour*; with which compare *James* iv. 14. *Thales*, an heathen philoſopher[e], being aſked, whether mens deeds could be hid from God, anſwered, No, nor their thoughts.

ỷ. 12. *Bleſſed is the man whom thou chaſteneſt, O Lord*, &c.] Much more happy now, and hereafter, than the proud, inſulting perſecutor of him; he

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[b] בינו animadvertite, Junius & Tremellius, Piſcator.

[c] Plauti Capteivei, Act. 2. Sc. 2. v. 63.

[d] היסר an erudiens gentes, Cocceius.

[e] Apud Laert. vit. ejus, Valer. Maxim. l. 7. c. 2. extern. 3.

he is chaſtened of the Lord, that he might not be condemned with the world; he is chaſtened not in wrath, but in love; not with the chaſtiſement of a cruel one, nor indeed of a magiſtrate nor a maſter; but of a tender-hearted father, who always does it for his profit and advantage, and therefore is he *bleſſed*, or happy; for theſe chaſtenings are tokens of God's love, evidences of ſonſhip, or of a man's being an adopted child of God; are for, and do work for good, either temporal, ſpiritual, or eternal, and even in every ſenſe; and beſides, the Lord grants his preſence in them, ſupports under them, and teaches by them, as follows: *and teacheſt him out of thy law*; or *doctrine*[b]; and may be underſtood of the doctrine of the goſpel, as well as of the law; the Lord teaches by his ſpirit, his word, and providences; and, even by afflictive ones, he teaches men their ſins and tranſgreſſions, and ſhews them wherein they have exceeded; brings them to a ſenſe and confeſſion of them, repentance and reformation; he teaches them hereby their duty, both to himſelf and all men, which they have neglected, and departed from; he teaches many leſſons of faith, patience, humility, ſelf-denial, and ſubmiſſion to his will in the ſchool of affliction; here they learn much of God, of his power and faithfulneſs, truth, goodneſs, grace and love, and of evangelical doctrines; of his everlaſting love, of eternal election, the covenant of grace, the righteouſneſs of Chriſt, and ſalvation by him; which the Lord makes known unto them at ſuch ſeaſons, and on which account they are pronounced bleſſed, or happy perſons.

℣. 13. *That thou mayeſt give him reſt from the days of adverſity*, &c.] Or *evil*[c]; or *in the evil days*, as the *Arabic* verſion; for through teaching men under afflictions, they become tranquil and quiet in them; they yield the peaceable fruits of righteouſneſs to them; ſuch men patiently bear them; and quietly ſubmit to the will of God in them, and are ſtill, and know that he is God, that does all things well and wiſely: moreover, the Lord does not always chaſten his people; when he has taught them by his rod, and the affliction has anſwered its end, he gives them *reſt* or intermiſſion *from* thoſe days of affliction: God does not always ſuffer the rod of the wicked, or perſecution, to be upon the lot of the righteous; he gives his churches reſt at times: in all ages there have been ſome intervals of reſpite; and after the ſlaying of the witneſſes, and their riſing, there will be no more of thoſe days of adverſity; but the *times of refreſhing*, or reſt, will come, which will make up the ſpiritual reign of Chriſt; and there remains a *reſt*, or *ſabbatiſm*, for the people of God, which will laſt a thouſand years; and, after that, an eternal reſt in heaven, which the light afflictions of the ſaints here are working, and are the means of making them meet for it: *until the pit be digged for the wicked*; hell, the pit of deſtruction, the lake which burns with fire and brimſtone, the everlaſting fire prepared for the devil and his angels: this pit and lake is dug and prepared by the ſovereign will and unchangeable purpoſe and decree of God, for all wicked and chriſtleſs ſinners; particularly for the beaſt and falſe prophet, and his followers, who ſhall be caſt into it, and be tormented in it day and night, and have no reſt; whilſt the ſaints they here perſecuted, will be in the greateſt repoſe, and utmoſt felicity; and when it will appear who are the bleſſed and happy perſons, and who not.

℣. 14. *For the Lord will not caſt off his people*, &c.] The people whom he has foreknown, his choſen people, whether among *Jews* or *Gentiles*, *Rom.* xi. 1, 2. his covenant-people, whom he has given to Chriſt, and who are redeemed by his blood, and called by his ſpirit and grace: theſe, though he may not ariſe immediately for their help; though he may withdraw his preſence from them for a time, may afflict them, and ſuffer them to be afflicted by others, ℣. 5. he will not caſt them off, at leaſt for ever, ſo as to be removed out of his ſight, or off of his heart, or from his covenant, or out of the hands of his Son, or from being a part of his family, or ſo as to periſh eternally; they are a people near and dear unto him; he takes pleaſure in them, and will not eternally reject them; whoever caſts them off, he will not: *neither will he forſake his inheritance*; which he has choſen, and values and eſteems as a goodly one; he will not give up his title to it, nor drop his claim upon it, nor relinquiſh his hold and uſe of it; he will not forſake his people for this reaſon, becauſe they are his inheritance, as well as becauſe he has promiſed that he will not: he may ſeem to forſake them, and they may think they are forſaken by him; but he will not forſake neither their perſons in youth nor in old age, nor his work upon their hearts: the church, in the wilderneſs, and under the perſecution of Antichriſt, might ſeem to be caſt off and forſaken; yet is not, being nouriſhed there for a time and times, and half a time, *Rev.* xii. 14. the note of *Arama* is, "at the coming of the Meſſiah all this good ſhall be."

℣. 15. *But judgment ſhall return unto righteouſneſs*, &c.] Which may be underſtood either of the judgment and righteouſneſs of God, which ſeemed to be parted, and ſtand at a diſtance from each other; his conduct and government of the world from his juſtice; the righteous being perſecuted and afflicted, and wicked men ſuffered to proſper; which ſometimes makes it difficult to reconcile the judgment of God, or his government of the world, to his juſtice; ſee *Jer.* xii. 1. but as this has been made manifeſt in the deſtruction of the *Jews*, and in the downfal of *Rome* pagan, the firſt perſecutors of the Chriſtians; ſo it will be ſeen in *Rome* papal, when the judgments of God will be manifeſt, and appear to be juſt and true; and theſe two, judgment and juſtice, will openly come together, in the ſight of all; as they alſo will at the laſt judgment; ſee *Rev.* xv. 4. 2 *Theſſ.* ii. 6, 7. or elſe of the righteouſneſs of men, which, in time of general corruption, ſeems to be fled from them, and to ſtand at a diſtance, from their conduct and behaviour; as in the old world before the flood, and in the times *Iſaiah* beautifully deſcribes, *Iſ.* lix. 14, 15. and in the times of Chriſt and his apoſtles; and in the perſecuting times of *Rome* pagan and papal; and as it will be at the time of the ſlaying of the witneſſes; but upon the riſing of them, which will not be long after, there will be a great pouring down of the Spirit, and a general reformation will follow throughout the world; all the Lord's people will be righteous, not only nominally, but really; every pot in *Jeruſalem* ſhall be holy; and holineſs ſhall be ſo common as that it is ſaid, it ſhall be upon the bells of the horſes; and in the new heavens and new earth will dwell none but righteous perſons; and then judgment and righteouſneſs will come together indeed: ***and all the upright in heart ſhall follow it***; either judgment, as *Jarchi*; or righteouſneſs, as *Kimchi*; not the righteouſneſs of the law, but the righteouſneſs of faith; or rather practical righteouſneſs, works of righteouſneſs, which both the grace wrought in them, and the doctrine of grace received by them, will teach, influence, and engage to purſue after with eagerneſs: or elſe the meaning is, that ſuch who are *upright in heart*; who have new hearts and right ſpirits formed in them; who have the truth of grace, and the root of the matter in them; whoſe hearts, words, and actions agree; who are ſincere ſouls, *Iſraelites* indeed, in whom is no guile; theſe will approve and applaud the righteous judgments of God upon Antichriſt; they ſhall follow the juſtice of God with their commendations and praiſes; ſee *Rev.* xv. 3, 4. and xvi. 6, 7. and xix. 1, 2. The words may be rendered, ***and all the upright in heart*** ſhall be *after him*[d], the Lord; they ſhall follow him whitherſoever he goes, as ſheep follow the ſhepherd, ſervants their maſters, and ſoldiers their general; they ſhall follow him in his own ways, obſerve his commands, and obey his orders; ſee the deſcription of ſuch, that will be with Chriſt, and follow him, before and at the time of Antichriſt's ruin, *Rev.* xiv. 4. and xvii. 14. and xix. 14. The *Targum* is, "after him ſhall be redeemed all the upright in heart."

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[b] מתורתך ex lege, ſc. doctrina verbi tui, Michaelis.

[c] רע mali, Pagninus, Montanus, Piſcator, Cocceius, Gejerus, Michaelis.

ỿ. 16. ***Who will riſe up for me againſt the evil-doers?*** &c.] Theſe are the words of the pſalmiſt, perſonating the church of God, under ſore perſecutions from the antichriſtian party; called *evil-doers*, becauſe of their thefts, murders, idolatries, ſorceries, and all manner of wickedneſs committed by them, *Rev.* ix. 21. intimating, that ſhe had looked all around her, and could not obſerve any that ſhe could hope for aſſiſtance from, to fight her battles for her with the enemy, and deliver her out of his hands: the *Targum* is, "who will riſe up for me, to make war with the evil-doers?" what the church here ſeems to ſay in a deſpairing way, the followers of Antichriſt ſay in a triumphant and inſulting manner; ***who is like unto the beaſt? who is able to make war with him?*** *Rev.* xiii. 4. or ***who will ſtand up for me againſt the workers of iniquity?*** to contend or ſtrive with them, as the *Targum*; ſuggeſting, that ſhe had no friends to appear for her, that had either courage or ſtrength to engage in ſuch a warfare; her caſe was like that of the oppreſſed, *Solomon* ſpeaks of, *Eccl.* iv. 1. or the apoſtle *Paul*'s, when none ſtood with him; but all forſook him, excepting the Lord, 2 *Tim.* iv. 16, 17. and ſo here the church had none to riſe up, and ſtand by her, but the Lord; *Michael*, the great prince that ſtands for the children and people of God, and who is a match for all the enemies of his church; and he will riſe and ſtand up for them, and fight their battles, and overcome the beaſt and falſe prophet, with the kings of the earth, *Dan.* xii. 1. *Rev.* xvii. 14. and xix. 11—20.

ỿ. 17. ***Unleſs the Lord*** had been ***my help***, &c.] Againſt her enemies, which were ſo many and mighty, and her friends ſo few and feeble, and having no heart to defend her cauſe; eſpecially this will be the caſe at the time of the ſlaying of the witneſſes; but the Lord will appear, and help her; the ſpirit of life, from him, ſhall enter into them, and cauſe them to live again, and to aſcend up to heaven; and ſhall deſtroy great numbers of their enemies, and the reſt ſhall be affrighted, and give glory to God, *Rev.* xi. 11, 12, 13. ***my ſoul had almoſt dwelt in ſilence***; or ***within a little***, or ***muſt quickly***[e]; not only have been, but muſt have dwelt, continued in ſilence, in the grave; ſee *Pſ.* cxv. 17. his caſe being deſperate, like that of the apoſtles, when they had the ſentence of death within themſelves, 2 *Cor.* i. 10. this is to be underſtood not of the ſoul preciſely, and abſtractly conſidered, which dies not, nor is it ſilent after death; but of the whole perſon, being a part for the whole; and of the perſon, with reſpect to the mortal part, the body, which only dies, and whilſt in a ſtate of ſeparation, or in the grave, is ſilent, and ceaſes from all operations of life: perhaps this may have ſome reſpect to the ſilencing of the witneſſes, which is a principal thing meant by the ſlaying of them; a ſtop put to their miniſtrations, partly by the edicts of their enemies, and partly by the diſcouragement of their friends, their ſhyneſs, and negligence of them; and which ſilence will be almoſt total, if not altogether; though it will laſt but for a ſhort time; they ſhall not dwell or continue in ſilence, but will open their mouths again; ſignified by the angel flying through the midſt of heaven, with the everlaſting goſpel, *Rev.* xiv. 6.

ỿ. 18. ***When I ſaid, My foot ſlippeth***, &c.] There is no ground for me to ſtand upon; all is over with me; there's no hope nor help for me; I am juſt falling into ruin and deſtruction: ſuch will be the deſperate caſe of the church, at the time before referred to: ***thy mercy, O Lord, held me up***; the extremity of his people, is the Lord's opportunity; then is his ſet time to ariſe, and have mercy on them; then mercy ſteps in, lays a ſolid ground and foundation for hope, and holds up in its arms a ſinking people, and revives a dying cauſe.

ỿ. 19. ***In the multitude of my thoughts within me***, &c.] The word for ***thoughts*** is uſed of branches of trees, thick and entwined, and ſo denotes perplexed and diſtreſſing thoughts; ſuch as good men ſometimes have concerning God; his awful and tremendous majeſty; the perfections of his nature, particularly his power, purity, and holineſs; concerning their relation to him, his preſence with them, and good-will towards them, which, becauſe of their ſins, they are ready to doubt of: thoughts concerning ſin; that there are no ſins, like their's, attended with ſuch aggravated circumſtances; that they are ſuch as will not be forgiven; or they fear their corruptions will be too many for them, and they ſhall periſh by them; or that they ſhall ſo fall as to bring diſhonour on the ways of God; and ſometimes, that they have ſinned the ſin againſt the Holy Ghoſt: thoughts concerning the law of God, their ſins are a violation of, of the holineſs and ſpirituality of it; by comparing themſelves with which, they find they are very deficient, and very carnal; and ready to fear, that all the curſes of it belong to them, and the condemnation of it will light upon them: thoughts concerning Chriſt, the Saviour; that he is the Saviour of others, but not of them; that he is able to ſave, but they cannot think he is willing to ſave ſuch vile ſinners as they are: thoughts concerning the work of the Spirit of God upon them; calling it in queſtion, fearing it was never begun, becauſe of the power and prevalence of ſin and corruption in them: thoughts concerning their preſent and future ſtate; how it is with them now, and how it will be with them hereafter; how they ſhall paſs through the troubles and difficulties of this world, and paſs over *Jordan*'s river, or get through the valley of the ſhadow of death; and how they ſhall appear before the judgment-ſeat of God; and how things will be with them to all eternity: theſe are ſome of the perplexing and diſtreſſing thoughts, a multitude of which riſe up at times in the minds of God's people, who yet are favoured with the ſame gracious experience the pſalmiſt was, expreſſed as follows: *thy comforts delight my ſoul*; ſuch as flow from the love of God, ſhed abroad in the heart; from the preſence of God enjoyed; from the exceeding great and precious promiſes of the goſpel; from Chriſt, and the things of Chriſt, ſhewn, brought home, and applied by the Spirit; his perſon, offices, fulneſs, righteouſneſs, blood, and ſacrifice; all which are a fund of divine conſolation to a diſtreſſed mind: theſe are the conſolations of God, of which he is the provider, author, and giver, and therefore called *the God of all comfort*: they come from Chriſt, the *conſolation of Iſrael*, and by the Spirit the Comforter, who ſheds abroad the love of God in the heart; reveals Chriſt, and the things of Chriſt; opens and applies the promiſes; wherefore theſe comforts are called the *comforts of the Holy Ghoſt*; and they are uſually enjoyed by means of the word and ordinances, which are *breaſts of conſolation*; and theſe are not ſmall, but ſtrong, and even everlaſting, and which *delight the ſoul*: worldly comforts may delight the animal part, and pleaſe the ſenſes, but not delight the ſoul, eſpecially a wounded ſpirit, a diſtreſſed mind; but theſe will ſatiate the weary ſoul, and repleniſh the ſorrowful ſoul with a joy unſpeakable, and full of glory: the pſalmiſt may here perſonate the church in the latter day, when in the midſt of her troubles, and having many diſtreſſing thoughts concerning the iſſue of things; the comforts of God, from his promiſes, will delight her; ℣. 14, 15. that he will not caſt off his people, nor forſake his inheritance; but judgment ſhall return to righteouſneſs; that he will keep her in the hour of temptation, and avenge the blood of her ſlain.

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[d] אחריו poſt ipſum, Muſculus, Gejerus. Piſcator.

[e] כמעט quaſi parum, Montanus, Gejerus, Junius & Tremellius,

℣. 20. *Shall the throne of iniquity have fellowſhip with thee*, &c.] Or *be joined with thee*, be *partner with thee*[f], as Antichriſt affects to be; who may well be called *the throne of iniquity*, ſince the dragon, the old ſerpent, and *Satan*, gave him his power, ſeat, or throne, and great authority: his coming is after the working of *Satan*, with all deceivableneſs of unrighteouſneſs; he ſits and enacts, practiſes, and countenances all manner of iniquity; he ſits in the temple of God, ſhewing himſelf as if he was God; he claims all power in heaven, and in earth; takes upon him to diſpenſe with the laws of God and men, and makes new laws, and binds the conſciences of men with them; preſumes to forgive ſin, which none but God can do; and to open the gates of heaven to whom he pleaſes; ſee *Rev.* xiii. 2. 2 *Theſſ.* ii. 4. 9, 10. but can theſe things be allowed of? ſhall not ſuch pride and arrogance, and horrible iniquity, be puniſhed with the utmoſt ſeverity? doubtleſs it will: *which frameth miſchief by a law?* does all manner of miſchief to men, without controul, as if he had a law for doing it; or makes a law that all men ſhall worſhip him, or receive his mark in their right hand, or forehead; or elſe ſhall not buy or ſell, yea, be killed; ſee *Rev.* xiii. 15, 16, 17. or *againſt law*[g]; againſt the laws of God and man; for Antichriſt is ο ανομος, *the lawleſs one*, ſpoken of in 2 *Theſſ.* ii. 8.

℣. 21. *They gather themſelves together*, &c.] As *in troops*[h], as the word ſignifies; in great armies; ſo the antichriſtian kings and ſtates will, at the inſtigation of popiſh emiſſaries; ſee *Rev.* xvi. 17. and xix. 19. *againſt the ſoul of the righteous*; or *the life* of them; in order to take away their lives; to cut them off, root and branch, and deſtroy at once the whole intereſt of Chriſt; for it will be to make war with him, and them his followers, who are the righteous here meant, made ſo by his righteouſneſs, that they will be gathered together in ſuch great numbers: *and condemn the innocent blood*; condemn innocent perſons to death, ſhed their blood, and drink it, and to ſuch a degree as to be drunk with it; for in them will be found the blood of the prophets and ſaints, and of all that are ſlain on earth, *Rev.* xvii. 6. and xviii. 24.

℣. 22. *But the Lord is my defence*, &c.] The defence of his church and people, of all the righteous, againſt thoſe great armies of their enemies that gather together againſt them: the *Targum*, in the king's bible, is, "the word of the Lord ſhall be my weapon:" *and my God is the rock of my refuge*; to whom recourſe is had for ſhelter from the enemy, and againſt which the gates of hell cannot prevail: both characters, rock and refuge, agree with Chriſt, the eſſential Word of the Lord.

℣. 23. *And he ſhall bring upon them their own iniquity*, &c.] The juſt puniſhment of it; or cauſe the miſchief they deſigned to others to fall upon themſelves; or make retaliation to them; that whereas they had drank the blood of the ſaints and martyrs of *Jeſus*, blood ſhould be given them to drink; or their own blood ſhould be ſhed, *Rev.* xvi. 6. the *Jews*[i] ſay, that the Levites ſtood on their deſks, and recited this paſſage, both at the preciſe time of the deſtruction of the firſt temple by *Nebuchadnezzar*, and of the ſecond by the *Romans*: *and ſhall cut them off in their own wickedneſs*; in the midſt of it, whilſt ſlaying the witneſſes, and triumphing over them, *Rev.* xviii. 7, 8. yea, *the Lord our God ſhall cut them off*; the God of *Jacob*, who, they ſaid, did not ſee nor regard what they did, ℣. 7. ſee *Rev.* xix. 15—21. and ſo this latter part of the pſalm fulfils the former, and proves that God is a God of vengeance, to whom it belongs; and he will exerciſe it in due time.

PSAL,

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[f] היחברך an ſociabitur tibi? Cocceius, Gejerus; num conſociabitur? Michaelis.

[g] עלי חק præter ſtatutum, Piſcator, Cocceius; contra ſtatutum, Gejerus; contra legem tuam, Arab.

[h] יגודו turmatim conveniunt, Vatablus, Piſcator.

[i] Seder Olam Rabba, c. 30. p. 92.

PSALM XCV.

THIS pſalm, though without a title, was written by *David*, as appears from *Heb.* iv. 7. and to him the *Septuagint*, *Vulgate Latin*, *Syriac*, *Arabic*, and *Ethiopic* verſions aſcribe it. It belongs to the times of the Meſſiah, as *Kimchi* obſerves; the apoſtle applies it to the *Jews* of his time, and beſpeaks them in the language of it, *Heb.* iii. 7—11. and in which time *Iſraelites*, believers in Chriſt, are called upon to ſerve and worſhip him, in conſideration of his greatneſs in himſelf, and his goodneſs to them. *Theodoret* thinks, that *David* ſpoke prophetically of king *Joſiah* and his times; and wrote it in the perſon of him, and the prieſts of God.

℣. 1. *O come, let us ſing unto the Lord*, &c.] To *Jehovah* the Meſſiah, the Lord our righteouſneſs; ſetting forth, in ſongs of praiſe, the glory of his perſon, the riches of his grace, and our thankfulneſs to him for ſpiritual mercies by him: Chriſt is to be the ſubject of our ſpiritual ſongs, and is the perſon to whoſe honour and glory they ſhould be directed: in the new teſtament we are inſtructed to ſing unto the Lord, the Lord Chriſt, *Eph.* v. 19. *Col.* iii. 16. and this is what *Pliny*[a] tells *Trajan*, the *Roman* emperor, the Chriſtians in his time did; they ſung an hymn to Chriſt, as to a God: *let us make a joyful noiſe to the rock of our ſalvation*; to Chriſt, the rock, 1 *Cor.* x. 4. a rock, for height, being higher than the ſaints, than the kings of the earth, than the angels in heaven, than the heavens themſelves; for ſtrength, being the mighty God, and mighty Saviour; for ſhelter, being the ſaints ſecurity from avenging juſtice and wrath to come: a rock, on which the church and all believers are built, and which endures for ever; *the rock of ſalvation*, being the author of ſpiritual and eternal ſalvation, and the ſtrength and ſecurity of it; not only is he ſtrong to do it, but, being done by him, it is ſafe in him; wherefore ſhouts of joy, and ſongs of praiſe, are due unto him. This ſhews, that vocal ſinging is meant, ſinging with an harmonious and muſical voice; and that ſocial ſinging, or ſinging in concert together, is intended. The *Septuagint* renders it, *to God our Saviour*, *Luke* i. 47. *Jud.* 25.

℣. 2. *Let us come before his preſence with thankſgiving*, &c.] Come with the ſacrifice of praiſe, there being no other in the days of the Meſſiah, all ceremonial ſacrifices being put an end to, when his ſacrifice was offered up; ſo *Arama* obſerves, that the offering of thankſgiving ſhall remain, or be left in the days of the Meſſiah; come with this to Chriſt as a prieſt, to offer it by him to God his father, to whom it is acceptable through him, and with this to himſelf for the great ſalvation he has wrought out: to *come before his preſence*, or *face*[b], ſuppoſes his being come in the fleſh, his being God manifeſt in it, and alſo as clear and free from the veil of types and ſhadows; theſe all being gone now he is come, and to be beheld with open face; and likewiſe his having done his work as a Saviour, and now upon his throne as a King; into whoſe preſence-chamber ſaints are admitted to make their acknowledgments to him, and profeſs their allegiance and ſubjection to him, and their gratitude for favours received. It ſignifies an attendance on him in his houſe and ordinances, where he ſhews his face, and grants his preſence; and intends not merely bodily exerciſe, or a preſentation of our bodies only to him, but a drawing nigh to him with true hearts, and ſerving him in a ſpiritual manner: *and make a joyful noiſe unto him with pſalms*; with a melodious voice, and grace in the heart, with pſalms, hymns, and ſpiritual ſongs; this belonging to goſpel-times, ſhews that ſinging of pſalms vocally in a muſical way is an ordinance of Chriſt, to be performed to him under the goſpel-diſpenſation, *Eph.* v. 19. *Col.* iii. 16.

℣. 3. *For the Lord is a great God*, &c.] Chriſt is truly and properly God, wherefore divine ſervice is to be performed unto him; particularly ſinging pſalms, ſetting forth therein his greatneſs and glory: and he is a great one; great in power, wiſdom, juſtice, truth, mercy, and grace; greatneſs is to be aſcribed unto him, and worſhip given him, becauſe of his greatneſs, *Tit.* ii. 13. *and a great king over all gods*; he is king of the whole world; his kingdom ruleth over all; he is King of kings, and Lord of lords; he is King of ſaints, the government of the whole church is upon his ſhoulders, which he exerciſes in the moſt wiſe, powerful, and righteous manner imaginable; he is above all that are called gods, all the nominal and fictitious deities of the heathens; above all civil magiſtrates, who are gods by office; and above the angels, who have this name, 1 *Pet.* iii. 22. *Aben Ezra* interprets it of angels.

℣. 4. *In his hand are the deep places of the earth*, &c.] The *penetrals*[c] of it; not only what are penetrated by men, the minerals that are in it; but what are of ſuch deep receſs, as to be penetrated only by the Lord himſelf; theſe are in the hands and power of Chriſt, which he can ſearch into, diſcover, and diſpoſe of; theſe are the foundations of the earth, which cannot be ſearched out beneath by men, *Jer.* xxxi. 37. *the ſtrength of the hills is his alſo*; or, *the wearineſſes*[d] of them, the tops[e] of them, which make a man weary to go up unto, they are ſo high; the *Targum* is, "the ſtrengths of the height of the hills;" which takes in both ideas, both the height and ſtrength of them. The hills that are both high and ſtrong, are ſet faſt by his power, and are at his command; and bow and tremble before him, whom men ought to worſhip.

℣. 5. *The ſea is his, and he made it*, &c.] He made it, and therefore it is, and all creatures in it; he ſets bounds to it, and its waves, and reſtrains the raging of it at his pleaſure, *Matt.* viii. 26, 27. *and his hands formed the dry land*; the whole world, all beſides the ſea, the vaſt continent; he is the maker of it, and all creatures in it; without him was nothing made that is made; and being the Creator of all things, is the proper object of worſhip, *John* i. 2, 3. *Rom.* i. 25. as follows.

℣. 6. *O come, let us worſhip and bow down*, &c.] Before him who is the rock of our ſalvation, the great God and great King, the Creator of the ends of the earth, the proper object of all religious worſhip and adoration: Chriſt is to be worſhipped with every part of external worſhip under the new teſtament-diſpenſation; pſalms and ſongs of praiſe are to be ſung unto him; prayer is to be made unto him; the goſpel is to be preached, and ordinances to be adminiſtered in his name; and likewiſe with all internal worſhip, in the exerciſe of every grace on him, as faith, hope, and love; ſee *Pſ.* xlv. 11. *let us kneel before the Lord our maker*; both in a natural and ſpiritual ſenſe: Chriſt is the maker of us as creatures, of our ſouls and bodies; we have our natural being from him, and are ſupported in it by him; and he is the maker of us as new creatures; we are his workmanſhip, created in him, and by him; and therefore he ſhould be worſhipped by us, *Eph.* ii. 10. *Pſ.* c. 3, 4, *Kimchi* diſtinguiſhes theſe ſeveral geſtures, expreſſed by the different words here uſed; the firſt we render *worſhip*, ſignifies according to him the proſtration of the whole body on the ground, with the hands and legs ſtretched out; the ſecond, a bowing of the head, with part of the body; and the third, a bending of the knees on the ground; but though each of theſe poſtures and geſtures have been, and may be uſed in religious worſhip; yet they ſeem not ſo much to deſign them themſelves, and the particular uſe of them, as worſhip itſelf, which is in general intended by them.

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[a] Ep. l. 10. ep. 97.

[b] פניו faciem ejus, V. L. Pagninus, Montanus, Tigurine verſion, &c.

[c] מחקרי penetralia terræ, Muſculus, Piſcator, Gejerus, Michaelis.

[d] תועפות laſſitudines, Gejerus.

[e] Cacumina, Montanus, Tigurine verſion, Muſculus.

℣. 7. *For he is our God*, &c.] God over all bleſſed for ever, truly and properly God, and therefore to be worſhipped: *our God*; in whom we have intereſt, who became our head and ſurety in covenant; took upon him our nature, is our *Immanuel*, God with us, which increaſes the obligation to worſhip him; theſe are the words of new teſtament-ſaints: *and we are the people of his paſture*; for whom he has provided a good paſture; whom he leads into it, and feeds in it, even by the miniſtry of the word and ordinances: *and the ſheep of his hand*; made and faſhioned by his hand, both in a natural and ſpiritual ſenſe; led and guided by his hand, as a flock by the hand of the ſhepherd; are in his hand, being put there for ſafety by his Father; and upheld by it, and preſerved in it, and from whence none can pluck them; ſee *Deut.* xxxiii. 3. *John* x. 28, 29. receiving ſuch favours from him, he ought to be worſhipped by them. The heathens had a deity they called *Pan*, whom they make to be a keeper of ſheep[e]; and ſome *Chriſtian* writers have thought that Chriſt the chief ſhepherd is meant; ſince when the heathen oracles ceaſed, after the coming and death of Chriſt, a voice is[f] ſaid to be heard at a certain place, *the great Pan is dead*: *to day if ye will hear his voice*; the voice of the ſhepherd, the voice of God, ſays *Aben Ezra*, his word, as the *Targum*; the voice of the Meſſiah, both his preceptive voice, his commands and ordinances, which ought to be hearkened to and obeyed; and the voice of his goſpel, and the doctrines of it; which is to be heard not only externally, but internally: when it is heard as to be underſtood, to be approved of and believed, and to be diſtinguiſhed; ſo as to have a ſpiritual and experimental knowledge of it; to feel the power and efficacy of it, and practically attend to it; it is an evidence of being the ſheep of Chriſt; ſee *John* x. 4, 5, 27. where the ſheep are ſaid to know the voice of the ſhepherd, and not that of a ſtranger; of which *Polybius*[g] gives a remarkable inſtance in the goats of the iſland of *Cyrnon*, who will fly from ſtrangers, but as ſoon as the keeper ſounds his trumpet, they will run to him: though the words may be connected with what follows, as they are in *Heb.* iii. 7, 8. where they are ſaid to be the words of the Holy Ghoſt, and are applied to goſpel-times, and are interpreted of the voice of the Son of God in his houſe; for though it may refer to ſome certain day in *David*'s time, as the ſeventh day-ſabbath, in which the voice of God might be heard, the word of God read and explained; and in goſpel-times, as the Lord's day, in which Chriſt ſpeaks by his miniſters; and to the whole time of a man's life, which is called *while it is to day*, *Heb.* iii. 13. yet it chiefly reſpects the whole day of the goſpel, the whole goſpel-diſpenſation, 2 *Cor.* vi. 2.

℣. 8. *Harden not your hearts*, &c.] Againſt Chriſt, againſt his goſpel, againſt all the light and evidence of it. There is a natural hardneſs of the heart, owing to the corruption of nature; and an habitual hardneſs, acquired by a conſtant continuance and long cuſtom in ſinning; and there is a judicial hardneſs, which God gives men up unto. There is a hardneſs of heart, which ſometimes attends God's own people, through the deceitfulneſs of ſin gaining upon them; of which when ſenſible they complain, and do well to guard againſt. Reſpect ſeems to be had here to the hardneſs of heart in the *Jews* in the times of Chriſt and his apoſtles, which the Holy Ghoſt foreſaw, and here dehorts from; who notwithſtanding the clear evidence of *Jeſus* being the Meſſiah, from prophecy, from miracles, from doctrines, from the gifts of the Spirit, &c. yet hardened their hearts againſt him, rebelled againſt light, and would not receive, but reject him: *as in the provocation*; or *as at Meribah*[h]; a place ſo called from the contention and ſtriving of the people of *Iſrael* with the Lord and his ſervants; and when they provoked not only the meek man *Moſes*, to ſpeak unadviſedly with his lips; but alſo the Lord himſelf by their murmurings, *Exod.* xvii. 7. *Numb.* xx. 13. though this may reſpect their provocations in general in the wilderneſs; for they often provoked him by their unbelief, ingratitude, and idolatry; ſee *Deut.* ix. 8, 22, 23. *and as in the day of temptation in the wilderneſs*; or, *as in the day of Maſſah*[i]; the time when they tempted him at *Maſſah*, ſo called from their tempting him by diſtruſting his power and preſence among them, by diſobeying his commands, and limiting the holy one of *Iſrael* to time and means of deliverance; ſee *Exod.* xvii. 7. and this being *in the wilderneſs* was an aggravation of their ſin; they being juſt brought out of *Egypt*, and having had ſuch a wonderful appearance of God for them, there and at the *Red-ſea*; and beſides being in a place where their whole dependence muſt be upon God, where they could have nothing but what they had from him immediately; it was egregious folly as well as wickedneſs to provoke and tempt him.

℣. 9.

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[e] Pan ovium cuſtos —— Virgil. Georgic. l. 1. v. 17. Pana deum pecoris veteres coluiſſe feruntur, Ovid. Faſti, l. 2.

[f] Plutarch. de orac. defect. p. 419.

[g] Hiſt. l. 12. in principio.

[h] כמריבה ſicut Meribah, Montanus; ſicut in Meriba, Muſculus, Tigurine verſion, Gejerus, Michaelis, ſo Ainſworth.

[i] כיום מסה ſicut die Maſſah, Montanus, Muſculus, Tigurine verſion; ſecundum diem Maſſah, Gejerus, Michaelis, ſo Ainſworth.

℣. 9. *When your fathers tempted me*, &c.] Or, *where*[i]; that is, in the wilderneſs, particularly at *Meribah* and *Maſſah*; it was Chriſt they tempted, as appears from 1 *Cor*. x. 9. *proved me*; had proof of his power, goodneſs, and mercy, in providing for them, and in the preſervation of them: or *tried*[k] him, his patience, long-ſuffering, and forbearance, by their repeated provocations of him: *and ſaw my work*; his work of judgment upon their enemies the *Egyptians*, by inflicting plagues upon them, and by the deſtruction of *Pharaoh* and his hoſt at the *Red-ſea*; and his work of goodneſs to them, in bringing them out of bondage, leading them through the *Red-ſea* ſafely, raining manna about their tents, and giving them water out of the rock; or particularly his work in conſuming them in the wilderneſs, as he ſwore he would, and which they ſaw with their eyes, and was near forty years a doing. The *Syriac* verſion joins the *forty years* at the beginning of the next verſe to this; the phraſe ſtanding in ſuch a ſituation as to be connected with both, and is true of each; ſo the apoſtle uſes it both ways, *Heb*. iii. 9, 17.

℣. 10. *Forty years long was I grieved with this generation*, &c.] The generation of the wilderneſs, as the *Jews* commonly call them; and which was a ſtubborn and a rebellious one, whoſe heart and ſpirit were not right with God, *Pſ*. lxxviii. 8. wherefore ſpeaking after the manner of men, God was grieved with them, as he was with the old world, *Gen*. vi. 6. or he was *weary* of them, and *loathed* them, as the word[l] ſometimes ſignifies; wherefore after the affair of the ſpies, to which *Aben Ezra* thinks this had reference; they did not hear from the mouth of the Lord, there was no prophecy ſent them by the hand of *Moſes*, as the ſame writer obſerves; nor any hiſtory or account of them, from that time till they came to the borders of *Canaan*; ſo greatly was their conduct and behaviour reſented: and it was much ſuch a term of time that was between the beginning of the miniſtry of *John* the *Baptiſt* and of Chriſt, and the deſtruction of *Jeruſalem*; during which time the *Jews* tempted Chriſt, tried his patience, ſaw his works, and grieved his ſpirit, which brought at laſt ruin upon them: *and ſaid*, it is *a people that do err in their heart*; he was not only inwardly grieved with them, but ſpeaking after the ſame human manner, he gave his grief vent, he ſpoke and gave this juſt character of them. The apoſtle adds *alway*, *Heb*. iii. 10. and ſo does the *Arabic* verſion here, and which is implied in the words *do err*; they not only had erred, but they continued to do ſo; and their errors were not merely through weakneſs, ignorance, and miſtake, but were voluntary, and with their whole hearts; they ſprung from their hearts, which were deſperately wicked; they erred willingly and wilfully; and this the Lord, the ſearcher of hearts, knew and took notice of: *and they have not known my ways*; they had his law, his ſtatutes, and his judgments, and ſo muſt know the ways he preſcribed them to walk in; but they did not practically obſerve them: or his ways of providence; which they did not take that notice of as they ought to have done; they did not conſider them as they ſhould, nor improve them in the manner as became them; they were not thankful for their mercies as they ought; nor did the goodneſs of God lead them to repentance.

℣. 11. *Unto whom I ſware in my wrath*, &c.] Being angry with them, he ſware for the confirmation of what he ſaid; the form of the oath was, *as truly as I live*; he ſware by himſelf, for he could ſwear by no greater; ſee *Num*. xiv. 21, 22, 23, 28, 29, 30, 35. *that they ſhould not enter into my reſt*; the land of *Canaan*, or *Iſrael*, as *Kimchi*; which the Lord provided, promiſed, and gave to the *Iſraelites*, as their reſt; the land of *Iſrael* and *Jeruſalem*, as *Jarchi*; or the houſe of the ſanctuary, the temple, as the *Targum*; which *Jehovah* choſe for his reſt, and took it up in it, and where he promiſed the Meſſiah, the prince of peace, who gives to his people ſpiritual and eternal reſt. *Canaan* was typical of the reſt which remains for the people of God; the uſe that believing *Jews*, and all Chriſtians under the goſpel-diſpenſation, are to make of this, ſee in *Heb*. iii. 18, 19. and iv. 1, 9, 10, 11.

PSAL. XCVI.

THIS pſalm was written by *David*, as appears from 1 *Chron*. xvi. 7, 23. to whom it is aſcribed by the *Septuagint*, *Vulgate Latin*, and all the *Oriental* verſions. This and part of *Pſ*. cv. were firſt compoſed and ſung at the bringing of the ark from the houſe of *Obed Edom* to the city of *David*; and here it is detached from that with a new introduction to it, and applied to the times and kingdom of the Meſſiah, and with great propriety, ſince the ark was an eminent type of him. The inſcription in the *Syriac* verſion is, "a pſalm of *David*, a prophecy of the coming of the Meſſiah, and of the calling of the *Gentiles* that believe in him;" and very rightly, ſince expreſs mention is made of them in it, and of the publication of the goſpel among them; and clear reference is had to Chriſt, who is the *Jehovah* all along ſpoken of. *Jarchi* well obſerves, that wherever a *new ſong* is mentioned, it is to be underſtood of future time, or the times of the Meſſiah; and the end of the pſalm ſhews it, *he cometh to judge*, &c.

℣. 1. *O ſing unto the Lord a new ſong*, &c.] A famous excellent one, ſuited to goſpel-times, on account of the new benefit and bleſſing of redemption and ſalvation lately obtained by the Meſſiah; which ſhould be ſung to him, who is the Lord or *Jehovah* here deſigned, by all the redeemed ones, *Rev*. v. 9. ſee the note in *Pſ*. xxxiii. 3. the *Targum* adds, "ſing, ye angels on high:" *ſing unto the Lord all the earth*; not the whole land of *Iſrael* only, as *Aben Ezra* interprets it; though here the Saviour firſt appeared, taught his doctrines, wrought his miracles, ſuffered and died for the ſalvation of his people; here the angels firſt begun the new ſong; and here thoſe that believed in him firſt expreſſed that ſpiritual joy which afterwards ſpread through the whole world, and who are here called upon to ſing; namely, all thoſe that are redeemed from among men, throughout all the earth: believing Gentiles are here intended: the *Targum* is, "ſing before the Lord, all ye righteous of the earth."

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[i] אשר quo, Pagninus, Montanus; ubi, V. L. Junius & Tremellius, Piſcator, Gejerus, ſo Ainſworth.

[k] בחנוני explorarunt me, Tigurine verſion, Piſcator, Gejerus.

[l] אקוט faſtidio habui, Montanus, Junius & Tremellius, Gejerus, ſo Cocceius, Michaelis.

℣. 2. *Sing unto the Lord*, &c.] Which is repeated to ſhew the vehemency of the ſpeaker, and the importance of the work exhorted to: this being the third time that the word *Lord* or *Jehovah* is mentioned, have led ſome to think of the trinity of perſons, Father, Son, and Spirit, the one only *Jehovah*, to whom the new ſong of ſalvation is to be ſung, becauſe of their joyful concern in it; the Father has contrived it, the Son has effected it, and the Spirit applies it: *bleſs his name*; ſpeak well of him, whoſe name is excellent and glorious, ſweet and precious; even every name of his, *Jeſus*, *Immanuel*, &c. proclaim him the ever bleſſed God, as he is, as prevented with the bleſſings of goodneſs, and made moſt bleſſed for ever; as Mediator, aſcribe all ſpiritual bleſſings to him, and bleſs him for them, and give him the glory and honour of them: *ſhew forth his ſalvation from day to day*; the ſalvation of his people he undertook, and has compleated; publiſh that as a piece of good news, as glad tidings; ſo the word [n] uſed ſignifies; even evangelizing, or preaching the goſpel; for this is the goſpel, the ſum and ſubſtance of it, ſalvation by *Jeſus Chriſt*: this may be conſidered as directed to miniſters of the goſpel, whoſe work it is, more peculiarly, to ſhew forth the ſalvation of Chriſt; to point him out as a Saviour to ſenſible ſinners; to declare that this ſalvation is done, is wrought out for ſinners, is full and compleat; is to be had freely, and to be had now; and this is to be done *from day to day*, one Lord's day after another, frequently and conſtantly, when opportunity ſerves.

℣. 3. *Declare his glory among the heathen*, &c.] What a glorious perſon the Meſſiah is; the brightneſs of his Father's glory; having all the perfections of Deity in him; how the glory of God appears in him, and in all that he has done; and eſpecially in the work of redemption, in which the glory of divine wiſdom, power, juſtice, truth and faithfulneſs, love, grace, and mercy is richly diſplayed; ſay what glory he is advanced unto, having done his work, being highly exalted, ſet at the right hand of God, and crowned with glory and honour; and what a fulneſs of grace there is in him, for the ſupply of his people; and what a glory is on him, which they ſhall behold to all eternity: *his wonders among all people*; what a wonderful perſon he is, God manifeſt in the fleſh; what wonderful love he has ſhewn in his incarnation, obedience, ſufferings, and death; what amazing miracles he wrought, and what a wonderful work he performed; the work of our redemption, the wonder of men and angels; declare his wonderful reſurrection from the dead, his aſcenſion to heaven, ſitting at the right hand of God, and interceſſion for his people; the wonderful effuſion of his Spirit, and the conqueſts of his grace, and the enlargement of his kingdom in the world; as alſo what wonders will be wrought by him, when he appears a ſecond time; how the dead will be raiſed, and all will be judged.

℣. 4. *For the Lord* is *great*, &c.] In the perfections of his nature; in the works of his hands, of creation, providence, and redemption; and in the ſeveral offices he bears and executes: *and greatly to be praiſed*; becauſe of his greatneſs and glory; ſee the note on *Pſ.* xlviii. 1. *he is to be feared above all gods*; the angels by whom he is worſhipped; civil magiſtrates, among whom he preſides, and judges; and all the fictitious deities of the *Gentiles*, who are not to be named with him, and to whom no fear, reverence, and worſhip are due.

℣. 5. *For all the gods of the nations* are *idols*, &c.] Or are *nothings* [o], non entities; ſuch as have not, and never had, any being, at leaſt many of them, but in the fancies of men; and all of them ſuch as have no divinity in them; *an idol is nothing in the world*, 1 *Cor.* viii. 4. *but the Lord made the heavens*; and all the hoſts of them, the ſun, moon, and ſtars; theſe are the curious workmanſhip of his fingers, and which declare his glory, and ſhew him to be truly and properly God, who is to be feared and worſhipped; ſee *Heb.* i. 10. *Jer.* x. 11, 12.

℣. 6. *Honour and majeſty* are *before him*, &c.] He being ſet down at the right hand of the throne of the Majeſty in the heavens, and having honour and majeſty laid upon him; being arrayed in robes of majeſty, crowned with glory and honour, ſitting on the ſame throne of glory with his Father, and having a ſceptre of righteouſneſs in his hand, and all the forms and enſigns of royalty and majeſty about him; rays of light and glory darting from him; as well as thoſe glorious and bright forms before him, the holy angels continually praiſing him; which is a much more noble ſenſe than that of *Kimchi*'s, who interprets them of the ſtars: *ſtrength and beauty* are *in his ſanctuary*; the *Targum* is, "the houſe of his ſanctuary," the temple; the goſpel-church, of which the temple or ſanctuary was a figure: the *ſtrength* of Chriſt is ſeen here, in the converſion of ſinners by his goſpel, which is the rod of his ſtrength, the power of God unto ſalvation, when it comes not in word only; and by which he alſo ſtrengthens his people, to the more vigorous exerciſe of grace and diſcharge of duty; here they go from ſtrength to ſtrength: the *beauty* of Chriſt is ſeen here; the King is held in the galleries of goſpel-ordinances, and is beheld in his beauty; his people appear here in the beauties of holineſs, and as a perfection of beauty, through the righteouſneſs of Chriſt upon them; and as they obſerve the order of the goſpel, and do all things decently, and with a good decorum: or elſe, as *Kimchi* interprets it, heaven may be meant by the ſanctuary, of which the holy place, made with hands, was a figure; here Chriſt reigns, girded with *ſtrength*; here he rules as the Lord God omnipotent, having all power in heaven, and in earth, and doing according to his will in both; and from hence he ſhews himſelf ſtrong on the behalf of his people; here he, who is beauty itſelf, fairer than the children of men, dwells; here thoſe beauteous forms of light and glory, the holy angels, are; and here the ſpirits of juſt men, made perfect, who are without ſpot or wrinkle, or any ſuch thing, have their abode: in 1 *Chron.* xvi. 27. it is, *ſtrength and gladneſs are in his place*; among his people and worſhippers there.

℣. 7. *Give unto the Lord, O ye kindreds of the people*, &c.] Or *families* [p]: the *Targum* is, "give unto the Lord a ſong, ye families of the people;" by whom are meant not the tribes and families of the people of *Iſrael*, but the *Gentiles*, the nations of the world, who were to be bleſſed in the ſeed of *Abraham*, the family of *Egypt*, and others; ſee *Amos* iii. 2. *Zach*. xiv. 17, 18. even ſuch as were choſen of them, taken out from among them for a people to his name; who were redeemed out of every kindred, tongue, people, and nation; and were taken, one of a city, and two of a family, and brought to *Zion*: *give unto the Lord glory and ſtrength*; ſee the note on *Pſ*. xxix. 1.

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[n] בשרו evangelizate, Montanus, Tigurine verſion, Muſculus, Cocceius, Michaelis.

[o] אלילים nihila, Tigurine verſion, Cocceius, Michaelis.

[p] משפחות familiæ, Pagninus, Montanus, Junius & Tremellius, Piſcator, &c.

℣. 8. *Give unto the Lord the glory* due unto *his name*, &c.] Or *the glory of his name* [q]; whoſe name is glorious and excellent, becauſe of his nature and perfections, becauſe of the works done by him, and becauſe of his benefits and bleſſings beſtowed on his creatures; wherefore it is his due, and their duty, to give him glory; ſee the notes on *Pſ*. xxix. 2. and lxvi. 2. the word *Jehovah*, or *Lord*, being thrice mentioned in this and the preceding verſe, in the aſcription of glory, may lead our thoughts to the trinity of perſons, *Jehovah*, Father, Son, and Spirit, to whom glory is to be equally given: *bring an offering, and come into his courts*; not ceremonial ſacrifices, which are aboliſhed under the goſpel-diſpenſation, to which times this pſalm belongs; but either the ſaints themſelves, their bodies, as a holy, living, and acceptable ſacrifice, and eſpecially the ſacrifices of a broken heart, with as much of their ſubſtance as is neceſſary for the relief of the poor, the ſupport of the miniſtry, and the carrying on of the cauſe and intereſt of the Redeemer: the alluſion is to the law that enjoined the *Iſraelites* not to appear empty before the Lord; but every one to bring his gift according to his ability, *Deut*. xvi. 16, 17. or elſe their ſacrifices of prayer and praiſe, which are the ſpiritual ſacrifices of the goſpel-diſpenſation, and are to be offered by the ſaints, as prieſts, to God through Chriſt; or rather the ſacrifice of Chriſt himſelf, which is of a ſweet-ſmelling ſavour to God, makes way for acceſs unto him, and acceptance with him; and which ſhould be brought in the arms of faith, when they enter into the houſe of the Lord, and attend his word and ordinances; for, through this, their perſons and ſervices become acceptable to God, and the ſins of their holy things are taken away.

℣. 9. *O worſhip the Lord in the beauty of holineſs*, &c.] See the note on *Pſ*. xxix. 2. in this and the three preceding verſes, there is a manifeſt alluſion to the form of addreſſes made to kings in the eaſtern nations; who being arrayed, and ſeated in a majeſtic manner, with all the marks of royal honour and dignity about them, whom their ſubjects approach with aſcriptions of glory to them; bringing preſents in their hands, and bowing down to the ground before them, as the word [r] for *worſhip* ſignifies; expreſſing the utmoſt awe and reverence of them, as in the next clauſe: *fear before him all the earth*; or, as the *Targum*, "all the inhabitants of the earth:" it is the duty of all men to fear the Lord; but none can fear him aright, without his grace, or an heart given them to fear him: this reſpects the latter day, when the *Jews* ſhall ſeek the Lord, and fear him and his goodneſs; when all nations ſhall fear and worſhip him; when, from the riſing of the ſun to the going down of the ſame, the name of the Lord ſhall be great and tremendous among the *Gentiles*; ſee *Hoſ*. iii. 5. *Rev*. xv. 3, 4. *Mal*. i. 11.

℣. 10. *Say among the heathen*, &c.] This is a direction to ſuch as were converted to Chriſt among the *Jews*, or were firſt called out from among the *Gentiles*; or to the miniſters of the word, the apoſtles and firſt preachers of the goſpel more eſpecially, who were ſent into all the world to preach the goſpel to every creature, that a people from among them might be taken for the Lord: that *the Lord reigneth*; whoſe goſpel ſhould be received and obeyed, and his ordinances ſubmitted to; who now reigns in heaven, at his Father's right hand, and muſt reign till all enemies are put under his feet; he reigns in the hearts of his people by his ſpirit and grace; will reign more glorioſly in his churches in the latter day, and with his ſaints for a thouſand years in the new *Jeruſalem*-church-ſtate; and, after that, to all eternity in heaven: this is one part of the goſpel, or good tidings to be publiſhed, among the *Gentiles*, *Iſ*. lii. 7. *the world alſo ſhall be eſtabliſhed, that it ſhall not be moved*; not the natural material world; for that ſhall flee, and paſs away, and be no more; it ſhall be burnt up, and all things in it; though that, and mankind on it, will be continued till all the elect of God are gathered in; Chriſt will uphold it, it being by his power that it ſhall not be moved till the work is effected: moreover, the church, in however fluctuating and unſettled a condition it may be now, ſometimes in one place, and ſometimes in another, yet ere long will be eſtabliſhed on the top of the mountains, ſo that it ſhall not be moved; and the goſpel-diſpenſation is what will remain unto the end of time, and the goſpel is an everlaſting one; the ordinances of it will continue to the ſecond coming of Chriſt; and he will be with his churches to the end of the world; he is reigning King of *Zion*; has ſet up a government, of which, and the peace of it, there ſhall be no end: during the ſpiritual reign of Chriſt, the world will be in ſuch ſtable tranquility as to have no commotions in it, nor to be moved with wars, and rumours of wars; and when the Millenium ſhall take place, the new heavens and new earth ſhall never paſs away: *he ſhall judge the people righteouſly*; he reigns over his people in a righteous manner, with a ſceptre of righteouſneſs, according to the rules of righteouſneſs, by righteous laws and ordinances; he juſtifies his people with his own righteouſneſs; he forms the new man in them, which is created in righteouſneſs, and ſets up a kingdom within them, which conſiſts of righteouſneſs; and he protects and defends them, and keeps them in ſafety from all their enemies.

℣. 11. *Let the heavens rejoice*, &c.] At the coming and kingdom of Chriſt; at what is ſaid and done in the *Gentile* world; even the hoſts of heaven, as the *Targum*, the angels that dwell there, and never left their habitation and firſt eſtate: theſe rejoiced at the incarnation of Chriſt, at the firſt ſetting up and appearance of his kingdom in the world; and as they rejoice at the converſion of a ſingle ſinner, much more muſt they be ſuppoſed to do at the converſion of multitudes in the *Gentile* world, and at the increaſe of the Redeemer's intereſt there: or heavenly men, ſuch as are born from above, partakers of the heavenly calling; theſe rejoice when the kingdom of Chriſt is enlarged, and his cauſe flouriſhes: or the holy apoſtles and prophets of Chriſt, and miniſters of the Word, full of heavenly gifts and grace, are meant; who expreſs their joy when ſinners are converted, and

[q] כבוד שמו gloriam nominis ejus, Pagninus, Montanus, Cocceius, Gejerus; ſo Ainſworth, Junius & Tremellius, Piſcator.

[r] השתחוו incurvate vos, Pagninus, Montanus, Junius & Tremellius, Piſcator; proſternite vos, Tigurine verſion.

and made ſubject to Chriſt, at any time; and will be called upon to do it, when the fulneſs of the *Gentiles* is brought in, and *Babylon* is fallen, *Rev.* xviii. 20. *and let the earth be glad*; the righteous of the earth, as the *Targum*; the excellent of the earth, who are glad, and exult at the coming and kingdom of Chriſt, in every ſenſe; in the ſalvation which he has wrought out; in the righteouſneſs which he has brought in; at the ſight of him, the glory of his perſon, and riches of his grace; in the enjoyment of his preſence; at hearing his goſpel, and the comfortable truths of it; and when it is made uſeful to the ſouls of others; and in a view and hope of the glory of God, and of being partakers of it to all eternity: *let the ſea roar, and the fulneſs thereof*; the roaring of the waves is the voice of the ſea, which ſometimes ſpeaks terror, and here expreſſes joy: its fulneſs is not literally the abundance of its waves, or the multitude of its fiſhes, as *Kimchi*; but the iſlands in it, the inhabitants of them; ſee *Pſ.* xcvii. 1. and ſuch as ours of *Great Britain* and *Ireland*, who have reaſon to rejoice and be glad at the bringing of the goſpel among us, the continuance of it with us, and the kingdom and intereſt of Chriſt in the midſt of us.

℣. 12. *Let the field be joyful, and all that is therein,* &c.] Not the field of the world, but of the church, ſeparated from others by diſtinguiſhing grace; the peculiar property of Chriſt, cultivated and manured by his ſpirit and grace, and abounding with the fruits and flowers thereof; of a wilderneſs becoming a fruitful field, and for that reaſon ſhould rejoice, even with joy and ſinging, *Iſ.* xxxv. 1, 2. *then ſhall all the trees of the wood rejoice*; the ſons of God, ſo called, *Cant.* ii. 3. who, though like ſuch, in their nature-ſtate, barren and unfruitful, yet, being ingrafted into Chriſt, become trees of righteouſneſs; and ſo have reaſon to rejoice at their root in Chriſt, their ſtability by him, and fruitfulneſs through him: *Jarchi* interprets this of all the governors of the people; ſee *Ezek.* xvii. 24. all this, indeed, by a proſopopœia, may be underſtood of inanimate creatures; the heavens, earth and ſea, fields, woods and trees, rejoicing, if they could, and in their way, at ſuch great and wonderful appearances in the *Gentile* world; ſee *Iſ.* xliv. 23. and xlix. 13. and lv. 12. *Aben Ezra* interprets all this of the heavens giving dew, the earth its increaſe, and the field its fruit; all which is rejoicing.

℣. 13. *Before the Lord,* &c.] At the face of him, in his preſence; meeting him as he comes, and rejoicing at his coming: this clauſe is to be joined to every one in the two preceding verſes: *for he cometh, for he cometh*; which is repeated to ſhew the certainty of Chriſt's coming, and the importance of it, and the juſt reaſon there was for the above joy and gladneſs on account of it; and it may be alſo, as *Jerom* and others have obſerved, to point out both the firſt and ſecond coming of Chriſt, which are both matter of joy to the ſaints: his firſt coming, which was from heaven, into this world, in a very mean and abject manner, to ſave the chief of ſinners, to procure peace, pardon, righteouſneſs, and eternal life for them, and therefore muſt be matter of joy: his ſecond coming, which will be alſo from heaven, but in an extremely glorious manner, without ſin, or the likeneſs of it, unto the ſalvation of his people: it will be as follows, *to judge the earth*; the inhabitants of it, ſmall and great, high and low, rich and poor, bond and free, quick and dead, righteous and wicked; when all works, words and thoughts, good and bad, will be brought to account; and every man will be judged, as thoſe ſhall be, with or without the grace of God: *he ſhall judge the world with righteouſneſs, and the people with his truth*; according to the rules of juſtice and equity; he will truly diſcern and rightly judge; his judgment will be according to his truth; he will approve himſelf to be the righteous judge, and his judgment will appear to be a righteous judgment; for which he is abundantly qualified, as being the Lord God omniſcient and omnipotent, holy, juſt, and true; ſee *Acts* xvii. 31.

PSAL. XCVII.

THIS pſalm is aſcribed to *David* by the *Septuagint*, *Vulgate Latin*, *Syriac*, *Arabic*, and *Ethiopic* verſions. It is of the ſame argument, and upon the ſame ſubject, as the preceding, the coming and kingdom of Chriſt; and that it reſpects his firſt coming into the world, when angels were called upon to worſhip him, appears from ℣. 7. compared with *Heb.* i. 6. though it is expreſſed in ſuch language as ſeems to agree with his ſecond coming; and perhaps both are included, with various things between the one and the other; or it reſpects the kingdom of Chriſt, from his firſt to his ſecond coming; to which agrees the inſcription of the *Syriac* verſion, which is "a pſalm of *David*, in which he propheſies concerning the coming of the Meſſiah, and again he intimates in it his laſt appearance."

℣. 1. *The Lord reigneth,* &c.] He has reigned, now reigns, will and muſt reign till all enemies are made his footſtool; ſee the notes on *Pſ.* xciii. 1. and xcvi. 10. *let the earth rejoice*; not the land of *Judea* only, and the inhabitants of it, to whom the King Meſſiah came; for there were but few among them that received him, and rejoiced at his coming; but the whole earth, the vaſt continent, as diſtinguiſhed from the iſles after mentioned, and they that dwell upon it; the *Gentiles*, who had a concern in his coming, in whom they were to be bleſſed, to whom they were to be gathered, and in whom they ſhould find a glorious reſt; and therefore he is called *the deſire of all nations*: the firſt preaching of the goſpel was occaſion and matter of great joy to them; not only the bleſſings contained in it of peace, pardon, righteouſneſs, and ſalvation by Chriſt; but the effects of it, delivering them from the dominion of *Satan*, the god of this world; and from ſuperſtition and idolatry, with which they were enſlaved; and the bringing them into the glorious liberty of the children of God: *let the multitude of iſles be glad thereof*; the iſles of the ſea are many, even many thouſands: *Columbus*, when he firſt diſcovered *America*, ſailing by *Cuba* weſtward, gave names, as he paſſed along, to ſeven hundred iſlands, leaving three thouſand more without names[r]: *Gejerus* reports, from ſome writers, that an *Indian* king, in 1553, was converted to the chriſtian faith, that ruled over eleven thouſand iſlands; and that in *Maldivar* there are reckoned to be ſixteen thouſand: well may the text ſpeak of a multitude of them: or, *let the great iſlands*, &c. ſuch as ours of *Great Britain* and *Ireland*; theſe iſles are ſaid to wait for Chriſt and his doctrine, *Iſ.* xlii. 4. and li. 5. and lx. 9. and therefore muſt be glad to hear of his coming and kingdom: the goſpel was very early ſent to the iſles, as to *Cyprus*, *Crete*, &c. ſee *Acts* xiii. 4, 5, 6. *Tit.* i. 5. and to our northern iſles likewiſe, who have great reaſon to be glad at its coming among us, continuance with us, and the ſucceſs it has had; and that it is yet in the midſt of us for further uſefulneſs; and that Chriſt reigns, and will reign evermore.

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[r] P. Martyr, Decad. 1. l. 3.

℣. 2. *Clouds and darkneſs* are *round about him*, &c.] Either as a garment; ſo *Apollinarius* paraphraſes it, "near is the King clothed with a cloud and tempeſt;" and it is uſual with the heathens to repreſent their deities as ſurrounded or clothed with a cloud[s]: here the alluſion is to the tabernacle and temple, when reared up and dedicated, *Exod.* xl. 34. 1 *Kings* viii. 10, 11, 12. and to other appearances of God, or Chriſt, in a cloud, *Exod.* xix. 9. 16. *Matt.* xvii. 5. it may denote the obſcurity of his divine nature at his firſt coming; he appearing in the form of a ſervant, and in the likeneſs of ſinful fleſh, ſo that few diſcerned his glory, as the glory of the only begotten of the Father; as alſo the darkneſs and blindneſs of the *Jews* concerning him, who could not perceive him to be the Meſſiah; notwithſtanding all the characters of him; clouds and darkneſs were about him to them; as they were, in a literal ſenſe, when he hung on the croſs; the ſun withdrew and hid itſelf, and darkneſs was upon the face of the earth for three hours; Chriſt was inveloped in it; and a greater darkneſs ſurrounded his ſoul, when his divine Father hid his face from him: dark providences attended the firſt ſetting up of his kingdom, and the miniſtration of his goſpel in the world; the apoſtles, the firſt preachers of it, were perſecuted by their own countrymen the *Jews*; the whole *Gentile* world was againſt them; the *Roman* empire, emperors, and governors of provinces, oppoſed them; wherever there was an open door, there were many adverſaries, ſo that things looked very unpromiſing: nevertheleſs theſe clouds were diſſipated, and the difficulties got over; though this has ſometimes been the caſe ſince, and will be again, ere the kingdom of Chriſt is in all its glory; he now ſits enthroned in heaven, ſurrounded with clouds and darkneſs, and unſeen to us; whoſe being and perfections are inſcrutable to us, his providences unſearchable, and his ways paſt finding out; and when he comes a ſecond time, it will be at midnight, and in the clouds of heaven: *righteouſneſs and judgment* are *the habitation of his throne*; the ſeat, baſis, and ſupport of it; he ſits on a throne doing right, and by it his throne is eſtabliſhed; ſee the note on *Pſ.* lxxxix. 14.

℣. 3. *A fire goeth before him*, &c.] Not the fiery law, which went forth from his right hand on mount *Sinai*; but rather his goſpel, which, as it enlightens, warms, comforts, and refreſhes his people, ſearches, torments, and deſtroys his enemies, and is the ſavour of death unto death to them; ſee *Jer.* xxiii. 29. 2 *Cor.* ii. 16. *Rev.* xi. 5. Some apply this to the gifts of the Spirit on the day of Pentecoſt, ſignified by cloven tongues of fire; but then no ſuch effect followed as mentioned in the next clauſe: it ſeems beſt to interpret it of his wrath, which, like fire, was poured out to the uttermoſt on the *Jews*, for their diſbelief and rejection of him; they would not have him to reign over them; they deſpiſed his goſpel, and ſlew his ſervants; wherefore he ſent the *Roman* armies to them, who deſtroyed thoſe murderers, and burnt their city, *Matt.* xxii. 7. this will be alſo verified in the ſecond coming of Chriſt, who will deſcend in flaming fire, and the earth will be burnt up, and all that is therein, 2 *Theſſ.* i. 7, 8. 2 *Pet.* iii. 10. 12. ſome *Jewiſh* writers interpret this of the war of *Gog* and *Magog*, in *Ezekiel*, which they ſuppoſe ſtill future; as, when it is, fire will be ſent and rained upon them, *Ezek.* xxxviii. 22. and xxxix. 6. but may be better applied to the *Gog* and *Magog* in *Rev.* xx. 8, 9. *and burneth up his enemies round about*; ſo that none can eſcape: this was true of the *Jewiſh* nation, who were burnt up; ſo that there was not left root nor branch in it, *Mal.* iv. 1. and will be true of the wicked, at the general conflagration of the world, upon Chriſt's ſecond coming; and of the *Gog* and *Magog*-army, after the reſurrection.

℣. 4. *His lightnings enlightened the world*, &c.] Either the doctrines of the goſpel, compared thereunto, becauſe of the ſwift progreſs they made, and the large extent of them in the world, in a very little time; by the apoſtles they were publiſhed in all nations, and were the means of enlightening them in the true knowledge of themſelves, and of the way of ſalvation by Chriſt: hence they are called the *lights of the world*, *Matt.* v. 14. as the coming of Chriſt, in his kingdom and power, by them, is compared to lightning, and ſo are the arrows of his word, *Matt.* xxiv. 27. *Zech.* ix. 14. or elſe his judgments on the *Jewiſh* nation are meant, which were manifeſt and clear, and obvious to all the world; ſee *Pſ.* xviii. 14. *the earth ſaw, and trembled*; the inhabitants of the earth, of the *Gentile* world, ſaw the judgments of God upon the *Jews*, and were aſtoniſhed at them; ſee *Deut.* xxix. 24. it is uſual for lightnings and earthquakes to go together; ſee *Rev.* xi. 19. and xvi. 15.

℣. 5. *The hills melted like wax at the preſence of the Lord*, &c.] *Kimchi* interprets the *hills* of the kings of the wicked; and it was verified in *Herod* and his nobles, and the citizens of *Jeruſalem*, who, when they heard of the coming of the Meſſiah, of the birth of the King of the *Jews*, were exceedingly moved and troubled; their hearts melted like wax within them, *Matt.* ii. 1, 2, 3. ſo when he appeared, in the power of his goſpel, in the *Gentile* world, and went forth in the miniſtration of it, conquering, and to conquer, all fled before him; every mountain and iſland were moved out of their places; and the kings of the earth, and great men, ran to the rocks to hide them from his face, which they could not bear, *Rev.* vi. 14—17. and the like events, and more terrible will they be, when he comes to deſtroy Antichriſt, and eſpecially to judge the world, *Rev.* xvi. 19, 20. and xx. 11, 12. *at the preſence of the Lord of the whole earth*; as Chriſt is; he is Lord of all, the Prince of the kings of the earth, *Acts* x. 36. *Rev.* i. 5. and xi. 4. and as he will ſhew himſelf to be at the great day; and that is the reaſon why the proud and lofty, comparable to hills and mountains, ſhall melt at his preſence.

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[s] Et Venus æthereos inter dea candida nimbos, Virgil. Æneid. 8. Venus circumdata nimbo, Ib. Æneid. 12. Nube candentes humeros amictus augur Apollo, Horat. Carmin. l. 1. ode 2. ſo Homer. Il. 5. v. 186.

℣. 6. *The heavens declare his righteouſneſs*, &c.] His juſtice in puniſhing his enemies; the lightning and the thunder in the heavens, the tokens of his wrath, and inſtruments of it; his wrath itſelf, which is revealed from heaven, *Rom.* i. 18. or the inhabitants of heaven, as *Aben Ezra*; the angels of heaven; ſo the *Targum*, "the angels on high, (or of heaven, as in the king's bible) declare his righteouſneſs;" ſee *Rev.* xvi. 5, 6, 7. it is true of the miniſters of the goſpel, who are Chriſt's angels or meſſengers, men of heavenly gifts and grace, whoſe work it is to declare the juſtifying righteouſneſs of Chriſt, which is revealed in the goſpel, from faith to faith, and which is therefore called the word of righteouſneſs, and the miniſtration of it, *Rom.* i. 17. 2 *Cor.* iii. 9. *Heb.* v. 13. *and all the people ſee his glory*; the glory of his juſtice in the deſtruction of his enemies; the glory of his power and grace in the ſalvation of his choſen; the glory of God in the face of Chriſt; the glory of Chriſt himſelf, as the only begotten of the Father; the glory of his perſon, office, grace, and righteouſneſs, in the glaſs of the goſpel; the glory and honour he is now crowned with in heaven; and all the people, even all the choſen, redeemed and called people, ſhall behold his glory to all eternity: it ſeems chiefly to reſpect the revelation of his glory, and his people's view of it at his firſt coming; ſee *Iſ.* xl. 5, 6.

℣. 7. *Confounded be all they that ſerve graven images*, &c.] Images of gold, ſilver, and ſtone, graven by art and man's device; to ſerve and worſhip which muſt be the groſſeſt ignorance and ſtupidity, which, when convinced of, muſt fill with ſhame and confuſion: this may be conſidered either as a prayer, that the idolatrous *Gentiles* might be enlightened to ſee the vanity of their idols, and their worſhip of them, and turn to the living God; or as a prophecy that it ſhould be; for it may be rendered, *they are* or *ſhall be confounded*, or *aſhamed*[t], as the *Targum*, *Jarchi*, and *Kimchi*; which had its accompliſhment in the firſt times of the goſpel; when, being preached in the *Gentile* world, multitudes forſook their idols, and ſerved the true God; and eſpecially at the opening of the ſixth ſeal, when pagan worſhip was aboliſhed throughout the *Roman* empire; and when the kings and great men in it, through ſhame, confuſion, and dread, fled to the rocks and mountains to hide them from the wrath of the Lamb, *Rev.* vi. 12—17. and will have a further accompliſhment, when the papiſts, the worſhippers of the beaſt, ſhall be aſhamed of their graven images, of the virgin *Mary*, and other ſaints; which will be when the goſpel ſhall be publiſhed throughout the world, *Rev.* xiv. 6—11. *that boaſt themſelves of idols*; as their ſaviours and deliverers, which yet are nothing, as the word[u] ſignifies; that praiſe and extol them, as the givers of good things to them, or the procurers of them for them; that glory in them, and in their worſhip of them, than which nothing can be a greater inſtance of folly and madneſs: *worſhip him all ye gods*; thoſe that are ſo called, the graven images and idols before mentioned; let them bow down, and be proſtrate before the Lord, as *Dagon* before the ark; or they that ſerve other gods, as *Kimchi*; ſo the *Targum*, "and all the nations that ſerve idols ſhall worſhip before him;" rather kings and princes, civil magiſtrates, who are ſometimes called gods, are meant, *Pſ.* xcv. 3. and lxxxii. 1. 6. and who, in the latter day eſpecially, ſhall ſerve and worſhip the Meſſiah, *Pſ.* lxxii. 10. though it is beſt of all to interpret it of angels, as this word *Elohim* is rendered in *Pſ.* viii. 5. and *Aben Ezra* ſays, there are ſome of their interpreters that underſtand it of angels: the *Septuagint*, *Vulgate Latin*, and all the *Oriental* verſions, and ſo *Apollinarius*, render it, *worſhip him all his angels*: *Guſſetius*[w] interprets it, *all that is God's*; all that belong to him, angels and men, and all creatures; particularly angels, the moſt noble of all: and this ſenſe is confirmed by an inſpired writer, who manifeſtly refers to and quotes this paſſage, and applies it to the angels worſhipping of Chriſt, the firſt begotten Son of God, when he came into the world, *Heb.* i. 6. with which compare *Luke* ii. 13, 14. from whence it appears not only that Chriſt is ſuperior to angels, for the proof of which it is produced by the apoſtle; but that he is truly God, ſince God only is the object of religious worſhip; and that, if he is worſhipped by angels, he ought to be worſhipped by men; and that angels are not the proper objects of worſhip, ſince they are worſhippers.

℣. 8. *Zion heard, and was glad*, &c.] Or, the congregation of *Zion*, as the *Targum*; the church of Chriſt, and the members of it, called *Zion*, in alluſion to the mountain of that name, in which the temple ſtood; a type of the church, *Heb.* xii. 22. theſe heard the goſpel, the good news and glad tidings of good things; they heard that *Zion*'s King reigned, and that his kingdom was enlarged, and intereſt increaſed; they heard the heavenly men declare his righteouſneſs, by which they are juſtified from all things; they heard of the converſion of the *Gentiles*, and the confuſion of idolators; of the incarnation of Chriſt, and of his being worſhipped by angels; all which filled them with joy and gladneſs: *and the daughters of Judah rejoiced*; particular congregated churches, particular believers and profeſſors of Chriſt and his goſpel; theſe rejoiced at the above things, as well as becauſe of what follows: *becauſe of thy judgments, O Lord*; either the doctrines of the goſpel, which come from the God of judgment, and are according to his juſtice and holineſs; and are matter of joy and gladneſs, when they are ſpread in the world, and ſucceed to the converſion of ſinners, the comfort of ſaints, and the glory of Chriſt; ſee *Pſ.* xix. 9, 10. or his judgments upon his enemies, and the enemies of his church and people; which alſo are an occaſion of rejoicing to them, becauſe Chriſt is thereby glorified in his power, juſtice, truth, and faithfulneſs, *Rev.* xix. 1, 2.

℣. 9. *For thou, Lord, art high above all the earth*, &c.] Above all the inhabitants of the earth, as the *Targum*; he is highly exalted above every name, men of the greateſt name that is named in the world; he is made higher than the heavens, and the inhabitants of it; and has all power in heaven and earth, as Mediator; and, as a divine Perſon, he is the moſt high God, as the word *Elion* here uſed ſignifies; and all this lays a foundation for joy and gladneſs in the ſaints; even the dignity of Chriſt's perſon, and the exaltation of him in the human nature: *thou art exalted far above all gods*;

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[t] יבשו pudefiunt, Cocceius; erubeſcent, Gejerus.

[u] באלילים in diis nihili, Tigurine verſion; ſo ſome in Vatablus, Cocceius.

[w] Ebr. Comment. p. 386.

not only the fictitious deities of the *Gentiles*, or the greateſt potentates upon earth, being made higher than the kings of the earth, who are called Gods; but alſo than the angels in heaven; he is ſet down at the right hand of God, where they are not, and never were, nor ſhall be; angels, authorities, and powers, being ſubject to him, *Heb.* i. 13. 1 *Pet.* iii. 22.

℣. 10. *Ye that love the Lord, hate evil,* &c.] The evil of ſin, which is to be hated, becauſe of the evil nature of it, it being exceeding ſinful; and becauſe of its evil conſequences, bringing death, ruin, and deſtruction with it to the ſouls of men, unleſs grace prevents; and diſquietude, diſtreſs, and trouble to the ſaints themſelves; and becauſe it is hateful to God, being contrary to his nature, will, and law, and is hated by Chriſt; and therefore thoſe that love him ſhould hate that, ſhun it, avoid it, depart from it, and abſtain from all appearance of it; as all ſuch will that love him in ſincerity above all perſons and things; and all of him, and that belong to him, his people, ways, worſhip, truths, and ordinances: and ſuch are they that have ſeen the lovelineſs of him, and know his love, and have had it ſhed abroad in their hearts; and theſe will not only hate the evil of ſin, but evil men; not their perſons, but their actions and converſations; and will avoid them, and have no fellowſhip with the unfruitful works of darkneſs: *he preſerveth the ſouls of his ſaints*; that are ſet apart by him, and choſen in him to be holy; that are ſanctified by his blood, and by his ſpirit and grace, and to whom he is made ſanctification: the *ſouls* of theſe, their better and more noble part, which are dear to him, and he has redeemed by his blood, and whoſe ſalvation he has obtained, and they ſtill receive; he *preſerves* from the evil of ſin, from its governing and damning power, from a final and total apoſtacy by it, from ruin and deſtruction through it, from being hurt by the ſecond death; and he preſerves them from all their enemies, ſin, *Satan*, and the world, from being deſtroyed by them, ſafe to his kingdom and glory; therefore he is to be loved, and ſin to be hated by them: *he delivereth them out of the hand of the wicked*; of wicked and unreaſonable men, into whoſe hands they ſometimes fall, cruel and blood-thirſty perſecutors; as he is able to deliver them, ſo oftentimes he does; and will, ere long, put them intirely out of their reach. *Kimchi* interprets this of the deliverance of the *Jews* from the captivity of *Babylon*, *Media*, and *Perſia*.

℣. 11. *Light* is *ſown for the righteous,* &c.] Who are made righteous by the obedience of Chriſt, and live ſoberly and righteouſly; the *light* of joy and gladneſs, as it is explained in the next clauſe; ſee *Eſth.* viii. 16. ſo φόως *light* is frequently uſed by *Homer*[k] for joy and gladneſs: theſe ſometimes are without it, through the hidings of God's face, the prevalence of corruptions, the force of *Satan*'s temptations, and the many afflictions they meet with; but joy and gladneſs, peace and comfort, are ſown for them in the counſels and purpoſes of God, in his covenant, in the ſcriptures, in the goſpel, and in the promiſes of it; and though at preſent hidden, will ſpring up in God's due time, *Pſ.* cxii. 4. and which alſo may be interpreted of the light of glory, which at preſent does not appear; but it is prepared in the purpoſe of God, and in his promiſe, and ſhall be enjoyed by the heirs of it. The *Septuagint*, *Vulgate Latin*, and all the *Oriental* verſions render it, *light is riſen for the righteous*; and ſo the *Targum*, "light is riſen and prepared for the righteous;" Chriſt the light of the world, the ſun of righteouſneſs, is riſen for them, and upon them, with healing in his wings, which bring joy and comfort to them: *and gladneſs for the upright in heart*; ſuch as have new hearts and right ſpirits formed in them, and are *Iſraelites* indeed, that have the truth of grace, and the root of the matter in them; gladneſs is prepared, provided, and promiſed to them, and ſooner or later they ſhall have it; the ſeed of it is ſown, and it will ſpring up, and a large crop ſhall be enjoyed. *Kimchi*'s note is, "light is ſown for the righteous in this world, and they ſhall reap light and joy in time to come, in the days of the Meſſiah."

℣. 12. *Rejoice in the Lord, ye righteous,* &c.] In the word of the Lord, as the *Targum*; in Chriſt, the eſſential Word, in his perſon, the greatneſs, glory, and fulneſs of it; in his righteouſneſs, and in ſalvation by him, and that always; ſee *Phil.* iv. 4. *and give thanks at the remembrance of his holineſs*; of his eſſential holineſs, as a divine perſon, in which he is glorious, and which appears in all that he has done; and of the holineſs of his nature and life, as man and mediator, which are imputed to his people for their juſtification; and at the remembrance of that holineſs which they have from him, and are made partakers of in ſanctification; and at the remembrance of that perfect holineſs which they ſhall have with him in heaven to all eternity. Holineſs may alſo ſignify his faithfulneſs in the diſcharge of his work and office as mediator, and in the fulfilment of his promiſes to his people; ſee the note on *Pſ.* xxx. 4.

PSALM XCVIII.

A Pſalm.

THIS is the only pſalm throughout the whole book which is ſo called, without any other additional word, epithet, or inſcription. The *Targum* calls it a pſalm of prophecy, or a prophetic pſalm, as indeed it is; for it reſpects time to come, as *Jarchi* obſerves, even the goſpel-diſpenſation. *Aben Ezra* ſays, perhaps this pſalm is concerning the coming of the Redeemer; a doubt need not be made of it, it certainly is. *Abendana*, a later writer among the *Jews*, ſays of the latter part of the pſalm, that it figuratively expreſſes the greatneſs of the joy that ſhall be in the days of the Meſſiah. The *Septuagint*, *Vulgate Latin*, *Syriac*, *Arabic*, and *Ethiopic* verſions, aſcribe it unto *David*; but it was not penned by him on account of any victory obtained by him, but as a prophecy of the victories and ſalvation of the Meſſiah; nor is it of the ſame argument with, or a compendium of the ſong of *Moſes* at the *Red-ſea*, as *Grotius* thinks; though the inſcription of the *Syriac* verſion begins thus, "a pſalm of *David*, concerning the redemption of the people out of *Egypt*, when they conquered and triumphed;" yet it more rightly adds, "but ſpiritually a prophecy concerning the coming of Chriſt, and the calling of the *Gentiles* unto the faith."

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[k] Iliad 6. v. 6. & 8. v. 282. & 16. v. 39.

℣. 1. *O ſing unto the Lord a new ſong*, &c.] An excellent one unto the Lord Chriſt, on account of the great work of redemption and ſalvation wrought out by him; and becauſe of the new and living way opened by him, and becauſe of the new diſpenſation of the goſpel, which takes place thro' him, and for the reaſons next mentioned; ſee the note on *Pſ.* xcvi. 1. *for he hath done marvellous things*; by aſſuming human nature, in that he being God became man, took fleſh of a virgin, even pure and uncorrupt, a clean thing out of an unclean; which he took into perſonal union with himſelf, and that for the ſake of ſinful creatures; a moſt marvellous affair this! which calls for a new ſong from men, as it had from the angels. In this nature he taught wonderful doctrines, at which his hearers were aſtoniſhed, wondering from whence he had his wiſdom; and in it he did many miraculous works, which filled them with amazement above meaſure; and eſpecially in it he performed the amazing and ſurprizing work of man's redemption, an inſtance of the marvellous loving kindneſs and aſtoniſhing wiſdom of God; performed in a manner quite ſtupendous, through Chriſt's being made under the law both the precept and penalty of it; through his being made ſin and curſe for men, even for the ungodly, ſinners and enemies; a redemption which is of the ſouls of men from ſin, *Satan*, and the law; a complete and plenteous one, which includes and ſecures all the bleſſings of grace and glory, juſtification, pardon, adoption, and eternal life. To which may be added the reſurrection of himſelf from the dead, his aſcenſion to heaven, the effuſion of the extraordinary gifts of the Spirit on the apoſtles, the wonderful ſucceſs of the goſpel in the *Gentile* world, the ſupport of his intereſt againſt all the powers on earth, the deſtruction of the man of ſin, the calling of the *Jews*, and the bringing in of the fulneſs of the *Gentiles* in the latter day; all which marvellous events require a new ſong of praiſe; another reaſon of which follows: *his right hand and his holy arm hath gotten him the victory*; over ſin, *Satan*, the world, death, and hell, in which he has made his people ſharers, yea more than conquerors; and therefore may well ſing the new triumphant ſong to him: the words may be rendered, *hath brought ſalvation to him*[b]; as in *Iſ.* lix. 16. and lxiii. 5. to him perſonally, he raiſing himſelf from the dead, as a triumphant conqueror; to him myſtically, his body the church, to whom he is the author of ſalvation; or to him, that is, to his Father, in obedience to whoſe will he wrought out ſalvation for his people, and for the honour of his name, and for the glorifying of his perfections. This was done by him alone, by his right hand of power, by the mighty arm of his ſtrength, and which no mere creature could ever have performed: and this he did in a way of holineſs; his holy arm did it in a way that maintains and ſecures the glory of divine holineſs and juſtice.

℣. 2. *The Lord hath made known his ſalvation*, &c.] Which was appointed him, he undertook, came ro perform, and has effected; this though wrought out is unknown to men, eſpecially to the *Gentile* world, who had no prophecy, promiſe, or revelation of the Meſſiah, and ſalvation by him; but now this is made known in the everlaſting goſpel, called therefore the goſpel of ſalvation, and by the miniſters of it; and beſides this, the ſpirit of wiſdom and revelation in the knowledge of Chriſt, and his ſalvation, is given to ſome; whereby they come to know their need of it, the ſuitableneſs of it to their caſe, the neceſſity of going to Chriſt for it, and their ſpecial and particular intereſt in it; and ſuch have a new ſong put into their mouths, and are under great obligation to ſing it: *his righteouſneſs hath he openly ſhewed in the ſight of the heathen*; either the faithfulneſs of God in fulfilling his promiſes, particularly in raiſing up the ſaviour *Jeſus*; or the goodneſs of God to his people, and the ſtrictneſs of his juſtice on their ſurety; goodneſs towards them, and ſeverity on him, when he ſpared them and not him, turned his hand of grace and mercy on them, when he awoke the ſword of juſtice againſt him; or rather his own righteouſneſs, by which he fulfilled the law in the room and ſtead of his people; and which being brought in is revealed in the goſpel, from faith to faith; and that *openly*, not in dark ſhadows, types, and figures; but it is to be ſeen with open face in the clear glaſs of the goſpel; and is held up and forth in the miniſtration of it unto the *Gentiles*, whom God juſtifies through faith in it, as well as the believing *Jews*; ſee *Rom.* iii. 30. *Gal.* iii. 8.

℣. 3. *He hath remembered his mercy and his truth toward the houſe of Iſrael*, &c.] His mercy promiſed them, in raiſing up a Saviour to them, one that ſhould be the glory of them; and his truth, in fulfilling that and every other promiſe concerning him; ſee *Luke* i. 72, 73, 74. and ii. 32. *Rom.* xv. 8. *all the ends of the earth have ſeen the ſalvation of our God*; either Chriſt himſelf, who is the ſalvation or ſaviour of God's appointing, providing, and ſending; or the ſalvation which he has wrought out, the goſpel declaring it; which has been ſent throughout the world, and many in all parts of it, even in the moſt diſtant parts of it, in the very ends of it, have been made to ſee the nature, want, worth, and value of it; not every individual perſon in the world, but ſome in the ſeveral parts, and in the remote corners of it, whither the goſpel has been, or will be ſent; ſee *Iſ.* lii. 10.

℣. 4. *Make a joyful noiſe unto the Lord all the earth*, &c.] That is, all the inhabitants of the earth, as the *Targum*, to whom the joyful ſound of the goſpel comes; ſee the note on *Pſ.* xcv. 1. *make a loud noiſe, rejoice, and ſing praiſe*; exalt and extend the voice to the higheſt pitch, in the moſt muſical and melodious ſtrains; this heap of words is uſed to expreſs the intenſeneſs of mind, vehemency of affection, and ſtrength of ſpirit, and exceeding greatneſs of joy, with which the Lord ſhould be praiſed for his great and marvellous works.

℣. 5. *Sing unto the Lord with the harp*, &c.] Playing upon that at the ſame time: here and in the following verſe is an alluſion to old-teſtament-worſhip, and the manner of performing that; not that this ſhould be done in new-teſtament times, only new-teſtament-worſhip is expreſſed in old teſtament-language, which is no unuſual thing; hence in goſpel-times, and goſpel-churches, the ſaints, eſpecially when ſinging the new ſong of redeeming grace, are ſaid to have harps in their hands, expreſſive only of their ſpiritual melody in their hearts, *Rev*. v. 8, 9. and xiv. 2, 3. and xv. 2, 3. *with the harp and the voice of the pſalm*; with the harp alone firſt, as *Aben Ezra* and *Kimchi* interpret it, and then with the harp, and together with the words of a pſalm, ſung in a pſalm-tune. Goſpel-churches are to ſing pſalms, hymns, and ſpiritual ſongs, *Eph*. v. 19. *Col* iii. 16.

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[b] הושיעה לו ſalutem attulit ei, Junius & Tremellius, Piſcator; ſo Tigurine verſion, Munſter, Cocceius, Gejerus, Michaelis.

℣. 6. *With trumpet and ſound of cornet*, &c.] The *Septuagint*, *Vulgate Latin*, and *Ethiopic* verſions, render it *with ductile trumpets*, ſuch as were made of ſilver, as the two trumpets for the calling of the aſſembly, *Numb*. x. 2. to which the alluſion ſeems to be here, called *Aſoſra* by *Joſephus*[c], according to the *Hebrew* language חצוצרות; which he ſays were in length a little leſs than a cubit, but the pipe narrow, ſomewhat thicker than a flute, having a ſufficient breadth at the mouth to blow with, ending after the manner of a bell. The cornet was a trumpet or pipe, made of horn, from whence it has its name; ſuch were thoſe made of rams horns, the prieſts blew with when they encompaſſed *Jericho*, *Joſh*. vi. 4. *make a joyful noiſe before the Lord, the King*; or rather *before the King, the Lord*[d]; before the King, who is *Jehovah*, who is the King of kings, and Lord of lords; let this ſhout be made before him, in his preſence, and on account of his kingly office, and becauſe of ſome eminent appearance of his kingdom and glory; ſee *Rev*. xix. 6, 16.

℣. 7. *Let the ſea roar, and the fulneſs thereof*, &c.] See the note on *Pſ*. xcvi. 11. *the world and they that dwell therein*; men, the inhabitants of the world; that is, let them rejoice becauſe this glorious king has taken to himſelf his great power and reigns, *Rev*. xi. 15, 16, 17.

℣. 8. *Let the floods clap their hands*, &c.] Or *rivers*[e], daſhing againſt their banks, as they paſs along; a proſopopeia, as the preceding and following, expreſſing great joy on account of the Meſſiah, the reigning king. *Aben Ezra* interprets this of men that are in rivers, as the ſea in the preceding verſe of ſuch that are in ſhips at ſea; and the hills in the next clauſe of ſuch that dwell on them; *let the hills be joyful together*; ſee *Iſ*. lv. 12.

℣. 9. *Before the Lord, for he cometh to judge the earth*, &c.] See the note on *Pſ*. xcvi. 13. *with righteouſneſs ſhall he judge the world, and the people with equity*; both at his firſt and ſecond coming, and during the intermediate time; ſee the note as before. The only difference is, that in *Pſ*. xcvi. 13. it is ſaid that he ſhall judge the people *with his truth*, here *with equity*, or *uprightneſſes*[f]; in the moſt upright manner, according to the ſtricteſt rules of juſtice and judgment; ſee *Iſ*. xi. 3, 4, 5.

PSAL. XCIX.

THIS pſalm, with the foregoing from pſalm xcth, is aſcribed to *Moſes* by *Jarchi* and others; but cannot be his, ſince mention is made of *Samuel* in it, who lived many years after him. The *Septuagint*, *Vulgate Latin*, *Syriac*, *Arabic*, and *Ethiopic* verſions, more rightly attribute it to *David*; the inſcription of the *Syriac* verſion, after ſaying it is *David*'s, ſubjoins, "concerning the deſtruction of the *Midianites*, whom *Moſes* and the people of *Iſrael* led captive;" of which there is not the leaſt mention in it; but it more truly adds, "and a prophecy concerning the glory of the kingdom of the Meſſiah;" as it undoubtedly is.

℣. 1. *The Lord reigneth*, &c.] The king Meſſiah, he is made and declared Lord and Chriſt; he has reigned, does reign, and ever will; ſee *Pſ*. xciii. 1. and xcvi. 10. and xcvii. 1. *let the people tremble*; with awe of his majeſty, and reverence of his word and ordinances; rejoicing before him with trembling, as his own people and ſubjects do, *Pſ*. ii. 11. and ſo it agrees with *Pſ*. xcvii. 1. or it may be underſtood of the people that are enemies to Chriſt, who would not have him to reign, though he ſhall whether they will or no; and who will ſooner or later tremble for fear of him, and his righteous judgment. *Jarchi* refers this to the war of *Gog* and *Magog*. The *Septuagint*, *Vulgate Latin*, and *Arabic* verſions render it, *let the people be angry*; or it may be rendered, *they are angry*; or therefore *they are angry*; becauſe he reigns; ſo the people, both *Jews* and *Gentiles*, were angry and raged, when his kingdom was firſt viſibly ſet up among them, *Pſ*. ii. 1, 2. and ſo the nations will when he takes to himſelf his great power, and reigns, *Rev*. xi. 18. *he ſitteth* between *the cherubim*; *upon* or *above*, as the *Septuagint*, *Vulgate Latin*, and all the *Oriental* verſions; alluding to the ſeat of the *Shekinah*, or divine majeſty, in the holy of holies; and reſpects either the exalted glory of Chriſt among the angels, and above them at the right hand of God, where they are ſubject to him, ſtand about him, ready to do his will; or rather his preſence with his miniſters of the word, who are the inſtruments of ſpreading his goſpel, and enlarging his kingdom and intereſt in the world; ſee the note on *Pſ*. lxxx. 1. *let the earth be moved*; not that itſelf out of its place, but the inhabitants of it; and theſe either with a ſenſe of ſin and duty, and become ſubject to Chriſt their king; or with wrath and indignation at him, or through fear of him as before; *Kimchi* ſays, at the fall of *Gog* and *Magog*: it may be particularly underſtood of the land of *Judea*, and of the commotion in it, eſpecially in *Jeruſalem*, when the tidings were brought of the birth of the king Meſſiah, *Matt*. ii. 1, 2. or of the ſhaking and moving both of the civil and eccleſiaſtical ſtate of the nation, and of the ruin of it; ſee *Heb*. xii. 26, 27. 1 *Theſſ*. ii. 16.

℣. 2. *The Lord is great in Zion*, &c.] Where the temple ſtood, and into which Chriſt came as the proprietor of it, and gave it a greater glory by his preſence than the firſt temple had; here he preached his doctrines, wrought many of his miracles; here he poured forth the Spirit on his apoſtles; and from hence went forth his goſpel into all the world: or in *Zion*, that is, in his church, and among his people; here he grants his gracious preſence, and beſtows the bleſſings of his goodneſs; and ſhews himſelf to be great and glorious in his perſon, offices, and operations; ſee *Pſ.* xlviii. 1. *and he is high above all people*; as God, he is the Creator of them all; in whom they live, move, and have their being, and ſo muſt be above them all; as Mediator, he is the Saviour of his own people, and exalted to be ſo unto them; as King, he is higher than the kings of the earth, and therefore muſt be above all the reſt of the inhabitants of it; he is higher than the heavens, and the angels there, and therefore he muſt be higher than the earth, and they that dwell in it; he is highly exalted above every name that is named in this world, or in that to come.

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[c] Antiqu. Jud. l. 3. c. 12. §. 6.

[d] לפני המלך יהוה coram rege domino, Pagninus, Tigurine verſion; ſo Junius & Tremellius, Piſcator, Cocceius.

[e] נהרות fluvii, Cocceius, Gejerus, ſo Ainſworth.

[f] במישרים in rectitudinibus, Montanus, Michaelis.

℣. 3. *Let them praiſe thy great and terrible name,* &c.] All people, eſpecially the Lord's people; thoſe that dwell in *Zion*, where his name is great, in high eſteem, venerable, and valued; as his name *Jeſus*, or Saviour is amiable and lovely to his ſaints; and his name, the Lion of the tribe of *Judah* is terrible to his enemies: *for it is holy*; his name is holy, as well as reverend and great; his nature is holy, both divine and human; holy in all his ways and works; and is holineſs to his people, and therefore worthy of praiſe; holineſs is the ground and foundation of his praiſe from the Seraphim, *Iſ.* vi. 3.

℣. 4. *The king's ſtrength alſo loveth judgment,* &c.] Or he who is a ſtrong and mighty King, as Chriſt is; which appears by ſaving his people, and preſerving them to his kingdom and glory, and by deſtroying all his and their enemies; but though he is ſo potent and victorious a Prince, yet no tyrannical one; he loves and does what is juſt and righteous; he loved the righteous law of God, and obeyed it in the whole courſe of his life; he wrought out a perfect righteouſneſs for his people, and encourages and loves righteouſneſs in them; he will judge the world in righteouſneſs hereafter; and is now on his throne, and in his kingdom, ordering it with judgment and juſtice; all the adminiſtrations of his kingly office are juſt and true, and herein he delights: *thou doſt eſtabliſh equity*, or *equities*[a]; uprightneſſes, righteouſneſſes; a perfect and a complete righteouſneſs: this he has *prepared*[b], as the word ſignifies, by his obedience, ſufferings, and death, and has eſtabliſhed as an everlaſting one; moreover, equity, righteouſneſs, and juſtice, are the ſettled rules and laws of his government; ſee *Iſ.* ix. 7. and xi. 4, 5. *thou executeſt judgment and righteouſneſs in Jacob*; among the true *Iſrael* and people of God, as *David* his type did, 2 *Sam.* viii. 15. thereby keeping them in due order, in the obſervance of his righteous judgments and ſtatutes, and defending them from their enemies.

℣. 5. *Exalt ye the Lord our God,* &c.] Chriſt, who is Lord of all, and *Immanuel*, God with us, God in our nature, our Lord and our God; exalt him in his perſon, as God over all, bleſſed for ever; in his offices of prophet, prieſt, and king, by hearkening to his word, by truſting in his blood, righteouſneſs, and ſacrifice, and by ſubmitting to his ordinances, and obeying his commands; exalt him in heart, thought, and affection, thinking highly of him, and affectionately loving him; exalt and extol him in words, ſpeak of his love and lovelineſs, and of the great things he has done; exalt him in private and in public, in the family and in the houſe of God; make mention of him every where, that his name be exalted: *and worſhip at his footſtool*; worſhip him who is the object of the adoration of angels, and ought to be of men; worſhip him privately and publickly, internally and externally, in ſpirit and in truth; *at his footſtool*, on earth, he being on his throne in heaven; ſee *Iſ.* lxvi. 1. or elſe the ark is meant, which is ſo called, 1 *Chron.* xxviii. 2. and this being a type of the human nature of Chriſt, that may be meant here; and which, though not the object of worſhip, nor is it ſaid, worſhip his footſtool, but *at* it; yet in worſhipping Chriſt, reſpect is to be had unto him, as in our nature, in which he has done ſuch great things for us: the *Targum* is, "worſhip in or at the houſe of his ſanctuary;" ſo *Kimchi* interprets it of the ſanctuary, which agrees with ℣. 9. *for he is holy*; eſſentially holy, glorious in holineſs as a divine perſon, and therefore to be worſhipped: or *it is holy*; the footſtool, the ark, the human nature of Chriſt, in which the Godhead dwells bodily.

℣. 6. *Moſes and Aaron among his prieſts,* &c.] The prieſts of the Lord, called and appointed by him, that miniſtered to him in that office, were the prieſts of Chriſt, types of him, and ceaſed when he came: theſe were the chief among them, or of them, as *Kimchi* obſerves: *Moſes* officiated as a prieſt before *Aaron* was called, and ſeparated to that ſervice; yea, it was he that conſecrated and inſtalled him in it, and that by offering ſacrifice among other things, *Exod.* xxix. 1. ſee alſo *Exod.* xxiv. 7, 8. *Numb.* vii. 1, *&c.* and that *Aaron* was the chief of them, there can be no queſtion; ſeeing he was the firſt from whom a race of prieſts ſprung, and who gave name to that order of prieſthood which continued until the Meſſiah's coming: *and Samuel among them that call upon his name*; theſe, according to *Kimchi*, deſcribe the prophets; among whom *Samuel* was the chief; ſee *Acts* iii. 24. calling on the name of the Lord, includes the whole worſhip of God, and is often uſed particularly of prayer; the object of which is God, and him only; and who is to be called upon at all times, and eſpecially in a time of trouble, and always in faith, and with ſincerity and truth; and an honour it is to be among ſuch perſons: now theſe three men, who were eminent for religion and piety, and particularly prayer; ſee *Jer.* xv. 1. are mentioned to animate and encourage the ſaints, by their example, to the worſhip and ſervice of the Lord, before exhorted to: *they called upon the Lord*; the Lord Chriſt, who is the object of invocation, was ſo in the old teſtament-diſpenſation, and ſhould be ſo in the new; ſee *Acts* vii. 59. and xxii. 16. 1 *Cor.* i. 2. *Moſes* called upon him, *Exod.* xxxii. 11. 32. ſo did *Aaron*, *Numb.* xvi. 22. and alſo *Samuel*, 1 *Sam.* vii. 8, 9. and xii. 18, 19. *and he anſwered them*; as he does all his people, ſooner or later, in one way or another; which is no ſmall encouragement to pray unto him.

℣. 7. *He ſpake unto them in the cloudy pillar,* &c.] In the pillar of the clouds of glory, as the *Targum*; in which the Lord went before the children of *Iſrael* in the wilderneſs, to lead them, and protect them from heat in the day, *Exod.* xiii. 21, 22. that is, he ſpake in this to *Moſes* and *Aaron*; for it ceaſed when they came to the land of *Canaan*; inſtances of which ſee in *Exod.* xix. 9. *Numb.* xii. 5. ſome have thought that the Lord might ſpeak to *Samuel* alſo out of a cloud, when he called upon him;

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[a] מישרים rectitudines, Montanus, Gejerus, Michaelis; æquitates, Vatablus; recta, Muſculus.

[b] כוננת paraſti, Pagninus, Montanus, Vatablus, Gejerus; præparaſti, Tigurine verſion.

him, and it thundered, ſince clouds and thunder go together, 1 *Sam.* xii. 18. the cloudy pillar was a type of Chriſt; and it is by him the Lord has ſpoken all his mind and will, when he was clothed with a cloud, or became obſcure in the form of a ſervant; and it is through him, the Mediator, that men have acceſs to God, and anſwers of prayer from him: *they kept his teſtimonies*; the law, and the precepts of it, which were teſtifications of the mind and will of God; theſe, *Moſes*, *Aaron*, and *Samuel* kept, though not perfectly, yet ſincerely, from a principle of love, and with a view to the glory of God: *and the ordinance that he gave them*; the ordinance of the Paſſover, with the ſeveral rituals of the ceremonial law, which was an ordinance of God until the Meſſiah came; and we, under the goſpel diſpenſation, ought to keep the ordinances of Chriſt in faith and love, as they have been delivered to us; and ſuch only can expect to be heard and anſwered by the Lord; and this is the reaſon of the mention of theſe things; ſee *Pſ.* lxvi. 18. *Prov.* xxviii. 9.

℣. 8. *Thou anſweredſt them, O Lord, our God,* &c.] This is repeated to ſhew the certainty of it, and to encourage the people of God, in all ages, to pray unto him: *thou waſt a God that forgaveſt them*; even *Moſes*, *Aaron*, and *Samuel*; for, though they were great and good men, they did not live without ſin, and ſtood in need of pardoning grace and mercy, which they had; or rather the people for whom they prayed: ſo the *Targum*, "O God, thou waſt forgiving thy people for them;" that is, through their prayers; ſee *Numb.* xiv. 19, 20. *Pſ.* lxxviii. 38. *though thou tookeſt vengeance of their inventions*; their ſins, which are the inventions of men, *Eccl.* vii. 29. *Kimchi* and others interpret this of the inventions, deſigns, and practices of *Korah*, *Dathan*, and *Abiram*, againſt *Moſes* and *Aaron*, *Numb.* xvi. 32. 35. but though God took vengeance on them, it does not appear that he forgave their iniquities; wherefore it is beſt to underſtand this either of the ſins of *Moſes* and *Aaron* themſelves, which, though pardoned, God took vengeance of, and ſhewed his diſpleaſure at, by not ſuffering them to go into the land of *Canaan*, *Numb.* xx. 10, 11, 12. and xxvii. 12, 13, 14. or elſe of the ſins of the *Iſraelites*, who murmured upon the report of the ſpies; and though they were pardoned at the interceſſion of *Moſes*, yet ſo far vengeance was taken upon them, that none of them were ſuffered to enter the land of *Canaan*; but their carcaſes fell in the wilderneſs, *Numb.* xiv. 19—23. and thus, though God forgives the iniquities of his people, for the ſake of his Son, yet he takes vengeance of them on him, their ſurety; on whom they have been laid and born, and who has not been ſpared in the leaſt; but has bore the whole wrath and vengeance of God due to ſin; and beſides, tho' he pardons his people, yet he chaſtiſes them for their ſins, and ſhews his fatherly diſpleaſure at them.

℣. 9. *Exalt the Lord our God,* &c.] Having given the above inſtances of *Moſes*, *Aaron*, and *Samuel*, ſerving and worſhipping the Lord, the pſalmiſt repeats the exhortation in ℣. 5. which he enforces by their example; ſee the note there: *and worſhip at his holy hill*; the holy hill of *Zion*, the church; attend the public worſhip and ſervice of it: the *Targum* is, "worſhip at the mountain of the houſe of his ſanctuary;" the temple, a type of the church of Chriſt: *for the Lord our God is holy*; his nature is holy, and he is glorious in the perfection of his holineſs, and therefore to be praiſed and exalted; and his name is holy, and ſo reverend, and therefore to be worſhipped; ſee in ℣. 3. 5.

PSAL. C.

A pſalm of praiſe.

THE *Arabic* verſion aſcribes this pſalm to *David*, and very likely it is one of his: the *Targum* calls it "a hymn for the ſacrifice of thankſgiving;" and ſo *Jarchi*. It is ſuppoſed to have been uſed when peace-offerings for thankſgivings were offered up, *Lev.* vii. 11, 12. The *Syriac* inſcription is very odd; "concerning *Joſhua* the ſon of *Nun*, when he made the war of the *Ammonites* to ceaſe;" though it more rightly adds, "but in the new teſtament, when the *Gentiles* are converted to the faith:" and indeed the ſcope of the pſalm is to exhort the *Gentiles* to praiſe the Meſſiah, to ſerve and worſhip him, from the conſideration of his goodneſs and mercy, truth and faithfulneſs.

℣. 1. *Make a joyful noiſe unto the Lord, all ye lands.*] Or, *all the earth*[c]; that is, as the *Targum*, all the inhabitants of the earth, who are called upon to ſhout unto him as their King; as the angels did at his birth, the diſciples when he made his public entrance into *Jeruſalem*, the apoſtles at his aſcenſion to heaven, the ſaints when the marriage of him, the Lamb, will be come, and both men and angels when he ſhall deſcend from heaven to judge the world; and ſuch a joyful noiſe or ſhout ſhould be made unto him as to a triumphant conqueror, who has got the victory over ſin, *Satan*, death and the grave, and every enemy of his and his people, and made them more than conquerors through himſelf; ſee *Pſ.* xcv. 1.

℣. 2. *Serve the Lord with gladneſs,* &c.] Not with a ſlaviſh fear, under a ſpirit of bondage, as the *Jews* under the legal diſpenſation; not in the oldneſs of the letter, but in the newneſs of the Spirit; with ſpiritual joy, and freedom of ſoul, as under the ſpirit of adoption; readily, willingly, chearfully; without ſiniſter and ſelfiſh ends and views; as their Lord and Maſter; taking delight in his perſon, and pleaſure in his ſervice; rejoicing in him, without having any confidence in the fleſh: *come before his preſence with ſinging*; to the throne of his grace with thankfulneſs for mercies received, as well as to implore others; and into his houſe, and at his ordinances, beginning public worſhip with ſinging pſalms, hymns, and ſpiritual ſongs; ſee *Pſ.* xcv. 2.

℣. 3. *Know ye that the Lord he* is *God,* &c.] Own and acknowledge him to be God, as well as man; and though a man, yet not a mere man, but the great God and our Saviour, the true God and eternal Life; ſo a man, as that he is *Jehovah*'s Fellow; or

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[c] כל הארץ omnis terra, V. L. Pagninus, Montanus, Tigurine verſion, &c.

or *our God*, as the *Syriac* and *Ethiopic* verſions; *Immanuel*, God with us, God in our nature, God manifeſt in the fleſh: it is *he* that *hath made us*; as men, without whom nothing is made that was made; in him we live, move, and have our being; and, as new creatures, we are his workmanſhip, created in him, and by him; regenerated by his ſpirit and grace, and formed for himſelf, his ſervice and glory; and made great and honourable by him, raiſed from a low to an high eſtate; from being beggars on the dunghil, to ſit among princes, yea, made kings and prieſts unto God by him; ſo *Kimchi*, "he hath brought us up, and exalted us:" *and not we ourſelves*; that is, did not make ourſelves, neither as creatures, nor as new creatures; as we have no hand in making either our ſouls or bodies, ſo neither in our regeneration, or in the work of God upon our hearts; that is ſolely the Lord's work: there is a double reading of this clauſe; the marginal reading is, *and we are his*; which is followed by the *Targum* and *Aben Ezra*: both are approved of by *Kimchi*, and the ſenſe of both is included; for if the Lord has made us, and not we ourſelves, then we are not our own, but his, and ought to ſerve and glorify him: we are his by creation; *we are alſo his offſpring*, as ſaid *Aratus*[d], an heathen poet, cited by the apoſtle *Paul*, *Acts* xvii. 28. we are *his people*; by choice and covenant; by his Father's gift, and his own purchaſe; and by the power of his grace, bringing to a voluntary ſurrender and ſubjection to him; even the *Gentiles* particularly, who were not his people, but now his people, 1 *Pet.* ii. 9, 10. *and the ſheep of his paſture*; his ſheep alſo by gift and purchaſe, called by him, made to know his voice, and follow him; for whom he provides paſture, leads to it, and feeds them with it himſelf; ſee *Pſ.* lxxiv. 1. and xcv. 7.

℣. 4. *Enter into his gates with thankſgiving*, &c.] The ſame with the gates of *Zion*, loved by the Lord more than all the dwellings of *Jacob*; the gates of *Jeruſalem*, within which the feet of the ſaints ſtand with pleaſure; the gates of wiſdom, or Chriſt, where his followers watch and wait; the gates into his houſe, the church, and the public ordinances of it, to be entered into *with thankfulneſs* for all mercies, temporal and ſpiritual; for the goſpel, and goſpel-opportunities and ordinances: and *into his courts with praiſe*; with the ſacrifice of praiſe, as in *Pſ.* xcvi. 8. of theſe courts, ſee *Pſ.* lxv. 4. and lxxxiv. 2. *be thankful unto him*; for all bleſſings of grace in him, and by him; for all things, and at all times: and *bleſs his name*; by aſcribing honour, bleſſing, and glory to him, ſaying, *bleſſed be his glorious name for ever*, *Pſ.* lxxii. 19. ſee *Pſ.* ciii. 1.

℣. 5. *For the Lord* is *good*, &c.] Both in a providential way, and in a way of grace, and does good; he is the good ſhepherd, that has laid down his life for the ſheep; and the good *Samaritan*, that pours in the wine and oil of his love and grace, and his precious blood, to the healing of the wounds made by ſin: whilſt he was on earth, he went about doing good to the bodies and ſouls of men; and he continues to do good unto them, and therefore ſhould be praiſed, ſerved, and worſhipped: *his mercy* is *everlaſting*; or *his grace*[e]; there's always a ſufficiency of it for his people; and his loving-kindneſs, which may be alſo here meant, is always the ſame; having loved his own which were in the world, he loves them to the end, *John* xiii. 1. *and his truth* endureth *to all generations*; or his faithfulneſs in fulfilling his promiſes, and performing his engagements; he was faithful to his Father that appointed him, and to the covenant he made with him; and he is faithful to his people, to keep what they commit to his care and charge now, and to give them the crown of righteouſneſs at the laſt day, which is laid up for them; and upon all theſe conſiderations, and for theſe reaſons, ought to be praiſed and adored.

PSAL. CI.

A pſalm of David.

THE title of this pſalm, in the *Syriac* verſion, is, "for *Aſaph*, an exhortation of *David*, concerning thoſe things which are required in the miniſtry of the houſe of the Lord; and a prophecy of the praiſe of the conqueror, and of the perfect man in God." *Theodoret* thinks it was written by *David* concerning good *Joſiah*, whom he foreſaw, by a ſpirit of prophecy, would riſe up a great reformer of the people, and whom he propoſes as a pattern of perfection to others; but it was, no doubt, written by him of himſelf; very likely, after he was delivered out of his troubles by the death of *Saul*, and was come to the kingdom, ſince he reſolves to *ſing of mercy and judgment*; though by the interrogation, *when wilt thou come unto me?* it looks as if he had not arrived to the height of his honour: wherefore, perhaps, this pſalm was penned between his being made king over *Judah*, and his being made king over all the tribes; but be it as it may, the deſign of it is to ſhew his reſolutions, how he would behave as a king in his court, and as a maſter in his family; ſo that it is very inſtructive to kings and civil magiſtrates, and to parents and maſters of families: and as *David* was a type of Chriſt, he ſeems, throughout the whole, to perſonate him; and, indeed, there are ſome things in it which agree with none ſo well as with him; ſuch as behaving wiſely, in a perfect way, and walking in his houſe with a perfect heart; not ſuffering any evil thing to cleave unto him, and knowing none, and the like.

℣. 1. *I will ſing of mercy and judgment*, &c.] Either of mercy and juſtice, exerciſed by him towards his people, which he reſolved to do, and did, 2 *Sam.* viii. 15. which are two very principal points in government, are the glory of a reign, the ſupport of the throne, and the happineſs of a people, *Prov.* xx. 28. or rather of the mercy of God to himſelf, in delivering him from his enemies, and raiſing him to the throne; and of the judgment of God in maintaining his cauſe, and avenging him on thoſe that hated him: every good man has reaſon to ſing of the *mercy* of God; not only of his providential mercy, but of his ſpecial mercy, prepared in council and covenant for him, diſplayed in regeneration, in the pardon of ſin, and in his everlaſting ſalvation: or of *grace* and goodneſs, as the word [f] ſignifies; of the grace and goodneſs of God laid up in Chriſt, ſhewn forth through him, and to which the whole of ſalvation is owing; ſinging of this ſhews a ſenſe of it, thankfulneſs for it, and a chearful diſpoſition of ſoul, in a view of intereſt in it: and he may alſo ſing of *judgment*; of righteous puniſhment inflicted upon his enemies, and the enemies of God, and Chriſt, and true religion; not as taking delight in the miſery of fellow-creatures, but as rejoicing in the glory of divine juſtice diſplayed therein, and in a deliverance from them; as *Iſrael* did at the *Red Sea*; and as the church will, when *Babylon* is deſtroyed: moreover, a good man may ſing of mercy and judgment together, with reſpect to himſelf; there being, in the courſe of his life, a mixture of proſperity and adverſity, of merciful and afflictive diſpenſations, which work together for his good; and he has reaſon to be thankful for the one as for the other, as *Job* was, *Job* i. 21. ſo the *Targum*, "if thou rendereſt mercy to me; if thou exerciſeſt judgment on me; for all I will praiſe thee:" judgment ſometimes ſignifies chaſtiſement, *Jer.* x. 24. 1 *Cor.* xi. 32. it may be underſtood of Chriſt, who ſung of the mercy of God, as ſhewn in the miſſion of him into the world to ſave men, and which was glorified in their redemption by him; and of the juſtice of God exerciſed on him, as their ſurety, on whom judgment came unto condemnation for their ſins; and when the ſword of juſtice was awaked againſt him, the hand of mercy was turned on the little ones, *Zach.* xiii. 7. *unto thee, O Lord, will I ſing*; on the above ſubjects.

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[d] τȣ γαρ ϗ γενος εσμεν. Arati Phænomena, v. 5.

[e] חסדו gratia ejus, Cocceius, Gejerus; gratia & miſericordia ejus, Michaelis.

℣. 2. *I will behave myſelf wiſely in a perfect way*, &c.] So *David* did before he came to the throne, which made *Saul* fear him, and the people love him, 1 *Sam.* xviii. 14, 15, 16. and ſo he reſolved to do, and did afterwards; and thus it becomes all good men, in every ſtation of life, to do: and then do they behave wiſely, when they walk circumſpectly, not as fools, but as wiſe, redeeming the time; when they make the perfect law of liberty, the word of God, the rule of their faith; take Chriſt for their pattern and example, and the Spirit for their guide; when they walk as becomes the goſpel of Chriſt, ſeek the glory of God, and the good of others; behave inoffenſively to all, and live as pilgrims and ſtrangers here; attending cloſely to their duty, walking in all the commandments of the Lord blameleſs: and yet it is certain, that no man lives without ſin, or does or can behave himſelf wiſely in ſo *perfect* a *way* and manner, as to have no fault in him; wherefore this ſeems moſt applicable to Chriſt, who, as it was propheſied he ſhould, ſo he did *deal prudently*, or behave wiſely, *Iſ.* lii. 13. where the ſame word is uſed as here; and this is true of Chriſt throughout the whole of his life; in his infancy, when but twelve years of age; in his public miniſtry, in his conduct towards all men; in his anſwers to the enſnaring queſtions of his enemies; in his behaviour at his apprehenſion, arraignment, condemnation, and crucifixion; and this to perfection, ſo as that the leaſt fault could not be found in him: *O when wilt thou come unto me?* and perform thy promiſe in bringing me to rule over all the tribes of *Iſrael*: or it may be read without an interrogation, *when thou wilt come unto me* [g]; that is, when thou wilt grant me thy gracious preſence, and divine aſſiſtance, then I will behave myſelf wiſely, in a perfect way; or *in the way of perfect* [h] and upright men, and will walk with them, and do as they do: without the grace of God, and ſtrength of Chriſt, and the aſſiſtance of the Spirit, nothing is to be done that is wiſe and good: if it is applied to Chriſt, it reſpects the time of his ſufferings and death, when he was without the divine preſence and help: *I will walk within my houſe with a perfect heart*; or *in the integrity of my heart* [i]; in a ſincere and upright manner, ruling my own houſe well, and ſetting a good example to all in the family; and ſo ſhould all good men do, performing all duties of religion in the family; be a pattern of good works, bring up their children in the nurture and admonition of the Lord, and neglect nothing that may contribute to their real good and the glory of God: the houſe of Chriſt is his church and people; here he walks, and manifeſts himſelf, giving proofs of his ſincere love and affection to them: the *Targum* paraphraſes it, "the houſe of my doctrine;" ſuch is the church of Chriſt, *Iſ.* ii. 3.

℣. 3. *I will ſet no wicked thing before mine eyes*, &c.] Either the eyes of the body, which are the inlets of luſt, and are eaſily catched with objects that inflame the heart, and ſhould be turned aſide from beholding vanity; or the eyes of the mind; ſo the *Targum*, "I will not propoſe to my heart;" or as *Kimchi*, "in my thought;" that is, I will not ſet up an evil thing in my imagination, to dwell upon in my thoughts, and take delight and pleaſure in meditating upon it; or ſet it before me, to imitate as a pattern, to work by, and copy after: Chriſt did not ſo; he ſet the Lord always before him, *Pſ.* xvi. 8. not any thing of *Belial* [k], or, *Satan*, as the phraſe here may be rendered, no, he always bid *Satan*, or any thing of his, be gone, and get behind him, *Matt.* iv. 10. and xvi. 23. *I hate the work of them that turn aſide*; from God, and from his law; from the paths of religion, truth and virtue; and from the goſpel, and a profeſſion of it; ſuch are not fit for the kingdom of God, and in theſe God and Chriſt have no pleaſure, *Heb.* x. 38. it *ſhall not cleave to me*; neither the wicked thing, or thing of *Belial*, nor the work of apoſtacy; that is, he would have no familiarity nor fellowſhip with it; not come near it, nor connive at it, but hate and abhor it: the *Jews* ſaid, *an evil diſeaſe*, or a thing of *Belial*, *cleaveth faſt unto him*, *Pſ.* xli. 8. but they were miſtaken.

℣. 4. *A froward heart ſhall depart from me*, &c.] A man of a froward heart, that deviſes frowardneſs in his heart, and ſpeaks it out with his mouth; that which is perverſe, and contrary to the law of God and goſpel of Chriſt, to the light of nature and the word of God; contrary to the ſentiments of all good men, and repugnant to truth and good manners: ſuch ſort of perſons are diſagreeable companions, and good men would not chuſe to have any thing to do with them; they are hateful to Chriſt, and ſhall be bid to depart from him; ſee *Prov.*

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[f] חסד gratiam, Gejerus, Michaelis.

[g] So V. L. Muſculus, Cocceius, Gejerus, Junius & Tremellius, Piſcator, Tigurine verſion.

[h] בדרך תמים in via integri; ſo ſome in Michaelis.

[i] בתם לבבי in integritate cordis mei, Tigurine verſion, Piſcator, Cocceius, Gejerus.

[k] דבר בליעל verbum Belijahal, Montanus; ſo Cocceius, Gejerus, Ainſworth.

Prov. viii. 13. and vi. 14. *I will not know a wicked perſon*; ſo as to be familiar with him, or ſhew him any reſpect; have any affection for him, or take any notice of him; ſuch Chriſt will not know at the great day, *Matt.* vii. 23. or *I will not know wickedneſs*[l], or any wicked work and action, approve of it, love it, delight in it, and do it: the *Targum* interprets it of the evil concupiſcence, corruption of nature, or indwelling ſin, which is hated by the believer, *Rom.* vii. 15. and is utterly unknown to Chriſt; he was not conſcious of it; *he knew no ſin*, 2 *Cor.* v. 21. original or actual; he had no ſin in him, nor was any done by him.

ỳ. 5. *Whoſo privily ſlandereth his neighbour, him will I cut off*, &c.] That raiſes and ſpreads a falſe report of him; that inſinuates evil things of him; that brings falſe charges and accuſations againſt him, in a private manner, when he has no opportunity to defend himſelf: ſuch an one, *David* threatens to cut off from his preſence, as *Kimchi* interprets it; from all communion and converſation with him; and yet he liſtened to the ſlanders of *Ziba* againſt *Mephiboſheth*: but Chriſt, who knows the hearts and the ſecret actions of men, will reject and cut off all perſons of ſuch a character: the *Targum* is, "he that ſpeaketh with a triple tongue againſt his neighbour, him will I deſtroy, and he ſhall be ſmitten with the leproſy:" a ſlandering tongue is called a triple tongue with the *Jews*[m], becauſe, as they ſay, it kills three perſons; him that carries the ſlander, him that receives it, and him of whom it is related; ſee *Eccleſiaſticus* xxviii. 16. *him that hath an high look, and a proud heart, will not I ſuffer*; or, *I cannot*[n]; that is, cannot bear him in my preſence and company; cannot look upon him with any pleaſure and delight: the *Septuagint*, *Vulgate Latin*, and the *Oriental* verſions, render it, *with him I will not eat*; have no familiarity or acquaintance with him; ſee 1 *Cor.* v. 11. ſuch who looked above others, and with contempt upon them, whoſe hearts were large, as the word[o] ſignifies, were ambitious and inſatiable, and never had enough of riches and honour; ſuch were very contrary to *David*'s character, and could never be agreeable to him, *Pſ.* cxxxi. 1, 2. as the proud and haughty phariſees were not to Chriſt, *Luke* xviii. 9—14. and the man of ſin that exalts himſelf above all that is called god, that little horn, whoſe look is more ſtout than his fellows, 2 *Theſſ.* ii. 4. 8. *Dan.* vii. 20.

ỳ. 6. *Mine eyes ſhall be upon the faithful of the land*, &c.] To look them out, bring them to court, and promote them to places of honour and truſt; ſuch an one was *David* himſelf, and ſuch there were in the land of *Iſrael*, though but few, and of which he complains, *Pſ.* xii. 1. Chriſt's eyes are upon faithful perſons, on faithful miniſters of the word, who preach the goſpel faithfully, adminiſter the ordinances truly, are faithful to the ſouls of men in watching over them, reproving and exhorting them; his eyes are upon them to keep and preſerve them, and to honour and reward them with a crown of life that fadeth not away; and his eyes are alſo on faithful members of churches, ſuch who truly believe in him, who hold faſt the faithful word, and keep cloſe to his worſhip and ordinances; his eyes are upon them, to ſhew favour to them, to beſtow bleſſings upon them, and to protect and defend them, and preſerve them from periſhing: *that they may dwell with me*; or, *ſit with me*[p]; at his table, or at the council-board, or in judgment, and aſſiſt him in the affairs of government: ſo ſuch as are faithful ſhall dwell with Chriſt both here and hereafter; they dwell in him, and with him by faith, and have communion with him; they dwell in his houſe below, and ſhall dwell with him above for evermore: *he that walketh in a perfect way*; in God's way, in the way he has preſcribed and directed, to what is perfect; in a way agreeable to his word, in all his commandments and ordinances, in Chriſt, the way, the truth, and the life: *and in the way of perfect men*[q], as it may be rendered; in the way that ſuch walk; and though he does not walk perfectly, or without ſin, yet ſincerely and uprightly: *he ſhall ſerve me*; be taken into my ſervice, be employed by me, as a prime-miniſter, a counſellor, a ſecretary of ſtate, or in other leſſer places under *David*. But as it refers to Chriſt, it ſignifies that ſuch an one ſhall be a ſervant of his, which is no ſmall honour; for where he is, there ſhall his ſervant be, *John* xii. 26. The *Targum* is, "he ſhall ſtand with my ſervants;" in his houſe here, and at his right hand hereafter.

ỳ. 7. *He that worketh deceit ſhall not dwell within my houſe*, &c.] Flatterers, ſycophants, tricking and fraudulent perſons, who ſeek to ſupplant others, and get into their places; theſe ſhould loſe the favour they had, when detected. So hypocritical perſons, that have only a form of godlineſs, a maſk of religion, and falſe teachers that lie in wait to deceive; and *Antichriſt*, whoſe coming was with all deceivableneſs of unrighteouſneſs; who has ſeduced men by his miracles, doctrines, and ſorceries; theſe ſhall have no place, neither in Chriſt's houſe below nor above. The *Targum* is, "he that works deceit ſhall not dwell in the midſt of the houſe of my ſanctuary:" *he that telleth lies, ſhall not tarry in my ſight*; or, *he ſhall not be eſtabliſhed before mine eyes*[r]; he ſhall not continue in his poſt and place, in his office and ſtation; he ſhall ſoon be diſmiſſed from it; lying is very abominable to God, very prejudicial to men, and hated by Chriſt, who is truth itſelf. All ſorts of lies and liars are ſo, religious and doctrinal ones; ſuch who ſpeak lies in hypocriſy, as the emiſſaries of *Rome*; all that make an abomination, or a lye, will have no place with Chriſt in the new *Jeruſalem*, *Rev.* xxi. 27.

ỳ. 8. *I will early deſtroy all the wicked of the land*, &c.] Of the land of *Iſrael*, ſignifying that he would make a general reformation throughout the kingdom; that as ſoon as wicked men were diſcovered in any part of the land, he would cut them off, would take the firſt opportunity of puniſhing them as the law directs: or he would do it *in mornings*[s], as in the *Hebrew* text; that is, every morning, conſtantly and continually; or it may be, mention is made of the morning, becauſe that was the uſual time of hearing and judging cauſes, *Jer.* xxi. 12. or this may have reſpect to the ſpiritual reign of Chriſt, whoſe coming will be as the morning; when the heathens ſhall periſh out of his land, when ſinners ſhall be conſumed out of the earth, and the wicked ſhall be no more, and he will deſtroy them that deſtroy the earth, *Pſ.* x. 16. and civ. 35. *Rev.* xi. 18. The *Targum* agrees with this, "in the world to come, which is like to the light of the morning, I will deſtroy all the wicked of the earth:" *that I may cut off all wicked doers from the city of the Lord*; from the city of *Jeruſalem*, as the *Targum* and *Kimchi* interpret it; and it may be underſtood of the church of God, in the ſpiritual reign of Chriſt, into which ſhall enter no more the uncircumciſed and the unclean; and all that offend and do iniquity ſhall be gathered out of it, *Iſ.* lii. 1. *Matt.* xiii. 41. or of the new *Jeruſalem* church-ſtate, in the perſonal reign of Chriſt, into which no wicked doers will be admitted, but will remain for ever without, *Rev.* xxi. 27. and xxii. 15.

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[l] רע malum hominem ſive opus, Gejerus, Michaelis.

[m] T. Bab Erachin, fol. 15. 2. Vide Targum Jon. in Deut. 27. 4.

[n] לא אוכל non potero, Pagninus, Montanus, Gejerus; ferre, Muſculus, Junius & Tremellius, Piſcator, Cocceius, Michaelis.

[o] רחב לבב vaſtum corde, Montanus; latum corde, Vatablus, Cocceius, Gejerus, Michaelis.

[p] לשבת ad ſedendum, Montanus; ut ſedeant. V. L. Gejerus.

[q] בדרך תמים in via integra vel integri, Michaelis.

[r] לא נכון nequaquam firmabitur, Pagninus, Montanus; non ſtabilietur, Vatablus, Junius & Tremellius, Piſcator, Cocceius, Gejerus, Michaelis.

[s] לבקרים in matutinis, Montanus, Vatablus, Junius & Tremellius, Piſcator, Cocceius; ſo Ainſworth.

PSALM CII.

A prayer of the afflicted when he is overwhelmed, and poureth out his complaint before the Lord.

WHETHER this pſalm was written by *David*, under a prophetic ſpirit, concerning future times; or whether by one of the *Babyloniſh* captivity, as *Daniel*, *Nehemiah*, *Ezra*, or any other; either juſt at the cloſe of it, or upon their return from it; ſince it is ſaid that *the ſet time to favour Zion* was *come*, is not certain: however, ſince *Zion* was a type of the goſpel-church, it may be very well applied to goſpel-times; and the rather, ſince ſome paſſages in it are cited by the apoſtle in *Heb.* i. 10, 11, 12. as to be underſtood of Chriſt; ſee ℣. 25, 26, 27. The *Syriac* verſion calls it, "a prophecy concerning the new people, namely, the *Gentiles* in the faith:" it is entitled, *a prayer of the afflicted*, or *poor*[e]; which *Auſtin* underſtood of Chriſt, who became poor for our ſakes, and was afflicted of God and men. *Aben Ezra*, *Jarchi*, and *Kimchi*, interpret it of the *Jews* ſuffering affliction in the *Babyloniſh* captivity; the former obſerves, that it was the opinion of ſome of their interpreters, that this prayer was compoſed by ſome wiſe and underſtanding man that fell into the hand of his enemies. It may very well be applied to any afflicted perſon; all the people of God are more or leſs a *poor* and *afflicted* people; outwardly afflicted in body, in eſtate, and in their good name and character; inwardly with the corruptions of their own hearts, the temptations of *Satan*, and divine deſertions; when it is a very proper time for *prayer*, *Jam.* v. 13. and it is their privilege that they have a God of grace and mercy to pray unto, a throne of grace to come at, at all times, a ſpirit of grace and ſupplication to aſſiſt them, and Chriſt their advocate and high-prieſt, to preſent their petitions for them: and this every one may do, *when he is overwhelmed*; preſſed with the burden of ſin, without a view of pardon, covered, as the word[f] ſignifies, with ſhame and ſorrow for it; almoſt overſet with, and ready to faint, and ſink under afflictions, which like waves and billows roll over him; and at the ſame time is attended with much darkneſs and unbelieving frames of ſoul: *and poureth out his complaint before the Lord*; concerning his trials and afflictions, eſpecially concerning the badneſs and naughtineſs of his heart, the hardneſs of it, being ſo unaffected with providences, and under the word, and at the ordinances; concerning his leanneſs, barrenneſs, and unfruitfulneſs under the means of grace; his lukewarmneſs and indifference, his deadneſs and dulneſs in duty; his unbelief, diſtruſt, and dejection of mind; as well as of the low eſtate of *Zion*, the little ſucceſs of the goſpel, the few inſtances of converſion, and the unbecoming walk of many profeſſors. Such a *complaint* as this, or *meditation*[g], which he has thought of and digeſted in his mind; or all that is in his heart, as *Aben Ezra* obſerves, he *pours out*; which denotes enlargement in prayer, the abundance of his heart, out of which his mouth ſpeaketh; the fulneſs of his petition, as alſo freedom of expreſſion; it ſignifies a ϖαρρησια, a telling all one's mind, ſpeaking out with great liberty; laying it in a humble manner before the Lord, before whom all things are naked and open, and leaving it with him, in entire ſubmiſſion and reſignation to his will, to do as ſeems good in his ſight.

℣. 1. *Hear my prayer, O Lord*, &c.] The prayer of a poor, deſtitute, and afflicted one; his own, and not another's; not what was compoſed for him, but compoſed by him; which came out of his own heart, and out of unfeigned lips, and expreſſed under a feeling ſenſe of his own wants and troubles; and though dictated and inwrought in his heart by the Spirit of God, yet, being put up by him in faith and fervency, it is called his own, and which he deſires might be heard: *and let my cry come unto thee*; he calls his prayer *a cry*, becauſe it was uttered in diſtreſs, and with great vehemency and importunity; and he prays that it might come unto God, even into his ears, and be regarded by him, and not ſhut out: prayer comes aright to God, when it comes through Chriſt, and out of his hands, perfumed with the incenſe of his mediation.

℣. 2. *Hide not thy face from me in the day* when *I am in trouble*, &c.] Thy *Shekinah*, as the *Targum*: when God hides his face at any time from his people, it is a trouble to them, and very grievous; but eſpecially, when they are in any other trouble beſides; it is very afflicting, indeed, when to their outward trouble this is added, which was *Job*'s caſe, *Job* xxiii. 1, 2, 3. *incline thine ear unto me*; condeſcend, in great grace and goodneſs, to ſtoop and bow thine ear, and liſten to the voice of my ſupplication: *in the day* when *I call*, *anſwer me ſpeedily*; good men are always for ſpeedy anſwers of prayer; they would have them the day, the hour, the moment they are calling upon God: ſometimes anſwers are returned as ſoon, *Iſ.* lxv. 24. the caſe of the pſalmiſt was very diſtreſſing, and, as he thought at leaſt, required haſte, and therefore requeſts a ſpeedy anſwer.

℣. 3. *For my days are conſumed like ſmoke*, &c.] Which ſuddenly riſes up, is eaſily diſſipated, and quickly diſappears; ſo ſudden, ſhort, and tranſient are the days of man's life; ſee *James* iv. 14. or *in ſmoke*[h], as the *Syriac* verſion; his days were ſpent in great obſcurity, in the darkneſs of affliction, temptation, and deſertion; and in ſo much vexation, trouble, and uneaſineſs, as if he had lived in

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[e] לעני pauperis, V. L. Pagninus, Vatablus, Amama; inopis, Cocceius.

[f] יעטף convolveretur, Munſter; obtegitur, Gejerus, ſo Michaelis.

[g] שיחו meditationem ſuam, Junius & Tremellius, Gejerus, ſo Ainſworth.

[h] בעשן in fumo, Montanus.

ſmoke all his time: *and my bones are burnt as an hearth*; on which fire is continually made for the preparation of food, and other uſes: or as a *trivet*, or *gridiron*; ſo the *Targum:* or as a frying-pan; ſo the *Arabic* verſion: the meaning is, that, through trouble and grief, his bones, the ſtrongeſt parts of his body, the props and ſupports of it, were ſo weakened and enfeebled, the ſtrength of them ſo exhauſted, that they were as if they had been parched and burnt up, as the hearth by fire; ſee *Prov.* xvii. 22. *Pſ.* xxii. 15.

℣. 4. *My heart is ſmitten, and withered like graſs*, &c.] Like graſs in the ſummer ſolſtice[d], which being ſmitten with the heat of the ſun, or by ſome blaſt of thunder and lightning, is dried up, and withers away; ſo his heart was ſmitten with a ſenſe of ſin, and of God's wrath and diſpleaſure at him, and with the heat of affliction and trouble, that it failed him, and he could not look up with joy and comfort: *ſo that I forget to eat my bread*; ſometimes, through grief and trouble, perſons refuſe to eat bread, as *Jonathan* and *Ahab*, which is a voluntary act, and purpoſely done; but here, in the pſalmiſt, there was ſuch a loſs of appetite, through ſorrow, that he forgot his ſtated meals, having no manner of inclination to food: ſome underſtand this of ſpiritual food, the bread of life, refuſing to be comforted with it; ſo the *Targum*, "for I forgot the law of my doctrine."

℣. 5. *By reaſon of the voice of my groaning*, &c.] Under the burden of ſin, and preſſure of afflictions: *my bones cleave to my ſkin*; was quite emaciated, reduced to a ſkeleton, became nothing but ſkin and bone[e]; which ſometimes is occaſioned as by outward afflictions, ſo by ſoul-troubles: or *to my fleſh*[f]; fleſh is put for ſkin; ſee *Job* xix. 20. *Lam.* iv. 8.

℣. 6. *I am like a pelican of the wilderneſs*, &c.] It may be ſo called to diſtinguiſh it from another of the ſame name that lives upon the waters; which has the name of *Pelican* in the *Greek* tongue, as is ſaid, from its ſmiting and piercing its breaſt, and letting out blood for the reviving of its young; and in the *Hebrew* language, from its vomiting ſhell-fiſh it has ſwallowed down; ſee the note on *Lev.* xi. 18. where the word is rendered a *pelican* as here, and in *Deut.* xiv. 17. the ſame we call the *ſhovelard*; but a *cormorant* in *Iſ.* xxxiv. 11. *Zeph.* ii. 14. however, it ſeems to be a bird of ſolitude, and therefore the pſalmiſt compares himſelf to it. According to *Iſidore*[g], it is an *Egyptian* bird, that inhabits the deſert of the river *Nile*, from whence it has the name of *Canopus Ægyptus: I am like an owl of the deſert*; or *of deſert places*; ſo the *Tigurine* verſion; it is tranſlated *the little owl* in *Lev.* xi. 17. *Deut.* xiv. 16. It delights to be on old walls, and in ruined houſes, and cares not to conſort with other birds, and it makes a hideous ſorrowful noiſe[h]. *Jarchi* renders it the hawk, but that, as *Kimchi*[i] obſerves, is found in habitable places. *Bochart*[k] thinks the *Onocrotalos* is meant, a bird ſo much of the ſame kind with the *Pelican*, that they are promiſcuouſly uſed by learned men; and which is a creature, as *Jerom*[l] ſays, that is uſed to dwell in deſert places; and *Iſidore*[m] obſerves, that there are two ſorts of them, one that lives in the water, and another in the deſert; it has its name from its braying like an aſs; and *Ælianus*[n] ſpeaks of a bird of this ſort in *India*, which has a large crop like a ſack; and the *Hebrew* word *Cos* here uſed, ſignifies a cup or veſſel, from whence it may have its name; and which he ſays makes a very diſagreeable noiſe, to which the pſalmiſt may compare the voice of his groaning, ℣. 5.

℣. 7. *I watch*, &c.] Night after night, and take no ſleep; can't get any by reaſon of thoughtfulneſs, care, and trouble: *and am as a ſparrow alone upon the houſe top*; or, *as a bird*[o]; for there is no neceſſity of limiting it to a ſparrow, to which the account does not ſeem ſo well to agree; for ſparrows will not only perch on houſe-tops and ſolitary places, but will make their neſts in dwelling-houſes, and in places of public reſort, as temples; hence *David* ſpeaks of the ſparrow finding an houſe near the altars of God, *Pſ.* lxxxiv. 3. and *Herodotus*[p] makes mention of ſparrows and other birds making their neſts in the temple at *Branchides*; which may ſerve to illuſtrate the text laſt mentioned: wherefore this may be underſtood of any ſolitary bird, and eſpecially of the owl[q]: the *Jews* had flat roofs upon their houſes, and here birds of ſolitude would come and ſit alone in the night-ſeaſon, to which the pſalmiſt likens himſelf; being either forſaken by his friends and acquaintance, or being in melancholy circumſtances, he choſe to be alone, mourning over his ſorrowful ſtate and condition.

℣. 8. *Mine enemies reproach me all the day*, &c.] For his principles and practices, being different from theirs; for his religion, and preciſeneſs in it; for his faith and profeſſion of it, and for his holy walk and converſation. Good men have their enemies, and always had; but then they are ſuch who are alſo enemies to God and Chriſt, and true religion; and theſe, not content to reproach now and then, continually throw out their ſcoffs and jeers; which is not grateful, and is here mentioned as an article of complaint; though the ſaints ſhould reckon reproach for the ſake of Chriſt and religion, greater riches than all the treaſures in *Egypt:* and *they that are mad againſt me*; as the *Jews* were againſt Chriſt, becauſe of his miracles, doctrine, and ſucceſs, and therefore ſought to take away his life; and as the apoſtle *Paul* before converſion was, even exceeding mad againſt the ſaints, and perſecuted them to ſtrange cities, *Luke* vi. 11. *Acts* xxvi. 11. ſo were the pſalmiſt's enemies quite outrageous and implacable, being his ſworn enemies, as follows: *are ſworn againſt me*; laid themſelves under a curſe, to do him all the miſchief they could, and it may be to take away his life; as thoſe who ſware they would neither eat nor drink till they had killed *Paul*, *Acts* xxiii. 12. or they ſware to lies, falſe charges and accuſations brought againſt him, like thoſe that *Jezebel* ſuborned againſt *Naboth:* or *they ſware by me*[r]; as the words may be rendered,

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[d] Quaſi ſolſtitialis herba pauliſper fui, Plauti Pſeudolus, Act. i. Sc. 1. v. 36. Plauti Capteivi, Act 1. ſc. 2. v. 26. Aſinaria 3. 6. v. 28.

[e] Oſſa atque pellis ſum,

[f] לבשרי carni meæ, V. L. Pagninus, Montanus, &c.

[g] Origin. l. 12. c. 7.

[h] Solaque culminibus ferali carmine
Bubo, ſæpe queri——— Virgil. Æneid. 4.

[i] Sepher Shoraſh. rad. כוס. fol. 64. A.

[k] Hierozoic. par. 2. l. 2. c. 20. col. 275, 276.

[l] Comment. in Eſaiam, c. 34.

[m] Ut ſupra.

[n] De Animal. l. 16. c. 4.

[o] כצפור ſicut avis, Gejerus, Schmidt.

[p] Clio, ſive, l. 1. c. 159.

[q] ——— tectoque prophanus
Incubuit bubo. Ovid. Metamorph. l. 6. fab. 8.
E tectis ſtrix, &c. Tibullus, l. 1. Eleg. 5. v. 52.

[r] בי נשבעו per me jurant, Tigurine verſion, Muſculus, Junius & Tremellius, Piſcator, Cocceius, Gejerus, Michaelis.

rendered; they ſware by his calamities and diſtreſſes, and wiſhed they might be as he was, if they did not do ſo and ſo; and took his name for a curſe.

℣. 9. *For I have eaten aſhes like bread*, &c.] He ſitting in aſhes, as *Job* did, and rolling himſelf in them in the manner of mourners; and having no other table than the ground to eat his food upon, he might eat aſhes along with it; and by an hypallage of the words, the ſenſe may be, that he eat bread like aſhes, no more ſavoured and reliſhed it, or was nouriſhed by it, than if he had eat aſhes; the meaning is, that he was fed with the bread of adverſity, and water of affliction: *and mingled my drink with weeping*; that is, with tears; as he drank, the tears ran down his cheeks, and mixed with the liquor in his cup; he was fed with the bread of tears, and had them to drink in great meaſure; theſe were his meat and his drink, day and night, whilſt enemies reproached him, ſwore at him, againſt him, and by him; ſee *Pſ.* lxxx. 5. and xlii. 3.

℣. 10. *Becauſe of thine indignation and thy wrath*, &c] This was the burden of his complaint, what gave him the greateſt uneaſineſs; not ſo much the reproach of his enemies, and his other outward afflictions, as the ſenſe he had of God's wrath and indignation. The people of God are as deſerving of his wrath, as others; and when they are awakened to a ſenſe of ſin and danger, or the law enters into their conſciences, it works wrath there, and leaves nothing but a fearful looking for of judgment and fiery indignation, till comfort is given; and under afflictive providences, they are very ready to conclude, that the wrath of God is upon them; but this is only their apprehenſion of things; it is not in reality: for God has not appointed them to wrath, and has ſwore he will not be wroth with them; Chriſt has bore it for them, in their room and ſtead; and being juſtified by his blood and righteouſneſs, they are ſaved from it; but then the ſenſe they have of it is very terrible, and there is no reſt, peace, and comfort in their ſouls, whilſt under the apprehenſions of it: *for thou haſt lifted me up, and caſt me down*; as a man that, in wreſtling, has the advantage of his antagoniſt, lifts him up as high as he can, that he may throw him with the greater force upon the ground; in like manner the pſalmiſt thought the Lord was dealing with him: or this may expreſs his changeable ſtate and condition, ſometimes lifted up, and ſometimes caſt down, and which is the caſe of every believer, more or leſs; all have their liftings up, and their caſtings down: when God firſt calls them by his grace, he raiſes them from a low eſtate, lifts them up out of an horrible pit, takes them from the dunghil, ſets them among princes to inherit the throne of glory: when he comforts them with the conſolations of his Spirit, he is the lifter up of their heads; when he grants his preſence, and lifts up the light of his countenance; when he diſcovers his love, and makes their mountain to ſtand ſtrong; when he ſhews them their intereſt in himſelf, as their covenant-God, in Chriſt, as their Redeemer and Saviour, and grants them the communion of the Holy Ghoſt; and when their graces are in lively exerciſe, then is it a time of lifting up: and they are caſt down when corruptions prevail, when grace is weak, when God hides his face, and when afflictions lie heavy on them: this was now the caſe of the pſalmiſt, and perhaps the remembrance of his liftings up in former times was an aggravation of it.

℣. 11. *My days are like a ſhadow that declineth*, &c.] Or, *that is ſtretched out* [s], which, though it may appear long, is ſoon at an end; as it does appear longer when the ſun ſets [t], and departs from the earth: he reckons his life not by months and years, but by days; and theſe he compares to a *ſhadow*, which has no ſubſtance in it; his age being as nothing before the Lord, and has much darkneſs and obſcurity in it; his days being days of darkneſs, affliction and trouble, and quickly gone, as man's life is; there is no abiding; ſee 1 *Chron.* xxix. 15. *Job* xiv. 2. *Pindar* [u] calls man the dream of a ſhadow: *and I am withered like graſs*; which in the morning is flouriſhing, is cut down at noon, and withered at evening: this is the caſe of all fleſh, however beautiful and goodly it may look; it is weak, frail, and mortal; cannot ſtand before the force of afflictions, which quickly conſume ſtrength and beauty, and much leſs before the ſcythe of death; ſee *Pſ.* xc. 5, 6. *Iſ.* iv. 6, 7, 8.

℣. 12. *But thou, O Lord, ſhalt endure for ever*, &c.] This addreſs is made to Chriſt, as is clear from ℣. 25, 26, 27. compared with *Heb.* i. 10, 11, 12. who is a divine perſon, endures for ever, is from everlaſting to everlaſting, unchangeably the ſame in his love, power, wiſdom, faithfulneſs, *&c.* and though he died as man, he will die no more; he is alive, and lives for evermore; and becauſe he lives, his people ſhall live alſo; and he will come again to take them to himſelf: and, as Mediator, he is king for ever; always continues as ſuch, to rule over, protect, and defend his people; and is a prieſt for ever, and ever lives to make interceſſion for them; and his blood, righteouſneſs, and ſacrifice, have a conſtant virtue in them, to take away ſin, and ſecure from it: the conſideration of the perpetuity of Chriſt, in his perſon and offices, was a comfort to the pſalmiſt under his troubles, and in a view of his own declining ſtate: the *Targum* is, "but thou, O Lord, thy habitation continues for ever in heaven:" *and thy remembrance to all generations*; the remembrance of his name *Jehovah*, or *Jeſus*, or *Immanuel*, or any other, is ſweet and precious to his ſaints in all ages; and ſo the remembrance of his works, of what he has done and ſuffered, eſpecially the great work of redemption; for the remembrance of which the ordinance of the Lord's Supper is appointed to be continued till his ſecond coming; and his goſpel is an everlaſting one, which will tranſmit the memory of him to men in every age, to the end of the world; and though all fleſh is as graſs, and every man dies, even the miniſters of the Word, yet that itſelf lives for ever. *Aben Ezra* reads, *thy throne*, as agreeing with *Lam.* v. 19. but *Kimchi* obſerves, that this reading is owing to a bad copy.

℣. 13. *Thou ſhalt ariſe, and have mercy on Zion*, &c.] Exert his power, and diſplay the riches of his grace and mercy; not by delivering the *Jews* from the *Babyloniſh* captivity, to which ſome reſtrain it; but by redeeming his church and people by power and price; or rather by raiſing up and reſtoring them to great glory and proſperity in the latter day: *for the time to favour her, yea the ſet time is come*; not the ſeventy years of the captivity made known to the prophet *Jeremiah*; rather the ſeventy weeks of *Daniel* fixed for the

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[s] נטוי inclinata, Pagninus, Montanus, Piſcator, Muſculus, Cocceius; extenſa, Michaelis.

[t] Et ſol creſcentes decedens duplicat umbras, Virgil. Bucol. Eclog. 2.

[u] Pyth. Ode 8.

Meſſiah's coming; or the fulneſs of time agreed upon between Chriſt and his Father, for him to come and redeem his people; but it may beſt of all deſign the end of the forty-two months, or the 1260 days, or years, fixed for the treading under foot the holy city, for the witneſſes propheſying in ſackcloth, and for the reign of *Antichriſt*; which when come will uſher in glorious times in favour of *Zion*, the church of God, *Rev.* xi. 2, 3. and xiii. 5.

℣. 14. *For thy ſervants take pleaſure in her ſtones,* &c.] Meaning not *Cyrus* and *Darius*, who gave leave and orders for the rebuilding of the city and temple of *Jeruſalem*, as ſome; nor *Nehemiah*, and *Ezra*, and others, who took more pleaſure in the ſtones and rubbiſh of the temple, as it lay in ruins, than in all the ſtately palaces in *Babylon*; and who were very deſirous of, and took delight in, gathering theſe ſtones, and putting them together again, as others; but the miniſters of the goſpel, and other Chriſtians, in the latter day, who will take pleaſure in the great number of converts that there will then be, who, as lively ſtones, will be built up a ſpiritual houſe; and eſpecially when thoſe ſtones ſhall be laid with fair colours, and the head-ſtone ſhall be brought in with acclamations, crying grace, grace unto it; ſee 1 *Pet.* ii. 5. *Iſ.* liv. 11, 12. *Zach.* iv. 7. *and favour the duſt thereof*; which ſometimes deſign multitudes, *Numb.* xxiii. 10. perhaps here it may denote the meaneſt of the Lord's people, who will be regarded, and not deſpiſed by his ſervants; but they will ſhew favour to them, do them all the good they can, and wiſh well to them, and pray for their proſperity, and for the peace of *Zion*; that God would make it the joy of the whole earth; and when there ſhall be ſuch a delight in the ſtones and duſt of *Zion*, and a ſpirit of grace and ſupplication poured forth upon the ſervants of the Lord, to pray for the promiſed glory and happineſs of it; it will be a token for good, and an intimation that the ſet time to favour her is at hand; which ſeems to be the ſenſe of the pſalmiſt: ſuch great reverence and reſpect have the greateſt of the wiſe men among the *Jews* for the land of *Iſrael*, literally underſtood, that they kiſs the borders, the ſtones of it, and roll themſelves in its duſt[a], having perhaps in mind this paſſage of ſcripture.

℣. 15. *So the heathen ſhall fear the name of the Lord,* &c.] Whoſe name is reverend, and to be feared; eſpecially the glorious and fearful name *Jehovah*, expreſſive of the divine exiſtence, of his eternity and immutability; though the name of the Lord frequently ſignifies himſelf, and here particularly the Meſſiah, the Son of God, in whom the name of the Lord is, the King of ſaints; whom all men will fear in the latter day, when the ſet time to favour *Zion* is come; will ſtand in awe of him, be careful of offending him, and will ſerve and worſhip him; even the very heathen, who knew not God, and had no fear of him before their eyes, or in their hearts; the pagan nations, whoſe kingdoms will become the kingdoms of our Lord, and of his Chriſt; ſee *Rev.* xi. 15. and xv. 3, 4. *and all the kings of the earth thy glory*; which may be ſupplied thus, either *all the kings of the earth* ſhall ſee *thy glory*, or ſhall fear thee becauſe of *thy glory*; the glory of Chriſt's perſon, as the Son of God; the glory of his offices, as prophet, prieſt, and king; eſpecially the glory of his kingly office, to which that of the kings of the earth is not to be compared; the glory of his works of creation, providence, and redemption; and as it will be held forth in the goſpel, with which the earth will now be full, and ſo be filled with the glory of the Lord, *Pſ.* lxxii. 19. and will be ſo remarkable and conſpicuous as to be taken notice of by the kings of the earth, even by all of them, who, when the glory of the Lord ſhall be riſen in *Zion*, will come to the brightneſs of it, and look upon it, and admire it, and fear becauſe of it, *Iſ.* lx. 1. 3.

℣. 16. *When the Lord ſhall build up Zion,* &c.] The church of God, fallen down, and in a ruinous condition, as it may be ſaid to be when the doctrines of the goſpel are departed from; the ordinances of it are corrupted and altered, or not attended to; the worſhip and diſcipline of the Lord's houſe are neglected; great declenſions in faith, love, and zeal among the profeſſors of religion, and but few inſtances of converſion: and it may be ſaid to be built up again, as it will be in the latter day, when the doctrines of grace will be revived; the ordinances will be adminiſtered in their primitive purity; great ſpirituality, holineſs, and brotherly love among the ſaints, and large numbers converted and brought into it: and this will be the work of Chriſt, the great maſter-builder; the materials of this building are the ſaints, thoſe lively ſtones which will now be laid with fair colours; the miniſters of the Word will be the inſtruments that Chriſt will make uſe of, in rebuilding his church; it is his ſpirit, power, and grace, which will make all effectual; and he will have the glory, as follows: the *Targum* is, "for the city of *Zion* is built by the word of the Lord:" *he ſhall appear in his glory*; or *ſhall be ſeen in his glory*[b], which will be upon his church and people, and on which there will be a defence, ſo that it ſhall continue; and this will lie chiefly in the purity of goſpel-truths, ordinances, and worſhip; in the number of converts; in the gifts and graces of the Spirit of God upon them; in their peace, proſperity, unity, and ſpirituality; and in the preſence of Chriſt with them, who will be ſeen in all the glory and majeſty of his kingly office; he will now reign before his antients gloriouſly.

℣. 17. *He will regard the prayer of the deſtitute,* &c.] Of the deſtitute of human help and ſupport, protection and defence; as the church in the wilderneſs; of the *poor*, as the *Syriac* and *Arabic* verſions, both in ſpirit and in purſe; of the *humble*, as the *Septuagint* and *Vulgate Latin*: the word[c] ſignifies a low ſhrub or plant; it is rendered, the heath in the wilderneſs, *Jer.* xvii. 6. and deſigns the ſaints in their low and afflicted ſtate, during the reign of Antichriſt, and whilſt the witneſſes propheſy in ſackcloth; theſe are the elect that pray day and night, and give the Lord no reſt till he eſtabliſh and make *Jeruſalem* a praiſe in the earth; and the prayers of theſe are regarded, and looked to by the Lord; his eyes are upon and his ears are open to theſe praying ones; and all the glorious things which ſhall be done for the church of God, will be in conſequence of their prayers: *and not deſpiſe their prayer*; not reject it with contempt and abhorrence; more is intended than is expreſſed: the meaning is, that he will receive it with pleaſure, and return an anſwer to it; the prayer of theſe poor deſtitute ones is delightful to him, *Prov.* xv. 8.

[a] Maimon. Hilchat Melachim, c. 5. ſ. 10.

[b] נראה videbitur, V. L. Pagninus, Montanus.

[c] הערער eorum, qui ſunt veluti myricæ, Pagninus, Vatablus, Cocceius.

℣. 18. *This ſhall be written for the generation to come*, &c.] This prayer, as the *Targum* paraphraſes it, is a directory to ſaints in diſtreſſed circumſtances; or that which was juſt now ſaid, that the Lord will regard, and not deſpiſe the prayer of the deſtitute; this ſhall ſtand on record, for the encouragement of praying ſouls in all generations; or this whole prophecy, concerning the glory of the church in the latter day; this ſhall be written for the next generation, and ſo on, until it is accompliſhed, to keep up the faith and expectation of the fulfilment of it: *and the people which ſhall be created*; born at the time when all this ſhall be done; or who ſhall become new creatures; be created in *Chriſt Jeſus*, and made new men; theſe *ſhall praiſe the Lord*, when he ſhall ariſe and have mercy on *Zion*; when he ſhall favour and rebuild her, in anſwer to the prayers of his people; then their prayers will be turned into praiſe; then will thoſe voices be heard among them, hallelujah, ſalvation, glory, honour, and power unto the Lord our God, *Rev.* xix. 1.

℣. 19. *For he hath looked down from the height of his ſanctuary*, &c.] From heaven, as it is explained in the next clauſe, which is the Lord's ſanctuary, or holy place, where he dwells, even in the height of it; it is both high and holy, as he himſelf is; yet he condeſcends to look down from hence on ſinful mortals: *from heaven did the Lord behold the earth*; the inhabitants of it, good and bad: it deſigns the general notice he takes of men and things in a providential way; he beholds the world, that lies in wickedneſs, and all the wickedneſs committed in it; and will one day call to an account, and puniſh for it: he beholds good men, not only with an eye of providence, to take care of them, protect and defend, but with an eye of love, grace, and mercy; he has a ſpecial and diſtinct knowledge of them; and it may here particularly regard the notice he takes of his people, under antichriſtian tyranny; he ſees all the barbarity and cruelty exerciſed upon them, and will requite it, ere long, to their adverſaries, and free them from it, as follows.

℣. 20. *To hear the groanings of the priſoner*, &c.] Not of a ſingle perſon only, but of many, who lie in priſons in popiſh countries, eſpecially in the Inquiſition; where they lie and groan, in darkneſs and miſery, under dreadful tortures; their cries and groans the Lord hears; his heart yearns towards them; he looks with pity on them; and becauſe of the ſighing of theſe poor and needy ones, he will ariſe in due time, and ſet them in ſafety from him that puffs at them: it is true alſo of ſuch who are priſoners of ſin, *Satan*, and the law; and, when ſenſible of it, groan under their bondage, and cry to the Lord for help, who hears them, and directs them, as priſoners of hope, to turn to Chriſt, their ſtrong hold, *Zach.* ix. 11, 12. *to looſe thoſe that are appointed to death*; delivered to death, as the *Targum*; delivered over to the ſecular power, in order to be put to death; who are arraigned and condemned as malefactors, and put into the condemned hold, in order for execution; theſe the Lord will looſe, and ſave them from the death they are appointed to by men; for this is not to be underſtood of perſons appointed by the Lord to death, either corporal or eternal, from which none can be looſed, ſo appointed: in the original text the phraſe is, *children of death* [d]; the ſame as *children of wrath*, *Eph.* ii. 3. that is, deſerving of death, and under the ſentence of it; as all men are in *Adam*, even the Lord's own people; and who are, in their own apprehenſion, as dead men, when awakened and convinced of their ſtate by the Spirit of God; theſe Chriſt looſes from the ſhackles and fetters of ſin, from the bondage of the law, from the tyranny of *Satan*, and from fears of death, and puts them into the glorious liberty of the children of God.

℣. 21. *To declare the name of the Lord in Zion*, &c.] That is, that the priſoners and perſons appointed to death, being looſed, might declare, in the church, what great things the Lord has done for them; and ſo ſpeak well of his wiſdom, power, grace, and goodneſs in their deliverance; profeſs his name, and confeſs him before men, and expreſs a value for his name, and ſhew forth the honour of it, and ſeek his glory: *and his praiſe in Jeruſalem*; the goſpel-church-ſtate, the ſame with *Zion*; when it ſhall be the praiſe of the whole earth; then and there will thoſe, that are delivered from the antichriſtian yoke, praiſe the Lord, ſing the ſong of *Moſes* and the Lamb, and glorify God for all that he has done for them.

℣. 22. *When the people are gathered together*, &c.] When the people of the *Jews* ſhall be gathered together, and ſeek the Lord their God, and *David* their king, the Meſſiah, and appoint them one head, even Chriſt; and when the *Gentiles* ſhall gather together, in great numbers, to the church of God, *Hoſ.* i. 11. and iii. 5. *Iſ.* lx. 4—8. *and the kingdoms to ſerve the Lord*; even the kingdoms of this world, which will become his, and will ſerve him in righteouſneſs and holineſs, freely and chearfully, with one ſhoulder and one conſent; their kings will fall down before the Lord, and all nations ſhall ſerve him, *Pſ.* lxxii. 11. and then will be the time when the priſoners ſhall be looſed, and the Lord ſhall be praiſed in *Zion*.

℣. 23. *He weakened my ſtrength in the way*, &c.] The pſalmiſt here returns to his complaint of his afflictions, weakneſs, and frailty, which ended ℣. 11. after which ſome hints are given of the latter-day-glory, which though he deſpaired of ſeeing, by reaſon of his frailty and mortality; yet comforts himſelf with the eternity and immutability of Chriſt, and that there would be a ſucceſſion of the church, a ſeed of true believers, who would ſee and enjoy it: as for himſelf, he ſays, that God, for he is that *he*, and not the enemy, as ſome, had *weakened* his *ſtrength in the way*, by afflictions, as the word [e] ſignifies; which weakens the ſtrength and vigour of the mind, and diſcourages and diſpirits it, and enfeebles the body: many are the afflictions which the people of God meet with in the courſe of their life, in their way to heaven, which have ſuch an effect upon them; through many tribulations they paſs to enter the kingdom, as the *Iſraelites* in their way to *Canaan*, and Chriſt to glory: ſome think the pſalmiſt perſonates the *Jews* in their return from the *Babyloniſh* captivity, meeting with difficulties and diſcouragements in the way; rather the church of God, in the expectation of the Meſſiah, who, becauſe his coming was delayed, grew feeble in their faith and hope, had weak hands and feeble knees, which needed ſtrengthening by freſh promiſes: though it may be, beſt of all, the people of God, waiting for latter day-glory, enfeebled by the perſecutions of Antichriſt, or grown weak in the exerciſes of their grace, faith, hope, and love; which will be their caſe before theſe glorious times,

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[d] בני תמותה filios mortis, Montanus. Vatablus, Muſculus, Gejerus, Michaelis.

[e] ענה afflixit, Pagninus, Montanus, Tigurine verſion, Muſculus, Piſcator, Gejerus, Schmidt; ſo Ainſworth.

and now is; ſee *Rev.* iii. 2. 8. *he ſhortened my days*; which he thought he ſhould live, and expected he would; and which, according to the courſe of nature, and the common term of man's life, he might, in all human appearance, have lived; otherwiſe, with reſpect to the decree of God, which has fixed the bounds of man's days, they cannot be ſhorter or longer than they are, *Job* xiv. 5.

℣. 24. *I ſaid, O my God, take me not away in the midſt of my days,* &c.] Which was always reckoned as a judgment, as a token of God's ſore diſpleaſure, and as what only befell wicked men, *Pſ.* lv. 23. in the *Hebrew* it is, *cauſe me not to aſcend* [f]; either as ſmoke, which aſcends, and vaniſhes away; or rather it deſigns the ſeparation of the ſoul from the body at death, when it aſcends upwards to God that gave it; ſo *Aben Ezra* compares it with *Eccl.* xii. 7. the *Targum* is, "do not take me out of the world in the midſt of my days, bring me to the world to come:" ſome, who think that *Daniel* was the penman of this pſalm, or ſome other, about the time of the *Babyloniſh* captivity; curiouſly obſerve, that that period was much about the middle between the building of *Solomon*'s temple and the coming of Chriſt, the antitype of it; which was about a thouſand years, of which four hundred and ninety were to come, according to *Daniel*'s weeks; ſo, perſonating the church, prays they might not be deſtroyed as ſuch; but be continued 'till the Meſſiah came: *thy years* are *throughout all generations*; which are not as mens years, of the ſame meaſure or number; but are boundleſs and infinite: the phraſe is expreſſive of the eternity of God, or Chriſt; which the pſalmiſt oppoſes to his own frailty, and which he illuſtrates in the following verſes, by ſetting it in contraſt with the diſcontinuance and changeableneſs of the heavens and the earth; ſee *Job* x. 5. and xxxvi. 26.

℣. 25. *Of old haſt thou laid the foundation of the earth,* &c.] The lower part of the creation, the Lord's footſtool, called the earth beneath: this has its foundation; though what it is cannot be well ſaid, it cannot be ſearched out; it is ſometimes ſaid to be founded upon the waters, and yet ſo as not to be removed for ever, *Jer.* xxxi. 37. *Pſ.* xxiv. 2. and civ. 5. this ſhews the wiſdom of God, as a wiſe maſter-builder, and the ſtability of the earth; and is a proof of the deity of Chriſt, to whom theſe words belong: this is ſaid to be done *of old*, or *at* or *in the beginning*, as *Jarchi* and the *Targum*; and ſo in *Heb.* i. 10. where they are applied to the Meſſiah, the Son of God; and this, as it proves the eternity of Chriſt, who muſt be in the beginning, and before all things, ſo it confutes the notion of the eternity of the earth, received by ſome philoſophers: beſides, the words may be rendered, *before* [g] *thou foundedſt the earth*; and ſo refers to the preceding, *thy years*, &c. were before the earth was; that is, from eternity, and ſo fully expreſs the eternal exiſtence of Chriſt: *and the heavens are the work of thy hands*; theſe are the airy and ſtarry heavens, and the heaven of heavens; which are creatures, and not to be worſhipped, made by Chriſt himſelf, and are expreſſive of his power, wiſdom, and glory.

℣. 26. *They ſhall periſh,* &c.] Both the heavens and the earth, though ſo well founded, and ſo firmly made; they ſhall be diſſolved, melt, and paſs away; not as to the ſubſtance, but as to the quality of them: or, as *R. Judah Ben David* ſays, whom *Aben Ezra* on the place cites, and calls the firſt grammarian in the Weſt, not as to generals, but as to particulars: *but thou ſhalt endure*; as the eternal God, from everlaſting to everlaſting; and, even as man, he'll die no more; and, as mediator, will ever remain; he will be king for ever; his throne is for ever and ever; his kingdom is an everlaſting one; he is a prieſt for ever, after the order of *Melchizedeck*; his ſacrifice is of an eternal efficacy, and he ever lives to make interceſſion for his people; he will always continue, as the prophet, in his church, to teach by his ſpirit, word, and ordinances in the preſent ſtate; and hereafter will be the light of the new *Jeruſalem*, and of his ſaints, for ever: *yea, all of them ſhall wax old like a garment*; not only the heavens, which are as a curtain and garment about the earth, but the earth itſelf, *Iſ.* li. 6. will loſe their beauty and glory, and become uſeleſs, as to the preſent form of them: *as a veſture ſhalt thou change them, and they ſhall be changed*; as to their form, as a garment that is turned or folded up, and laid aſide, as to preſent uſe: this ſeems to favour the above ſenſe given, that the earth and heavens will not periſh, as to the ſubſtance of them; but as to their form, figure, faſhion and ſcheme; and as to the qualities of them, all noxious ones being purged away by fire, the curſe removed, and new heavens and new earth ariſe out of them.

℣. 27. *But thou art the ſame,* &c.] That haſt created them, as the *Targum* adds; or *thou art he* [h], the everlaſting *I am*, the unchangeable *Jehovah*; immutable in his nature and perfections; in his love and affections to his people; in his power to protect and keep them; in his wiſdom to guide and direct them; in his righteouſneſs to clothe them, and render them acceptable to God; in his blood to cleanſe them, and ſpeak peace and pardon to them; in his fulneſs to ſupply them, and in his interceſſion for them: *and thy years ſhall have no end*; ſee the note on ℣. 24. now he, that made the heavens and the earth, and will be when they will not be, eſpecially in the preſent form they are, muſt be able to rebuild his *Zion*, and bring on the glory he has promiſed; and, from his eternity and immutability, may be concluded the continuance of his church and intereſt in the world, until all the glorious things ſpoken of it ſhall be fulfilled, as follows.

℣. 28. *The children of thy ſervants ſhall continue,* &c.] The *ſervants* of the Lord are the apoſtles of Chriſt, and miniſters of the word, in all ſucceſſive generations, with whom Chriſt will be to the end of the world: their *children* are ſuch whom they have begotten again, through the goſpel, to whom they are ſpiritual fathers; regenerated ſouls are meant; of theſe there will be a ſucceſſion in all ages, until latter day-glory takes place; theſe are the church's ſeed, and her ſeed's ſeed, from whom the word of the Lord, the goſpel, will never depart, *Iſ.* lix. 21. or theſe *ſhall inhabit* [i], as the word may be rendered, the earth, as the *Targum* adds; that is, the new heavens, and the new earth, when the old ones are paſt away; here they ſhall dwell with the Lord, who is the ſame to-day, yeſterday, and for ever: *and their ſeed ſhall be eſtabliſhed before thee*; the ſame with the children, the ſpiritual ſeed of the church and of faithful miniſters; theſe, with the church, in which they are born and brought up, ſhall be eſtabliſhed in Chriſt; the church will be no more in an unſtable and fluctuating ſtate, but will be as a tabernacle, that ſhall not be taken down; yea, ſhall be eſtabliſhed upon the top of the mountains, and exalted above the hills; ſee *Iſ.* ii. 2. and xxxiii. 20.

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[f] אל תעלני ne aſcendere facias me, Montanus, Gejerus.

[h] אתה הוא tu ipſe, Pagninus, Montanus. Tremellius, Piſcator, Cocceius, Gejerus; ſo Sept.

[g] לפנים antea, Pagninus, Montanus, Gejerus.

[i] ישכונו habitabunt, V. L. Pagninus, Montanus, Junius &

PSAL. CIII.

A pſalm of David.

THE *Targum* adds, "ſpoken in prophecy," as doubtleſs it was, under the inſpiration of the Holy Spirit. Some think it was written by *David*, after a fit of illneſs, and his recovery from it, ſince he ſpeaks of his diſeaſes being healed, and his youth renewed; for which reaſon the *Syriac* interpreter ſuggeſts it was written in his old age; for he makes the ſubject of the pſalm to be, "concerning coldneſs which prevailed upon him in old age;" but rather he wrote it when his heart was warm with a ſenſe of the love of God, and ſpiritual bleſſings of grace flowing from thence; and in it celebrates and ſings the benefits of new teſtament-times; and it is a pſalm ſuitable to be ſung by every believer, under a quick ſenſe of divine favours: wherefore the above interpreter better adds, "alſo an inſtruction and thankſgiving by men of God;" whom the pſalmiſt may very well be thought to perſonate, even in goſpel-times; and much rather than the *Jews* in captivity, as *Kimchi* thinks.

℣. 1. *Bleſs the Lord, O my ſoul,* &c.] His better part, his ſoul, which comes immediately from God, and returns to him, which is immaterial and immortal, and of more worth than the world: God is to be ſerved with the beſt we have; as with the beſt of our ſubſtance, ſo with the beſt of our perſons; and it is the heart, or ſoul, which he requires to be given him; and ſuch ſervice as is performed with the ſoul or ſpirit is moſt agreeable to him; he being a Spirit, and therefore muſt be worſhipped in ſpirit, and in truth: unleſs the ſpirit or ſoul of a man is engaged in the ſervice of God, it is of little avail; for bodily exerciſe profiteth not; preaching, hearing, praying, and praiſing, ſhould be both with the ſpirit, and with the underſtanding: here the pſalmiſt calls upon his ſoul to *bleſs* the Lord; not by invoking or conferring a bleſſing on him, which as it is impoſſible to be done, ſo he ſtands in no need of it, being God all-ſufficient, and bleſſed for evermore; but by proclaiming and congratulating his bleſſedneſs, and by giving him thanks for all mercies, ſpiritual and temporal: *and all that is within me* bleſs *his holy name*; meaning not only all within his body, his heart, reins, lungs, *&c.* but all within his ſoul, all the powers and faculties of it; his underſtanding, will, affections, and judgment; and all the grace that was wrought in him, faith, hope, love, joy, and the like; theſe he would have all concerned and employed in praiſing the *name* of the Lord; which is exalted above all bleſſing and praiſe; is great and glorious in all the earth, by reaſon of his works wrought, and bleſſings of goodneſs beſtowed; and which appears to be *holy* in them all, as it does in the works of creation, providence, and redemption; at the remembrance of which holineſs, thanks ſhould be given; for he that is glorious in holineſs is fearful in praiſes, *Pſ.* xcvii. 12. *Exod.* xv. 11.

℣. 2. *Bleſs the Lord, O my ſoul,* &c.] Which is repeated to ſhew the importance of the ſervice, and the vehement deſire of the pſalmiſt, that his ſoul ſhould be engaged in it: *and forget not all his benefits*; not any of them; the leaſt of them are not to be forgotten, being ſuch as men are altogether unworthy of; they flow not from the merit of men, but from the mercy of God; and they are many, even innumerable; they are new every morning, and continue all the day; and how great muſt the ſum of them be, and not one ſhould be forgotten; and yet even good men are very apt to forget them; as the *Iſraelites* of old, who ſung the praiſes of the Lord, and ſoon forgot his works: the Lord, knowing the weakneſs of his people's memories, has not only, under the goſpel-diſpenſation, appointed an ordinance to be continued to the end of the world, to commemorate a principal bleſſing and benefit of his, redemption by his Son; but has alſo promiſed his Spirit, to bring all things to their remembrance; and this they ſhould be concerned for, that they do remember what God has done for them, in order both to ſhew gratitude and thankfulneſs to him, and for the encouragement of their faith and hope in him.

℣. 3. *Who forgiveth all thine iniquities,* &c.] The pſalmiſt explains here what he means by *benefits*, and gives a particular enumeration of them; and begins with the bleſſing of pardon, which is a ſpecial and peculiar benefit; it is according to the riches of divine grace, and the multitude of tender mercies; without which all outward bleſſings ſignify nothing; and without a ſenſe of this, a man is not in a ſuitable and proper frame to bleſs the Lord; and this being the firſt benefit, a ſoul ſenſible of ſin, its guilt and demerit, is concerned for, and ſeeks after; ſo enjoying it, it is the firſt he is thankful for: this is rightly aſcribed to God; for none can forgive ſins but he; and what he forgives are not mere infirmities, peccadillo's, the leſſer ſins of life; but *iniquities*, groſſer ſins, unrighteouſneſſes, impieties, the moſt enormous crimes, ſins of a crimſon and ſcarlet dye; yea, *all* of them, though they are many, more than the hairs of a man's head; he abundantly pardons, multiplies pardons, as ſins are multiplied, and leaves none unforgiven; original ſin, actual ſins, ſins of heart, lip, and life, of omiſſion and commiſſion, all are forgiven for Chriſt's ſake: and the ſpecial mercy is when a man has an application of this to himſelf, and can ſay to his ſoul, as *David* to his, God has forgiven *thine* iniquities; for though it may be obſerved with pleaſure, and it is an encouragement to hope in the Lord, that he is a forgiving God, and has forgiven others, yet what would this avail a man, if his ſins ſhould not be forgiven? the ſweetneſs of the bleſſing lies in its being brought home to a man's own ſoul: and it may be further obſerved, that this is a continued act; it is not ſaid who has forgiven, and will forgive, though both are true; but *forgiveth*, continues to forgive; for as there is a continual virtue in the ſacrifice of the Lamb of God to take away the ſin of the world, and in his blood to cleanſe from all ſin, ſo there is a continual flow of pardoning grace in the heart of God, which is afreſh applied to the conſciences of his people by his Spirit; and this is a bleſſing to be thankful for: *who healeth all thy diſeaſes*; not bodily ones, though the Lord is the phyſician of the bodies as well as of the ſouls of men, and ſometimes heals the diſeaſes of ſoul and body at once, as in the caſe of the paralytick man in the goſpel; but ſpiritual diſeaſes, or ſoul-maladies, are here meant; the ſame with *iniquities* in the preceding clauſe: ſin is a natural, hereditary, epidemical, nauſeous, and mortal diſeaſe; and there are many of them, a complication of them, in men, which God only can cure; and he heals them by his word, by means of his goſpel, preaching peace, pardon, and righteouſneſs by Chriſt; by the blood, wounds, and ſtripes of his Son; by the application of pardoning grace and mercy; for healing diſeaſes, and forgiving iniquities, are one and the ſame thing; ſee *Iſ.* xxxiii. 24. and this the Lord does freely, fully, and infallibly, and for which thanks are due unto him; and it would be very ungrateful, and juſtly reſented, ſhould they not be returned to him; ſee *Luke* xvii. 15—18.

℣. 4. *Who redeemeth thy life from deſtruction,* &c.] Not from temporal deſtruction, to which the natural life is ſubject, through diſeaſes, dangerous occurrences, and the malice of enemies; to be delivered from which is a bleſſing, and for which God is to be praiſed; but from eternal deſtruction, the deſtruction of the body and ſoul in hell; and ſo the *Targum,* "who redeemeſt thy life from hell;" to which deſtruction all men are liable through ſin; their ways lead unto it, and grace only prevents it: the people of God are redeemed from ſin, the cauſe of it; and from the curſe of the law, in the execution of which it lies; and from *Satan,* the executor of it; and all this by Chriſt, who is the redeemer appointed and ſent, and who being mighty, and ſo equal to the work, has obtained eternal redemption; through which the ſaints are ſecure from going down to the pit of deſtruction, or from wrath to come; and this is a bleſſing they can never be enough thankful for; ſee *Luke* i. 68. *Rev.* v. 9. *who crowneth thee with loving-kindneſs and tender mercies*; with all other bleſſings which flow from the loving-kindneſs and tender mercy of God, even all the bleſſings of the everlaſting covenant, the ſure mercies of *David*; all the ſpiritual bleſſings with which the ſaints are bleſſed in Chriſt, the grace given them in him, and the mercy kept with him for evermore; all things pertaining to life and godlineſs given in regeneration; the fruits of great love and abundant mercy, with all the other ſupplies of grace between that and eternal glory: *crowning* with theſe denotes an application and enjoyment of them, the great plenty and abundance of them, a being ſurrounded and loaded with them; as alſo the honour that goes along with them, which makes thoſe that have them great and glorious, rich and honourable; as well as preſervation and protection by them; theſe encompaſſing about as a crown the head, and as a ſhield the body; ſee *Pſ.* v. 12. where the ſame word is uſed as here.

℣. 5. *Who ſatisfieth thy mouth with good things,* &c.] With the good things in the heart of God, with his favour and loving kindneſs, as with marrow and fatneſs; with the good things in the hands of Chriſt, with the fulneſs of grace in him, with pardon, righteouſneſs, and ſalvation by him; with the good things of the Spirit of God, his gifts, and graces; and with the proviſions of the Lord's houſe, the goodneſs and fatneſs of it; theſe he ſhews unto his people, creates hungrings and thirſtings in them after them, ſets their hearts a longing after them, and then fills and ſatisfies them with them: hence the *Septuagint, Vulgate Latin,* and *Arabic* verſions render it, *who filleth thy deſire with good things:* the word uſed has ſometimes the ſignification of an ornament; wherefore *Aben Ezra* interprets it of the ſoul, which is the glory and ornament of the body, and renders it, *who ſatisfieth thy ſoul with good things*; which is not amiſs: ſo that *thy youth is renewed like the eagle's*; not the youth of the body, or the juvenile vigour of it; nor the outward proſperity of it; but the youth of grace, or a renewal of ſpiritual love and affection to divine and heavenly perſons and things; of holy zeal for God, his ways and worſhip, for Chriſt, his goſpel, truths and ordinances; of ſpiritual joy and comfort, ſtrength, livelineſs, and activity, as formerly were in the days of eſpouſals, in the youth of firſt converſion, or when firſt made acquainted with the beſt things; ſo that though the outward man may decay, yet the inward man is renewed day by day: and this is ſaid to be *like the eagles,* whoſe youth and ſtrength are renewed, as ſome obſerve [a], by dropping their feathers, and having new ones, by feeding upon the blood of ſlain creatures; and whereas, when they are grown old, the upper part of their bill grows over the lower part [b], ſo that they are not able to eat, but muſt die through want; *Auſtin* [c] ſays, that by rubbing it againſt a rock, it comes to its uſe of eating, and ſo recovers its ſtrength: but there is no need to have recourſe to any of theſe things; for as the old age of an eagle is lively and vigorous, like the youth of another creature; ſo it is here ſignified, that ſaints, through the grace of God, even in old age, become fat and flouriſhing, and fruitful, and are ſtedfaſt and immoveable, always abounding in the work of the Lord, run and are not weary, walk and faint not, *Iſ.* xl. 31. all which are ineſtimable mercies, and the Lord is to be praiſed for them.

℣. 6. *The Lord executeth righteouſneſs and judgment for all* that are *oppreſſed.*] Not only for the *Iſraelites* oppreſſed by the *Egyptians,* though the pſalmiſt might have them in his view, by what follows; for whom the Lord did juſtice, by delivering them out of the hands of their oppreſſors, and by puniſhing *Pharaoh* and his people, and bringing down judgments upon them, both in *Egypt* and at the *Red Sea*; but for all other oppreſſed ones in common, the poor, the widow, and the fatherleſs, who are often oppreſſed by the rich and mighty; the Lord judges their cauſe, and does them right, and frees them from their oppreſſion; and ſo all good men, who are oppreſſed by tyrannical princes, and cruel perſecutors, and all ſuch whom the man of the earth, the man of ſin, Antichriſt, oppreſſes, *Pſ.* x. 18. and all thoſe who are oppreſſed by the devil, buffeted by *Satan,* and bore down with his temptations; the Lord rebukes him in his own time, and delivers his people out of his hands; which is matter of praiſe and thankfulneſs: the pſalmiſt, in this verſe and the following, paſſes to the conſideration of the good things God did for others, in order to keep up a warm ſenſe of divine goodneſs upon his heart.

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[a] Ambroſii Opera, tom. 5. p. 78.

[b] Ariſtot. de Animal. l. 9. c. 32. Plin. Nat. Hiſt. l. 10. c. 3.

[c] Opera, tom. 8. in Pſ. 102. fol. 474. c.

℣. 7. *He made known his ways unto Moſes,* &c.] The ways in which he himſelf walks, the ſteps and methods which he has taken to ſhew forth his glory; his way in creation, and the order of it, as in *Gen.* i. 1—30. for though, by the light of nature, it might be known that God created all things; yet, without a revelation from him, it could never have been known in what manner he made them, and the peculiar work of each of the ſix days, in which they were made; this was made known to *Moſes*; as alſo his way in providence, which ſometimes is in the deep, and paſt finding out: *Moſes* was made acquainted with the methods of divine providence, with many ſpecial inſtances of it, relating both to himſelf in his infancy and in riper years, and to the people of *Iſrael* in their march from *Egypt* to *Canaan*'s land; and the Lord likewiſe made known unto him his way of grace and mercy, life and ſalvation by Chriſt, which he deſired to ſhew him, and he did, *Exod.* xxxiii. 13. 18, 19. and xxxiv. 6, 7. Chriſt was made known to him, as the ſeed of the woman that ſhould break the ſerpent's head, as God's ſalvation old *Jacob* waited for: he was ſhewn him in the types of the Paſſover-Lamb, the brazen ſerpent, and the rock in the wilderneſs, and in other things; the way of atonement, by the ſacrifice of Chriſt, was made known to him through the ſacrifices which he from God enjoin'd the people of *Iſrael*: hence he wrote of Chriſt, and of what he ſhould do and ſuffer; and ſo fully, that the apoſtle *Paul* ſaid no other things than what he did, *John* v. 46. *Acts* xxvi. 22, 23. moreover, the Lord made known to him the ways in which he would have him and the people of *Iſrael* to walk; the way of his commandments, his ſtatutes and ordinances; which were made known to him, to deliver to them, and was a peculiar favour, *Pſ.* cxlvii. 19, 20. *his acts unto the children of Iſrael*; his works, his wonderful works; his plagues on their enemies the *Egyptians*; his redemption of them out of the houſe of bondage; his leading them through the *Red Sea* as on dry land; his feeding them with manna in the wilderneſs, protecting them from their enemies, bringing them into the land of *Canaan*, and ſettling them there; ſee *Pſ.* lxxviii. 11, 12. *Deut.* xxix. 2, 3.

℣. 8. *The Lord is merciful and gracious,* &c.] So he made himſelf known to *Moſes*, *Exod.* xxxiv. 6. and ſo *David* found him to be, and therefore calls upon his ſoul to bleſs his name. God is *merciful* in the moſt tender and affectionate manner; he has bowels of mercy, which yearn towards his people, as thoſe of a tender parent to its child, as the word ſignifies; his mercy is free, without any motive or merit in men to engage it; he delights in ſhewing it; he conſtantly beſtows it; it is the ſource of all good things; it is communicated thro' Chriſt; all mercies temporal and ſpiritual come by him; and this lays a foundation for faith and hope: and he is *gracious*, as appears in the eternal choice of his people to ſalvation; in providing a Saviour and a ranſom for them; in giving all grace and the bleſſings of it to them in his Son; in giving him for them, and all things to them with him; in juſtifying them by his righteouſneſs; in pardoning their ſins for his ſake; in taking them into his family; in regenerating, calling, preſerving, and ſaving them: *ſlow to anger*, or *long-ſuffering*[d]; even to wicked men, to the veſſels of wrath, to the old world, yea to *Jezebel*, to whom he gave ſpace to repent; which long-ſuffering being abuſed and deſpiſed, is an aggravation of condemnation: but rather here it intends God's long-ſuffering to his people, as before converſion, waiting till the time comes that he is gracious to them; and after converſion, notwithſtanding their backſlidings and revoltings; and this long-ſuffering is their ſalvation: *and plenteous in mercy*; large and abundant in it, as appears by the various inſtances of it, and ways and methods in which he ſhews it; in election, in the covenant, in redemption, in regeneration, in pardon and eternal life; and by the abundance of it which he beſtows on every one of his people; and by the vaſt numbers which do partake of it.

℣. 9. *He will not always chide,* &c.] He ſometimes does chide his children, though never but when they have done a fault; always for their ſins, in order to bring them to a ſenſe and acknowledgment of them, and to depart from them; not for chiding-ſake, as ſome parents, to gratify their paſſion and ill humour, who correct for their own pleaſure; but the Lord chides and corrects for the profit of his children, that they may be partakers of his holineſs; he ever does it for their good, but he will not always chide, or continue it ever: or *he will not always contend*[e]; ſtrive with them, litigate a point with them, hold out a controverſy, not being able to ſtand before him; he knows their frame, their weakneſs, and frailty; ſee *Iſ.* lvii. 16. *neither will he keep* his anger *for ever*; though he does with the wicked, yet not with his own people; that endures but for a moment, and is rather ſeeming than real; and what does appear is ſoon turned away; he does not retain it long, he is quickly pacified towards them, for all they have done, and ſmiles again upon them, *Mic.* vii. 18.

℣. 10. *He hath not dealt with us after our ſins,* &c.] God deals with his people, and deals with them roundly *for* their ſins, reproving them by his Spirit, and by his miniſters, and by his chaſtizing rod; but not *after* or according to them, or as they deſerve: in this *David* acknowledges himſelf and other ſaints, with whom he joins, to be ſinners, to have been guilty of ſins, as none live without them; and that God had taken notice of them, and chaſtized them for them; but in great moderation, and not according to the due demerit of them: *nor rewarded us according to our iniquities*; had he, if every tranſgreſſion had received its juſt recompence of reward, they muſt have been ſent to hell; the lake burning with fire and brimſtone muſt have been their portion; the wages of ſin is eternal death: the reaſon why God deals not with, nor rewards his people, according to the due deſert of their ſins, is becauſe Chriſt has bore them, and the chaſtiſement of them, and made ſatisfaction to divine juſtice for them; ſee *Ezr.* ix. 13.

℣. 11. *For as the heaven is high above the earth,* &c.] Which is the greateſt diſtance known, or can be conceived of; the ſpace between the heaven and the earth is ſeemingly almoſt infinite; and nothing can more illuſtrate the mercy of God, which reaches to the heavens, and is in heaven; though this is but a faint repreſentation of the largeneſs and abundance of it, and which indeed is boundleſs and infinite: ſo *great is his mercy towards them that fear him,*

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[d] ארך אפים longanimis, V. L. Junius & Tremellius, Piſcator, Cocceius.

[e] יריב contendet, Pagninus, Montanus; litigat, Junius & Tremellius, Piſcator; litigabit, Vatablus, Gejerus, Michaelis.

him; or, *his mercy hath prevailed over them that fear him* [a]: as the waters of the flood prevailed upon the earth, and reached and overflowed the higheſt hills, *Gen.* vii. 18. ſo abundant and ſuperabundant is the grace of God over them that *fear* him. Which character is given, not as being the cauſe of their obtaining mercy, but as deſcriptive of the perſons that partake of it; on whom it has ſuch an effect, as to cauſe them to fear the Lord, and his goodneſs; and is mentioned to prevent obſtinate and preſumptuous ſinners expecting it, or truſting to it.

℣. 12. *As far as the eaſt is from the weſt*, &c.] Which *Kimchi* thinks is mentioned, becauſe it contains the length of the habitable world; and therefore it is not ſaid, as far as the north is from the ſouth; ſince a man can go from eaſt to weſt, but not from north to ſouth, becauſe of the extreme heat and cold. But this diſtance is not given with reſpect to thoſe oppoſite parts of the earth, which ſcarcely exceed 2700 miles; but with reſpect to thoſe oppoſite points in the heavens: and the meaning is, that as far as the eaſtern point of the heavens is from the weſtern point of them; which more illuſtrates the matter in hand, or the bleſſing aftermentioned, than the other. So *far hath he removed our tranſgreſſions from us*; which removed men and angels from God, and ſet them at a diſtance from him; and which, if not removed, are ſuch burdens as muſt ſink men down into the loweſt hell; and yet cannot be removed by any thing that they can do; not by any ſacrifices, ſervices, or duties of any kind; nor in any other way, nor by any other perſon than the Lord himſelf: and this is to be underſtood not of a removal of the being of ſin out of his people, for that is not done in this life; rather of the removal of the guilt of ſin, by a ſpecial application of pardoning grace and mercy; ſee 2 *Sam.* xii. 13. *Zech.* iii. 4. but beſt of all, of a removal of ſins to Chriſt, and of them by his ſacrifice and ſatisfaction: Chriſt engaged as a ſurety for his people; *Jehovah* the Father conſidered him as ſuch; and therefore did not impute their ſins to them, but to him; and when he ſent him in the likeneſs of ſinful fleſh, he removed them from them, and laid them upon him; who voluntarily took them on himſelf, chearfully bore them, and by bearing them, removed the iniquity of the land in one day; and carried them away to the greateſt diſtance, and even put them away for ever by the ſacrifice of himſelf; and upon the ſatisfaction he gave to divine juſtice, the Lord removed them both from him and them; juſtified and acquitted him, and his people in him: and by this means ſo effectually, and ſo far are their tranſgreſſions removed, that they ſhall never be ſeen any more, nor ever be imputed to them, nor be brought againſt them to their condemnation; in conſequence of which, pardon is applied to them, and ſo ſin is removed from their conſciences, as before obſerved; ſee *Lev.* xvi. 21, 22. *Zech.* iii. 9.

℣. 13. *Like as a father pitieth* his *children*, &c.] When in any affliction, diſorder or diſtreſs: the Lord ſtands in the relation of a father to his people; they are his children by adopting grace, thro' the covenant of grace with them; by a ſovereign act of his own will, he puts them among the children, predeſtinates them to the adoption of children; and ſends his Son to redeem them, that they might receive it, and his Spirit to bear witneſs to their ſpirits, that they are his children; and towards theſe he has all the affections of a tender parent. So *the Lord pitieth them that fear him*; not with a ſervile fear, which is unſuitable to the relation of children; but with reverence and godly fear, with a fear of him and his goodneſs, and on account of that; a filial fear, ſuch a reverence as children ſhould have of a father: and this character belongs to all the ſaints of all nations, Jews or Gentiles; and ſeems to be here given on purpoſe to include all; and that the divine pity and compaſſion might not be thought to be reſtrained to any particular nation. And, as the fruit of his tender mercy, he looks upon his children in their loſt eſtate, and brings them out of it; he ſuccours them under all their temptations; he ſympathizes with them under all their afflictions: being full of compaſſion, he forgives their iniquities; and in the moſt tender manner receives them when they have backſlidden, and heals their backſlidings. The *Targum* in the king of *Spain*'s Bible is, "ſo the "Word of the Lord pities, *&c.*" See *Hebrews* iv. 15.

℣. 14. *For he knoweth our frame*, &c.] The outward frame of their bodies, what brittle ware, what earthen veſſels they be; he being the potter, they the clay, he knows what they are able to bear, and what not; that if he lays his hand too heavy, or ſtrikes too hard, or repeats his ſtrokes too often, they will fall in pieces: he knows the inward frame of their minds, the corruption of their nature, how prone they are to ſin; and therefore does not expect perfect ſervices from them: how impotent they are to that which is good; that they can do nothing of themſelves; nor think a good thought, nor do a good action; and that their beſt frames are very uncertain ones; and that though the ſpirit may be willing, the fleſh is weak. The word uſed is the ſame that is rendered *imagination*, Gen. vi. 5. and viii. 21. and by which the Jews generally expreſs the depravity and corruption of nature; and ſo the *Targum* here paraphraſes it, "for "he knows our evil concupiſcence, which cauſes "us to ſin;" and to this ſenſe *Kimchi*. *He remembereth that we are duſt* [b]; are of the duſt originally, and return to it again at death; and into which men ſoon crumble when he lays his hand upon them; this he conſiders, ſee *Pſal.* lxxviii. 38, 39. The *Targum* is, "it is remembered before him, "that we are of the duſt:" the *Septuagint* verſion makes a petition of it, *remember that we are duſt*; and ſo the *Arabic* verſion. And we ſhould remember it ourſelves, and be humble before God; and wonder at his grace and goodneſs to us, *Gen.* xviii. 27.

℣. 15. As for *man*, *his days* are *as graſs*, &c.] He himſelf is like the graſs which ſprings out of the earth, continues on it for a time, and then drops into it; the continuance of the graſs is very ſhort, it flouriſhes in the morning, is cut down at evening, and withers; ſee *Pſal.* xc. 5, 6. *As a flower of the field*, *ſo he flouriſheth*; which denotes the goodlineſs of man, and deſcribes him in his beſt eſtate, as poſſeſſed of health, riches, honour, and all the gifts and endowments of nature; and yet with all theſe, is only like a field-flower, expoſed to every wind, liable to be cropped by every hand, and to be trampled upon by the beaſts of the field; and therefore flouriſhes not long: ſo very precarious and uncertain is man in his moſt flouriſhing circumſtances; ſee *Iſa.* xl. 6, 7, 8.

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[a] גבר-על prævalet ſuper, Muſculus; ſo Cocceius, Michaelis.

[b] Pulvis & umbra ſumus, Horat. Carmin. l. 4. ode 7. v. 16.

℣. 16. *For the wind paſſeth over it, and it is gone,* &c.] A ſtormy wind, as the *Targum*, which tears it up by its roots, or blows off the flower, and it is ſeen no more; or a blighting eaſterly wind, which blowing on it, ſhrivels it up, and it dies at once; ſuch an one as blaſted the ſeven ears of corn in *Pharaoh*'s dream, *Gen.* xli. 23. or any impetuous, drying and noxious wind: and ſo when the eaſt wind of adverſity paſſes over a man, his riches, and honour and eſtate, are preſently gone; or ſome bodily diſtemper, which takes away health, ſtrength and beauty, and impairs the mind; and eſpecially death, which removes at once into another world. *And the place thereof ſhall know it no more*; the place where the flower grew ſhall know it no more; or it ſhall be ſeen no more in it: ſo man, when he dies, though he is not annihilated, he is ſomewhere; he is in another world, either of happineſs or wo; yet he is not in this world, in the houſe and family, in the ſtation and buſineſs he was; he is no longer known nor ſeen among men on earth; ſee *Job* vii. 10.

℣. 17. *But the mercy of the Lord* is *from everlaſting to everlaſting upon them that fear him,* &c.] In oppoſition to the frailty of man, the ſtability and duration of the mercy of God is obſerved. This reaches from one eternity to another; it is from everlaſting in the heart of God: it appeared in the choice of the veſſels of mercy; in the covenant of grace, which is founded upon it, and filled with it; every bleſſing of which flows from it, and therefore are called the *ſure mercies of David.* And it appears in time in the regeneration of God's elect, which is according to his abundant mercy; in the forgiveneſs of their ſins, which is according to the multitude of his tender mercies; and in their whole ſalvation, which is by that, and not by works of righteouſneſs; and will endure for ever, for the mercy of our Lord Jeſus Chriſt is unto eternal life. It reaches from the world paſt to the world to come, as the *Targum*; and it is ſo *upon them that fear* the Lord; not with a ſervile, but a filial fear; a fear of the Lord and his goodneſs; which only is conſiſtent with the grace and mercy of God, and a ſenſe of it: not that the fear of God is the cauſe of mercy or grace; but, on the contrary, grace and mercy are the cauſe of the fear of God; which is a bleſſing of the covenant of grace, and one of the firſt things which appear in converſion; but this properly deſcribes the perſons, who openly and manifeſtly ſhare in the grace or mercy of God, and to whom he manifeſts it yet more and more; nor have any reaſon to believe they are the objects of it, until the true fear of God is wrought in their hearts; and beſides, this character may be given to ſhew, that the mercy and grace of God are not limited to the *Iſraelites* only, but belong to ſuch of all nations that fear the Lord. *And his righteouſneſs unto childrens children*; not the eſſential righteouſneſs of God, but rather his faithfulneſs in the performance of his promiſes, which he will not ſuffer to fail: the juſtifying righteouſneſs of Chriſt is here meant; which is an everlaſting one, and is unto and upon all them that believe, in all ſucceſſive generations; which is meant by the phraſe of *childrens children*, even the ſpiritual ſeed of Chriſt, the ſeed of the church, the ſeed of *Iſrael*; to all and each of which, in every age, the word of God comes, and his promiſes are fulfilled; and who are juſtified by and glory in Chriſt, their righteouſneſs; and who are further deſcribed in the next verſe, which ſhews, that not the carnal ſeed of them that fear the Lord are meant.

℣. 18. *To ſuch as keep his covenant,* &c.] The covenant of grace, which is peculiarly the Lord's covenant, as diſtinct from man's; and which he keeps himſelf, and is ever mindful of it. This he makes known to his people at converſion; his ſecret is with them, and he ſhews them his covenant; the bleſſings and promiſes of it; their intereſt in them, and in himſelf, as their covenant-God: which they *obſerve* [c], as the word here uſed ſignifies; and obſerving it, they lay hold upon it by faith, as belonging to them; and laying hold upon it, they *keep* it as their own, and keep it faſt, and will not part with their intereſt in it for all the world. *And to thoſe that remember his commandments to do them*; ſome read them and hear them, but forget them, at leaſt to do them: theſe are like a man that beholds his face in a glaſs, and forgets what manner of man he is; ſo *James* compares one that is a forgetful hearer, and not a doer of the word, *Jam.* i. 23, 24. The commandments of God are beſt remembered ſo as to be done, when he puts his laws into the minds of men, and writes them in their hearts, and puts his Spirit within them, to cauſe them to walk in his ſtatutes, and do them, *Jer.* xxxi. 34. *Ezek.* xxxvi. 27.

℣. 19. *The Lord hath prepared his throne in the heavens,* &c.] The heaven is his throne; here he ſits enthroned in all the glory of his majeſty, with all his attendants upon him, and courtiers about him. The Lord Chriſt is now in heaven; and where he will continue to the reſtitution of all things, and from whence his people expect him at the laſt day. Here he is on the ſame throne with his divine Father; which throne he has *prepared* or *eſtabliſhed* [d], ſo as it cannot be moved: when others are caſt down, this ſhall ſtand; his throne is for ever and ever. The *Targum* in the king's Bible is, "the Word of the Lord hath prepared, *&c.*" *And his kingdom ruleth over all*; over all created beings; over angels, good and bad; over men, righteous and wicked; over the greateſt of men, the kings and princes of the earth. Good angels are ſubject to him; devils tremble at him; ſaints acknowledge him as their King; the wicked he rules with a rod of iron; and kings reign by him, and are accountable to him; ſee *Pſal.* xxii. 28.

℣. 20. *Bleſs the Lord, ye his angels,* &c.] For their creation, being made by him; for their preſervation, living, moving, and having their being in him; and for their happineſs in which they are continued, owing to their being choſen of God in Chriſt, and to their confirmation by Chriſt. Theſe are always employed in the work of bleſſing and praiſing the Lord; nor are they in the leaſt backward to it, nor remiſs in it; nor does this addreſs unto them ſuppoſe any thing of this kind. The deſign of the pſalmiſt is only to ſhew how great and good the Lord is; that angels, the more excellent order of creatures, are under obligation to him, and are bound to praiſe him: and his further view is, to ſtir up himſelf and others to this work, from ſuch a conſideration, that ſuch noble creatures are employed in the ſame, and who are further deſcribed: *That excel in ſtrength*; or, *are mighty in ſtrength* [e]; they are called mighty angels, 2 *Theſſ.* i. 7. an inſtance of the might and power of an angel, ſee in 2 *Kings* xix. 35. Theſe not having ſinned, have loſt nothing of their original ſtrength and power, and therefore muſt greatly excel fallen man; who is become a very weak creature, and unable to do the will and work of God, which angels are, as follows: *That do his commandments*; or, *his word* [f]; what he orders to be done: this they do readily and willingly, conſtantly, perfectly, and completely; ſee *Matt.* vi. 10. *Hearkening to the voice of his word*; they ſtand before the Lord, waiting his orders; liſtening with great attention to what he ſays, and then readily execute it. Or, *at hearing the voice of his word*; that is, as ſoon as they hear the voice of his word, or hear him ſpeaking [g], immediately they apply themſelves to the performance of it.

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[c] לשמרי obſervantes, Junius & Tremellius; ſo Piſcator, Gejerus.

[d] הכין ſtabilivit, Junius & Tremellius, Piſcator.

[e] גברי כח fortes robore, Pagninus, Montanus; valentiſſimi robore, Junius & Tremellius.

℣. 21. *Bleſs ye the Lord, all ye his hoſts*, &c.] Which ſome underſtand of the ſun, moon, and ſtars, ſometimes called the hoſts of heaven; and who in their way bleſs and praiſe the Lord; ſee *Pſal.* cxlviii. 2, 3. Others, of the angels, as before; who are ſometimes ſtiled the heavenly hoſt, *Luke* ii. 13. and may be ſo called from their numbers, there being legions of them; and for their military employment, in guarding and protecting the ſaints, in encamping about them, and fighting for them. Or rather, ſince theſe ſeem to be diſtinguiſhed from the angels before addreſſed, by them may be meant the church militant and her members; who are like an army with banners, conſiſting of voluntier ſoldiers under Chriſt, the captain of their ſalvation; whoſe battles they fight againſt ſin, Satan, and the world; and have a great deal of reaſon to bleſs and praiſe the Lord, for all the great and good things he has done to them, and for them. *Ye miniſters of his that do his pleaſure*; ſo the angels are called, and they do the will of God; what is acceptable to him, and well-pleaſing in his ſight, *Heb.* i. 7, 14. But rather, as diſtinct from them, the miniſters of the goſpel are intended; a name which the preachers of it bear, both in the Old and in the New Teſtament, *Iſa.* lxi. 4. 1 *Cor.* iv. 1. They are miniſters of Chriſt's appointing, calling, qualifying and ſending; and who are employed in his ſervice, in preaching him, his goſpel, and the truths of it; and who do his pleaſure, that which is grateful to him, when they ſpeak his word faithfully, declare his whole counſel, and keep back nothing that is profitable: and theſe have reaſon to bleſs the Lord for the gifts beſtowed upon them, and for their ſucceſs and uſefulneſs; and indeed they bear a leading part in giving praiſe and glory to God, *Rev.* iv. 9, 10.

℣. 22. *Bleſs the Lord, all his works, in all places of his dominion*, &c.] Which ſome interpret of all his creatures, animate or inanimate, rational or irrational, throughout the whole world, which is all under his government; and who all of them, objectively, bleſs and praiſe the Lord, *Pſal.* cxlviii. 7—13. Or rather, regenerate perſons, his ſons and daughters, the work of his hand, in the ſeveral parts of the world where they live, are here called upon to bleſs the Lord; who, of his abundant mercy, hath begotten them again to a glorious inheritance: theſe are his workmanſhip in Chriſt; formed for himſelf, his ſervice and glory; and are under the higheſt obligations to ſhew forth his praiſe. *Bleſs the Lord, O my ſoul*: thus the pſalmiſt ends the pſalm as he begun it; not excuſing himſelf by what he had done, nor by calling upon others to this ſervice; knowing that this is conſtant employment for time and eternity; a work in which he delighted, and was deſirous of being concerned in, now and for ever.

PSALM CIV.

THIS pſalm, though without a title, was probably wrote by *David*, ſince it begins and ends as the former does, as *Aben Ezra* obſerves; and to him the *Septuagint*, *Vulgate Latin*, and all the *Oriental* verſions aſcribe it. The inſcription of the *Syriac* verſion is, "a pſalm of *David*, when he went to worſhip before the ark of the Lord with the prieſts; and as to us, it teaches us confeſſion and prayer; and intimates to us the conſtitution of the beginning of the creatures; and declares ſome things concerning the angels." Some copies of the *Septuagint* verſion have it, "a pſalm of *David* concerning the conſtitution of the world;" which indeed is the ſubject-matter of it; for it treats of the creation of all things, of the heavens and the earth, and of all creatures in them; and of the providence of God in taking care of them. Chriſt is the divine perſon addreſſed and deſcribed throughout the whole, as appears from the quotation of ℣. 5. and the application of it to him in *Heb.* i. 7.

℣. 1. *Bleſs the Lord, O my ſoul*, &c.] As for the bleſſings of grace and mercy expreſſed in the preceding pſalm, ſo on account of the works of creation and providence, enumerated in this; in which Chriſt has an equal concern, as in the former. *O Lord my God, thou art very great*; the Meſſiah, who is *Jehovah* our righteouſneſs, Lord of all, truly God, and the God of his people; ſee *John* xx. 28. and who is great, and very great, in his divine perſon, being the great God and our Saviour; great in all his works of creation, providence, and redemption; great in all his offices of prophet, prieſt, and king; a Saviour, and a great one; the great ſhepherd of the ſheep; the man, *Jehovah*'s fellow. *Thou art clothed with honour and majeſty*; being the brightneſs of his Father's glory, and having on him the glory of the only-begotten of the Father, and a natural majeſty in him as the Son of God and King of the whole univerſe; and as Mediator he has honour and majeſty laid upon him by his Father, *Pſal.* xxi. 5. he has all the regalia and enſigns of royal majeſty; he is on a throne high and lifted up, even the ſame with his divine Father; he has a crown of glory on his head, he is crowned with glory and honour; he has a ſceptre of righteouſneſs in his hand, and is arrayed in robes of majeſty; and as thus ſituated is to look upon like a jaſper and ſardine ſtone; or as if he was covered with ſparkling gems and precious ſtones, *Rev.* iv. 2, 3. and having all power in heaven and earth, over angels and men; honour and glory are given him by both.

℣. 2. *Who covereſt* thyſelf *with light as* with *a garment*, &c.] Referring, as *Aben Ezra* and *Kimchi* think, to the light which was firſt created; and indeed this was commanded out of darkneſs by

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[f] דברו verbum ejus, Pagninus, Montanus, Junius & Tremellius, Piſcator.

[g] So Muis.

God the Word, or by the eſſential Word of God. Light is expreſſive of the nature of God himſelf, who is light, and in him is no darkneſs at all, and who dwells in light[h] inacceſſible, and ſo may be ſaid to be clothed with it; which is applicable to Chriſt as a divine perſon, 1 *John* i. 5. 1 *Tim.* vi. 16. and to whom this term *light* well agrees; light being one of the names of the Meſſiah in the Old Teſtament, *Pſal.* xliii. 3. *Dan.* ii. 22. and is often given him in the New Teſtament, as the author of the light of nature, grace and glory, *John* i. 9. and viii. 12. *Rev.* xxi. 23. He is now poſſeſſed of the light and glory of the heavenly ſtate, of which his transfiguration on the mount was an emblem, when his face ſhone like the ſun, and his raiment was as the light, *Matt.* xvii. 2. *Who ſtretcheſt out the heavens like a curtain*; alluding to the firmament or expanſe, which being ſpread out like a curtain, divided between the waters and the waters, *Gen.* i. 6, 7. Heaven is repreſented as a tent ſtretched out, with curtains drawn around it, to hide the dazzling and unapproachable light in which the Lord dwells, *Iſa.* xl. 22. and it is as a curtain or canopy ſtretched out and encompaſſing this earth; the ſtretching of it out belongs to God alone, and is a proof of the deity of Chriſt, to whom it is here and elſewhere aſcribed, *Job* ix. 8. *Zech.* xii. 1. *Iſa.* xliv. 24. Here Chriſt dwells inviſible to us at preſent; he is received up into heaven, retained there, and from thence will deſcend at the laſt day; and in the mean while is within the curtains of heaven unſeen by us.

℣. 3. *Who layeth the beams of his chambers in the waters*, &c.] Or *his upper rooms*[i]; one ſtory over another being built by him in the heavens, *Amos* ix. 6. the chambers where he reſides; his courts, as the *Targum*; his palace and apartments, his preſence-chamber particularly, the floor and beams of them are the waters bound up in the thick clouds; or the region of the air, from whence the rain deſcends to water the hills, as in ℣. 13. *Who maketh the clouds his chariot*; to ride in; in theſe ſometimes *Jehovah* rides to execute judgment on his enemies, *Iſa.* xix. 1. and in theſe ſometimes he appears in a way of grace and mercy to his people, *Exod.* xiii. 21. and xix. 9. 1 *Kings* viii. 11. *Matt.* xvii. 5. in theſe, as in chariots, Chriſt went up to heaven; and in theſe will he come a ſecond time; and into theſe will the ſaints be caught up to meet the Lord in the air at his coming, *Acts* i. 9. *Rev.* i. 7. 1 *Theſſ.* iv. 17. *Who walketh upon the wings of the wind*; ſee *Pſal.* xviii. 10. which is expreſſive of his ſwiftneſs in coming to help and aſſiſt his people in time of need; who helps, and that right early; and may very well be applied both to the firſt and ſecond coming of Chriſt, who came leaping upon the mountains, and ſkipping upon the hills, when he firſt came; and when he comes a ſecond time, will be as a roe or a young hart upon the mountains of ſpices, *Cant.* ii. 8. and viii. 14. The *Targum* is, "upon the ſwift clouds, like "the wings of an eagle;" hence perhaps it is the heathens have a notion of *Jupiter*'s being carried in a chariot through the air, when it thunders and lightens[k].

℣. 4. *Who maketh his angels ſpirits*, &c.] The angels are ſpirits, or ſpiritual ſubſtances, yet created ones; and ſo differ from God, who is a ſpirit, and from the holy Spirit of God, who are creators and not creatures; angels are ſpirits, without bodies, and ſo differ from the ſouls or ſpirits of men, and are immaterial and ſo die not; theſe are made by Chriſt, by whom all things are made, *Col.* i. 16. and ſo he muſt be greater and more excellent than they; for which purpoſe the paſſage is quoted in *Heb.* i. 7. Some render it, *who maketh his angels as the winds*; to which they may be compared for their inviſibility, they being not to be ſeen no more than the wind, unleſs when they aſſume an external form; and for their penetration through bodies in a very ſurpriſing manner; ſee *Acts* xii. 6—10. and for their great force and power, being mighty angels, and ſaid to excel in ſtrength, *Pſal.* ciii. 20. and for their ſwiftneſs in obeying the divine commands; ſo the *Targum*, "he maketh his "meſſengers, or angels, ſwift as the wind." *His miniſters, a flaming fire*; angels are miniſters to God, ſtand before him, behold his face, wait for and liſten to his orders, and execute them; they are miniſters to Chriſt, they were ſo at his incarnation, in his infancy, when in the wilderneſs and in the garden, at his reſurrection and aſcenſion, and will attend him at his ſecond coming; and theſe are miniſters to his people, take the care of them, encamp about them, do many good offices to them in life, and at death carry their ſouls to *Abraham*'s boſom: theſe are made a flaming fire, or *as* flaming fire, for their force and power; ſo the *Targum*, "his miniſters ſtrong as flaming fire;" and for their ſwiftneſs as before; and becauſe of their burning love to God, Chriſt, and his people, and their flaming zeal for his cauſe and intereſt; hence thought by ſome to be called *Seraphim*; and becauſe they are ſometimes the executioners of God's wrath; and have ſometimes appeared in fiery forms, as in forms of horſes of fire and chariots of fire, and will deſcend with Chriſt in flaming fire at the laſt day; ſee 2 *Kings* ii. 11. and vi. 17. 2 *Theſſ.* i. 7, 8. Some invert the words, both reading and ſenſe, thus, *who maketh the winds his angels*, or *meſſengers, and flaming fire his miniſters*; ſo *Jarchi*, *Aben Ezra* and *Kimchi*; we read of ſtormy wind fulfilling his word, *Pſal.* cxlviii. 8. he ſends out his winds at his pleaſure to do his errands; as to dry up the waters of the flood, to drive back the waters of the Red ſea and make dry land, to bring quails from thence and ſcatter them about the camp of *Iſrael*, and in many other inſtances. So flaming fire was uſed as his miniſters in burning *Sodom* and *Gomorrah*; and multitudes of the murmuring *Iſraelites*, and the captains with their fifties; but this ſenſe is contrary to the order of the words, and the deſign of them, and to the apoſtles ſenſe of them, *Heb.* i. 7. which is confirmed by the *Targum*, *Septuagint*, and all the *Oriental* verſions.

℣. 5. Who *laid the foundations of the earth*, &c.] Or *founded the earth upon its baſes*[l]; which ſome take to be the waters, according to *Pſalm* xxiv. 2. others the centre of gravity in it; others the mountains; others the circumambient air, by which it is poized; rather the almighty power of God by which it ſubſiſts; this is the work of Chriſt the almighty; ſee *Heb.* i. 3, 10. That *it ſhould not be removed for ever*; for though it may be ſhaken by earthquakes, yet not removed; nor will it be until the diſſolution of all things, when it ſhall flee away before the face of the Judge, and a new a new earth ſhall ſucceed, *Rev.* xx. 11. and xxi. 1.

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[h] Pura in luce refulſit alma parens, Virgil. Æneid. 2. Et paulo poſt, pallas inſedit, nimbo effulgens.

[i] עליותיו ὑπερῷα, Sept. cœnacula ſua ſuperiora, Gejerus; ſo Michaelis.

[k] Vid. Horat. Carmin. l. 1. ode 34. v. 5. Namque dieſpiter, &c. Et ode 12. v. 58. Tu gravi curru quaties Olympum.

[l] על מכוניה ſuper baſes ejus, Montanus, Muſculus, Junius & Tremellius, Piſcator; ſo the Tigurine verſion, Gejerus, Michaelis.

℣. 6. *Thou covereſt it with the deep as with a garment,* &c.] This refers not to the waters of the flood, when the earth was covered with them, even the tops of the higheſt mountains; but to the huge maſs of waters, the abyſs and depth of them, which lay upon the earth and covered it as a garment, at its firſt creation, as the context and the ſcope of it ſhew; and which deep was covered with darkneſs, at which time the earth was without form and void, *Gen.* i. 2. an emblem of the corrupt ſtate of man by nature, deſtitute of the image of God, void and empty of all that is good, having an huge maſs of ſin and corruption on him, and being darkneſs itſelf; though this depth does not ſeparate the elect of God in this ſtate from his love; nor theſe aboundings of ſin hinder the ſuperaboundings of the grace of God; nor the operations of his Spirit; nor the communication of light unto them; nor the forming and renewing them, ſo as to become a curious piece of workmanſhip; even as the ſtate of the original earth did not hinder the moving of the Spirit upon the waters that covered it, to the bringing of it into a beautiful form and order. *The waters ſtood above the mountains*; from whence we learn the mountains were from the beginning of the creation; ſince they were when the depths of water covered the unformed chaos; and which depths were ſo very great as to reach above the higheſt mountains; an emblem of the univerſal corruption of human nature; the higheſt, the greateſt men that ever were, comparable to mountains, have been involved in it, as *David*, *Paul*, and others.

℣. 7. *At thy rebuke they fled,* &c.] The depths of water that covered the earth fled, went off apace, when Chriſt the eſſential Word gave the word of command that they ſhould; ſaying, *Let the waters under the heaven be gathered together unto one place, and let the dry land appear, and it was ſo,* Gen. i. 9. and this being called a *rebuke*, ſuggeſts as if there was ſomething amiſs, irregular and diſorderly, and to be amended; as if theſe waters were not in their proper place. *At the voice of thy thunder they haſted away*; ran off with great precipitance; juſt as a ſervant when his maſter puts on a ſtern countenance, and ſpeaks to him in a thundering menacing manner, haſts away from him to do his will and work. This is an inſtance of the mighty power of Chriſt; and by the ſame power he removed the waters of the deluge, when they covered the earth and the tops of the higheſt hills; and rebuked the Red ſea, and it became dry land; and drove back the waters of *Jordan* for the *Iſraelites* to paſs through; and who alſo rebuked the ſea of *Galilee* when his diſciples were in diſtreſs: and with equal eaſe can he and does he remove the depth of ſin and darkneſs from his people at converſion; rebukes Satan, and delivers out of his temptations, when he comes in like a flood; and commands off the waters of affliction when they threaten to overwhelm; who are his ſervants, and come when he bids them come, and go when he bids them go.

℣. 8. *They go up by the mountains, they go down by the valleys,* &c.] The *Targum* is, "they aſ"cend out of the deep to the mountains;" that is, the waters when they went off the earth at the divine orders, ſteered their courſe up the mountains, and then went down by the vallies to the place appointed for them; they went over hills and dales, nothing could ſtop them or retard their courſe till they came to their proper place; which is another inſtance of the almighty power of the Son of God. Some render the words, *the mountains aſcended, the vallies deſcended* [m]; and then the meaning is, when the depth of waters were called off the earth the mountains and vallies appeared, the one ſeemed to riſe up and the other to go down; but the former reading ſeems beſt, and emblematically deſcribes the ſtate of God's people in this world in their paſſage to their appointed place; who have ſometimes mountains of difficulties to go over, and which ſeem inſuperable, and yet they ſurmount them; ſometimes they are upon the mount of heaven by contemplation, and have their hearts and affections above, they mount up with wings as eagles; ſometimes they are upon the mount of communion with God, and by his favour their mount ſtands ſtrong, and they think they ſhall never be moved; at other times they are down in the vallies, in a low eſtate and condition; in low frames of ſoul, in a low exerciſe of grace, and in the valley of the ſhadow of death, of afflictive providences in ſoul or body: and as the waters thus ſteering their courſe under a divine direction, and by an almighty power, at length came *unto the place* which, the pſalmiſt ſays, *thou haſt founded for them*, meaning *the ſeas*; which the Lord founded and prepared for the reception of them; and which collection of waters in one place he called by that name, *Gen.* i. 10. So the Lord's people, through a variety of circumſtances, trials and exerciſes, will be all brought ſafe to the place appointed for them, and prepared by Chriſt in his Father's houſe; where they will be ſwallowed up in the boundleſs ocean of everlaſting love.

℣. 9. *Thou haſt ſet a bound, that they may not paſs over,* &c.] The *Targum* adds, "to the rolling waves "of the ſea." Set doors with bolts and bars, cliffs, rocks, and ſhores: and, what is more ſurpriſing, ſand, which is penetrable, flexible and moveable, is ſet as a perpetual bound to the raging ocean and its waves, which they cannot paſs over; ſee *Job* xxxviii. 8—11. *Jer.* v. 22. So the Lord has ſet a bound to the proud waters of afflictions, and ſays, Thus far ſhall ye go and no farther; and to the life of man, which he cannot exceed, *Job* xiv. 5. But he has given man a law, as a rule to walk by, as the boundary of his converſation, and this he tranſgreſſes; in which he is leſs tractable than the raging ſea and its waves. *That they turn not again to cover the earth*; as they did when it was firſt made, ℣. 6. that is, not without the divine leave and power; for they did turn again and cover the earth, at the time of the flood; but never ſhall more. Some think there is no need to make this exception; ſince this was written after the flood, and when God had ſwore that the waters ſhould no more go over the earth, *Iſa.* liv. 9.

℣. 10. *He ſendeth the ſprings into the vallies,* &c.] The *Targum* is, "who ſendeth fountains into the "rivers." Either from the waters of the ſea, which being drained through the ſand, become ſweet and drinkable; or from the hills and mountains. This is an inſtance of divine goodneſs, that having removed the waters from the earth, and ſhut them up in the ſea, and which, through the ſaltneſs of them, not being proper drink for men and beaſts; he has been pleaſed to form and open ſprings, fountains, wells, and rivers of freſh water in the vallies, for the ſupply of both. Though this is not to be compared with the wells of ſalvation, and ſprings and fountains of grace, which he has opened for his choſen people. God himſelf is a ſpring or fountain of living water; his love is a river, whoſe ſtreams delight the city of God; his covenant a ſource and ſpring of all bleſſings and promiſes. Chriſt is the fountain of gardens; his fulneſs is a ſupply for all his people: the Spirit of God and his grace, are a well of living water, ſpringing up unto eternal life. The word and ordinances are the ſprings in *Zion*, which *run among the hills*, the ſeveral congregated churches, to the watering and refreſhing of them; juſt as ſprings and rivers of water run in the dales and vallies among the hills, by which they are bounded.

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[m] So Pagninus, Muſculus, Cocceius.

℣. 11. *They give drink to every beaſt of the field,* &c.] Theſe fountains, ſprings and rivers, afford water for all the beaſts of the field; who are therefore ſaid to honour and praiſe the Lord on account of it, *Iſa.* xliii. 19, 20. *The wild aſſes quench their thirſt*; or *break* [n] it. Thoſe creatures that live in dry and deſert places, and are themſelves dry and thirſty; and though ſo ſtupid as they be, yet proviſion of water is made for them, and they are directed where to ſeek for it, and find it; ſee *Job* xxxix. 5, 6. And if God takes care of the beaſts of the field, even the moſt wild and ſtupid, will he not take care of his own people? He will, and does. He opens rivers in high places, and fountains in the midſt of the vallies; he gives waters in the wilderneſs, and rivers in the deſert, to give drink to his people, his choſen, *Iſa.* xli. 18, 19. and xliii. 19, 20.

℣. 12. *By them ſhall the fowls of the heaven have their habitation,* &c.] Another uſe of the ſprings, fountains and rivers of water; by the ſides and on the ſhores of theſe, ſome birds delight to be, and on trees that grow here do they build their neſts; and here, having wetted their throats, they ſit, and chirp and ſing: to doves by rivers of water, is the alluſion in *Cant.* v. 12. Which *ſing among the branches*; of trees that grow by the ſides of fountains and rivers; ſee *Ezek.* xvii. 23. *Matt.* xiii. 32. To ſuch birds may ſaints be compared; being, like them, weak, defenceleſs and timorous; liable to be taken in ſnares, and ſometimes wonderfully delivered; as well as given to wanderings and ſtrayings: and to fowls of the heaven, being heaven-born ſouls, and partakers of the heavenly calling. Theſe have their habitation by the fountain of *Jacob*, by the river of divine love, beſide the ſtill waters of the ſanctuary; where they ſing the ſongs of *Zion*, the ſongs of electing, redeeming and calling grace.

℣. 13. *He watereth the hills from his chambers,* &c.] The houſe of his ſuperior treaſures, as the *Targum*. The airy regions, ℣. 3. with the clouds of heaven, by the rain which they drop down upon them; the uſefulneſs of which bleſſings of nature is largely deſcribed in this and ſome following verſes. The *hills*, which are naturally dry and barren, and receive but little advantage from the ſprings, fountains, and rivers below, are ſupplied with water from above; and become fruitful, bear herbage, and are cloathed with flocks. This ſeems to refer to the firſt rain that was upon the earth, *Gen.* ii. 5, 6. and which favour is continued to all lands, excepting ſome part of the land of *Egypt*, and in all ages ſince; ſee *Pſal.* lxv. 9—13. So miniſters of the word, who are ſet in the firſt place, and are eminent in the church of God, and who water others, are watered themſelves with the gifts and graces of the Spirit deſcending from above, as the apoſtles were, in an extraordinary manner, at the day of Pentecoſt; and as others in a more ordinary manner daily are. So likewiſe the churches of Chriſt, comparable to hills and mountains for firmneſs and viſibility, and the ſeveral members thereof, are watered with the dews of divine favour, with the rain of the divine Word; which comes down from heaven as the rain does, and drops and diſtils like that; and with the grace of the divine Spirit, whereby their ſouls become as a watered garden, whoſe ſprings fail not. *The earth is ſatisfied with the fruit of thy works*; with the fruits which grow out of it by means of rain, as are after mentioned; herbs, graſs and trees, ſo *Aben Ezra*: or with the influences of the heavens, which are the work of God's hands, and by which the earth is made fruitful; or more particularly with the virtue and efficacy of the rain, ſo *Kimchi*; which is the Lord's peculiar work, *Jer.* xiv. 22. This the earth drinking in, is as ſatisfied with, as a thirſty man is with drinking a draught of water; ſee *Deut.* xi. 11. *Heb.* vi. 7. So the people of God, comparable to the good earth that drinks in the rain that often comes upon it, are ſatisfied with the love of God, with the bleſſings of his grace, with the doctrines of his goſpel, and with the ordinances of his houſe.

℣. 14. *He cauſeth the graſs to grow for the cattle,* &c.] By means of rain falling upon the tender herb, and upon the mowen graſs, whereby proviſion of food is made for thoſe creatures that live upon graſs. *And herb for the ſervice of man*; ſome herbs being for phyſic for him, and others for food, and all more or leſs for his uſe. Herbs were the original food of man, *Gen.* i. 29. and ſtill a dinner of herbs, where love is, is better than a ſtalled ox, and hatred therewith, *Prov.* xv. 17. Some render it, *and herb at the tillage of man* [o]: graſs grows of itſelf for the uſe of the cattle; but the herb, as wheat and the like, which is for the uſe of man, is cauſed to grow when man has taken ſome pains with the earth, and has tilled and manured it: but the former ſenſe ſeems beſt. *That he may bring forth food out of the earth*; either that man may do it by his tillage; or rather, that the Lord may do it, by ſending rain, and cauſing the graſs and herbs to grow. However, man's food, as well as the food of beaſts, comes out of the earth, as he himſelf does, and to which he muſt return.

℣. 15. *And wine* that *maketh glad the heart of man,* &c.] That is, by means of rain watering the earth, vines are cauſed to grow out of it; which produce wine, that has ſuch a virtue in it, as to chear the heart of man, even of a miſerable, diſtreſſed and afflicted man, as the word [p] is ſuppoſed to ſignify, *Judg.* ix. 13. *Prov.* xxxi. 6, 7. Of this nature are, and therefore are compared to wine, or expreſſed by it, the love of God and Chriſt; the bleſſings of grace, the doctrines of the goſpel, the ordinances of it; particularly that of the Lord's ſupper, and even the joys of heaven. And *oil to make* his *face to ſhine*; or, *to make* his *face ſhine more than oil* [q]; and ſo it continues the account of the virtue of wine, which not only chears the heart, but makes the countenance briſk and lively, and even ſhine again: but according to our verſion, and others, this is a diſtinct effect of the rain cauſing olive-trees to grow out of the earth, productive of oil; which being eat, fattens, and ſo makes the face to ſhine; as it alſo does by anointing with it, which was much in uſe for that purpoſe in the eaſtern countries, as well as for chearing and refreſhing; ſee *Ruth* iii. 3. *Pſal.* xxiii. 5. *Matt.* vi. 17. *Pliny*[r] ſays, oil purifies or clears; and particularly of oil of almonds, he ſays, that it makes clean, makes bodies ſoft, ſmooths the ſkin, procures gracefulneſs; and, with honey, takes ſpots or ſpecks out of the face. *Kimchi* makes mention of another uſe of oil, in lighting lamps; by which the face of man is enlightned, or light is given him. So the *Targum*, "to enlighten the face with oil." To this the grace of the Spirit is often compared in ſcripture, with which both Chriſt and his members are ſaid to be anointed, *Acts* x. 38. 2 *Cor.* i. 21. 1 *John* ii. 20, 27. This not only chears and refreſhes them, and is therefore called the oil of joy and gladneſs, *Pſal.* xlv. 7. *Iſa.* lxi. 3. but beautifies and adorns them, and even makes them fat and flouriſhing, and ſo their faces to ſhine; as well as cauſes their lamps of profeſſion to burn clearly, and the light of their good works to ſhine before men to the glory of God. *And bread which ſtrengthens man's heart:* the earth being watered with rain, cauſes the wheat ſown in it to grow up; of which bread is made for the ſupport of man's life, and is the chief ſuſtenance of it; and is therefore commonly called *the ſtaff of life*, and, by the prophet, *the whole ſtay of bread*, Iſa. iii. 1. by which human nature is invigorated, and the ſtrength of man is kept up and increaſed; for the phraſe, ſee *Gen.* xviii. 5. *Judg.* xix. 5. Of this nature are the proviſions of God's houſe, which go by the ſame name, the word and ordinances; and eſpecially Chriſt Jeſus himſelf, the true and living bread; by which the Chriſtian's ſpiritual life is ſupported and maintained, and he is comforted and refreſhed, and ſtrengthned for every good work.

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[n] ישברו frangent, Pagninus, Montanus; frangunt, Vatablus, Cocceius, Gejerus, Michaelis; ſo Ainſworth.

[o] לעבדת ad culturam, Cocceius, ſome in Vatablus, and Michaelis; ſo Guſſetius, p. 572.

[p] אנוש mortalis, Junius & Tremellius, Piſcator; ſorry man, Ainſworth.

[q] משמן præ oleo, Vatablus, Gejerus; magis quam oleum, Piſcator.

℣. 16. *The trees of the Lord are full* of ſap, &c.] Or *ſatiated*[s]; that is, with rain; and through it are *filled* with fruits. This is to be underſtood not only of the talleſt and largeſt trees; which are therefore called the trees of the Lord, as high mountains are called the mountains of the Lord, *Pſal.* xxxvi. 6. and ſo other things excellent in their kind: but of trees of the field and foreſt; ſo the *Septuagint*, *Vulgate Latin* and *Arabic* verſions; which are not planted and cultivated by man, as trees in gardens and orchards are; but are more eſpecially under the care and cultivation of the Lord himſelf, and may deſign ſuch as were produced by him at the creation. *The cedars of Lebanon which he hath planted*; a mountain on the borders of *Judea*, ſo called from its whiteneſs through the ſnow on it, as the *Alps* are; and where grew great quantities of large and ſpreading cedars, which were not of man's, but of the Lord's planting: theſe were watered and made to grow with the rain of heaven. *Rauwolff*[t], who was upon this mountain in 1574, ſays, "tho' this hill in former ages has been quite covered over with cedars, yet they are ſo decreaſed, that I could tell, ſays he, no more but twenty four, that ſtood round about in a circle; and two others, the branches whereof are quite decayed with age." But *Thevenot*[u], who has been there ſince, affirms, there are no more nor leſs than twenty three, great and ſmall; of the largeneſs, thickneſs and height of theſe trees, ſee the note on *Iſa.* xxxvii. 24. Saints are often compared to trees, which are planted by the Lord in Chriſt, and in his churches; and particularly to cedars, for their height, ſtrength and durableneſs; ſee *Pſal.* xcii. 13, 14. and theſe, through the grace of God, are full of ſap and ſpiritual life, and are filled with the fruits of righteouſneſs, and are often repreſented as planted and growing by rivers of water; ſee *Numb.* xxiv. 6. *Pſal.* i. 3. *Jer.* xvii. 8.

℣. 17. *Where the birds make their neſts*, &c.] As they do in large, tall, ſpreading trees: not any particular *birds*, as the *ſparrows*, to which the *Septuagint* and *Vulgate Latin* verſions, and *Apollinarius*, reſtrain it: but birds in general are intended; and eſpecially ſuch as build in large trees, as before and after mentioned. *Jarchi* applies it to the *Iſraelites* dwelling among the trees in the garden of *Eden:* and it may be much better applied to the ſaints dwelling in the churches, among the trees of righteouſneſs, under the ſhadow of goſpel-ordinances; ſee *Ezek.* xvii. 23. *Matt.* xiii. 31, 32. As for *the ſtork*, *the fir-trees* are *her houſe*; where ſhe makes her neſt, and brings up her young. *Kimchi* ſays, it is a large bird, and builds its neſt in high trees, as in cedars: but the bird which goes by the name of *pelargus* with the *Greeks*, and of *ciconia* with the *Latins*, and of *ſtork* with us, for the moſt part builds its neſt on the tops of towers and temples, and the roofs of high houſes[w], and ſeldom in trees; and when it does, it is in ſuch that are not far from the habitations of men, which it loves to be near: perhaps the reaſon of its not building on houſes in *Paleſtine*, might be becauſe their roofs were flat and frequented, and therefore built on high trees there, as fir-trees and cedars. And *Olympiodorus*[x] ſays, it does not lay its eggs on the ground, but on high trees; and *Michaelis* on the text, atteſts, that he himſelf had ſeen, in many places in *Germany*, ſtorks neſts on very high and dry oaks. It has its name in *Hebrew* from a word[y], which ſignifies *holy*, *merciful* and *beneficent*; becauſe of the great care which it takes of its dam when grown old[z]: and a like behaviour among men is called *piety* by the apoſtle, 1 *Tim.* v. 4. But in the *Chaldee* tongue, and ſo in the *Targum*, it has its name from its whiteneſs; for though its wings are black, the feathers of its body are white: and ſo *Virgil*[a] deſcribes it as a white bird, and as an enemy to ſerpents; for which reaſon the *Theſſalians* forbad the killing them, on pain of baniſhment[b]. It was an unclean bird, according to the ceremonial law, *Lev.* xi. 19. Good men are called by the ſame name, holy and beneficent; and though they are unclean by nature, yet Chriſt, the green fir-tree, *Hoſ.* xiv. 8. is the houſe of their habitation; in him they dwell by faith, who receives ſinners, and eats with them, *Luke* xv. 2. It is uſual with the *Latin* poets to call the neſts of birds their houſes[c].

℣. 18. *The high hills are a refuge for the wild goats*, &c.] Who have their name in *Hebrew*[d], from their climbing and aſcending them. What we commonly call *a wild gooſe chace*, ſhould be expreſſed *a wild goat's chace*; for not geeſe, but goats are chaſed; and when they are, they flee to the hills for refuge. Hence they are ſometimes called the wild goats of the rocks, *Job* xxxix. 1. and ſometimes the rocks are called from them, the rocks of wild goats, 1 *Sam.* xxiv. 2. The *Septuagint*, *Vulgate Latin*, and *Arabic* verſions, render it, *for the harts*, or deer; and ſo *Apollinarius*: but the word is not uſed of them. And *the rocks for the conies*; who being a feeble folk, make their houſes in them, to protect them from creatures of ſuperior power and ſtrength, *Prov.* xxx. 26. Some interpret it of the *hedge-hog*, as the *Septuagint* and *Vulgate Latin* verſions: others of *hares*, as the *Syriac* and *Arabic*, and ſo *Apollinarius*; and others, of *mountain-mice*. Now what the hills and rocks are to the above creatures, a refuge and a habitation for them, that Chriſt is to thoſe that fly to him for refuge; though weak and feeble, ſinful and unworthy, he is their rock, the rock of their refuge, their ſtrong tower, and place of defence.

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[r] Nat. Hiſt. l. 23. c. 4.

[s] ישבעו ſatiantur, Vatablus, Junius & Tremellius, Piſcator, Cocceius; ſo Muſculus, Gejerus, Michaelis.

[t] Travels, par. 2. ch. 13. p. 191.

[u] Travels, par. 1. b. 2. ch. 60. p. 224.

[w] Vid. Turnebi Adverſar. l. 8. c. 18. & Prætorii Diſp. Hiſtor. Phyſic. de Crotaliſtria, c. 6. Heldelin. in ibid. c. 11.

[x] Apud Bochart. Hierozoic. par. 2. l. 2. c. 29. col. 330.

[y] חסידה a חסד Buxtorf. Lexic. fol. 247.

[z] Solinus, c. 53. Ælian. de Animal. l. 3. c. 23.

[a] Candida venit avis longis inviſa colubris, Georgic. l. 2.

[b] Plutarch. de Iſide & Oſir. prope finem.

[c] Frondiferaſque domos avium, Lucret. l. 1. v. 19. Antiquaſque domos avium, Virgil. Georgic. l. 2. v. 209.

[d] יעלים ab עלה Buxtorf. Lexic. fol. 322.

℣. 19. *He appointeth the moon for ſeaſons*, &c.] Or, *he made*[e]; for the moon is the work of his hands, *Pſal.* viii. 3. as is likewiſe the ſun. From the rain the pſalmiſt paſſes to the luminaries; for this reaſon, as *Aben Ezra* thinks, becauſe they are the cauſe of rain; the moon is taken notice of in the firſt place, becauſe, as *Kimchi* obſerves, the night was before the day; and in the night of the fourth day, were the ſun, moon, and ſtars; but the ſun roſe in the morning. The moon was made for ſeaſons as well as the ſun, *Gen.* i. 16. or that times might be numbered by it, as the *Targum*, both months and years; one of its courſes and revolutions making a month, and twelve of theſe a year; which lunar years were in uſe among ſome nations: as alſo it is ſuppoſed to have an influence on the ebbing and flowing of the tides; and ſerved to regulate the feſtivals of the Jews, their ſet appointed times, as the word ſignifies, and is uſed of them, and which were governed by it. And this *Jarchi* takes to be the ſenſe of the paſſage; though *Aben Ezra* more truly remarks, that it purely belongs to the work of creation, and the original deſign and uſe of this luminary. It was an emblem of the ceremonial law; which conſiſted, among other things, in the obſervation of new moons; which gave ſome light in the time of Jewiſh darkneſs, though but a dim one, in compariſon of the goſpel; had its imperfections, was changeable, waxed old, and vaniſhed away; and which the church is ſaid to have under her feet, being aboliſhed, *Rev.* xii. 1. Though ſome think the world is meant, which is changeable and fading. It was alſo an emblem of the church, *Cant.* vi. 10. which receives her light from Chriſt, the ſun of righteouſneſs; has its different phaſes and appearances; ſometimes being in proſperity, and ſometimes in adverſity; has its ſpots and imperfections, and yet beautiful, through the grace of God and righteouſneſs of Chriſt. *The ſun knoweth his going down*; not the going down of the moon, which is the ſenſe of ſome, according to *Kimchi*; but his own going down; and ſo he knows his riſing, to which this is oppoſed, *Pſal.* l. 1. and every revolution, diurnal or annual, he makes; and which he conſtantly and punctually obſerves, as if he was a creature endued with reaſon and underſtanding; ſee *Pſal.* xix. 5, 6. *Job* xxxviii. 12. He knows the time of his ſetting, as the *Targum*, *Syriac* and *Arabic* verſions; and alſo the place where he is to ſet, at the different ſeaſons of the year, and indeed every day. This luminary is an emblem of Chriſt, the ſun of righteouſneſs, *Pſal.* lxxxiv. 11. *Mal.* iv. 2. the fountain of all light; the light of nature, grace and glory; and of all ſpiritual life and heat, as well as fruitfulneſs. He aroſe at his incarnation, and ſet at his death, the time of both which he full well knew; and he has his riſings and ſettings, with reſpect to the manifeſtation of himſelf to his people, or hiding himſelf from them, which depend on his pleaſure.

℣. 20. *Thou makeſt darkneſs, and it is night*, &c.] The darkneſs was before the light, and the night before the day, *Gen.* i. 2, 4, 5. and now the darkneſs and night are made by the ſetting of the ſun before mentioned; ſee *Iſa.* xlv. 7. *Wherein all the beaſts of the field do creep* forth; out of their dens, and range about for their prey, as the evening-wolves and others: and theſe are not the only creatures that chuſe the night and darkneſs; all wicked men do the ſame; whoſe deeds are evil, and do not care to come to the light, leſt they ſhould be reproved; particularly drunkards, adulterers, thieves and murderers, *John* iii. 20, 21. 1 *Theſſ.* v. 7. *Job* xxiv. 13—17. So the ſcribes and phariſees, when they conſulted to take away the life of Chriſt, and agreed with *Judas* to betray him, did it in the night: ſo falſe teachers, who are wolves in ſheeps clothing, when it is a night of darkneſs with the church, take the advantage of it, to creep about and ſpread their pernicious doctrines; ſee 2 *Tim.* iii. 6. *Jude* 4.

℣. 21. *The young lions roar after* their *prey*, &c.] Or, *at the prey*[f]; for, according to the ſcriptures, it ſeems as if their time of roaring was when they have got their prey, and are tearing it and feeding on it, and not till then, *Amos* iii. 4. *Iſa.* xxxi. 4. though naturaliſts tell us, that when they are pinched with hunger, they make ſuch a hideous roaring, as quite ſtupifies, as well as terrifies other creatures; that they have no power to ſtir, till they come up to them, and become their prey, who otherwiſe could outrun them; for the lion is neither a ſwift creature, nor of good ſcent: wherefore, according to credible accounts, a creature called a *jackal*, little bigger than a fox, hunts its prey for it, and ſecures it till it comes up to it. Young lions are rather mentioned, becauſe their appetite is keeneſt, and their voice loudeſt and ſtrongeſt. This creature is an emblem of Satan, who goes about like a roaring lion, ſeeking whom he may devour, 1 *Pet.* v. 8. *And ſeek their meat from God*; as all creatures in their way do; as the ravens by crying, ſo the young lions by roaring; neither one nor other can provide for themſelves, but God, in his providence, ſupplies them all with food; ſee ℣. 27, 28. and *Pſal.* cxlv. 15, 16. And ſhould not we ſeek and aſk our meat of God too, even both temporal and ſpiritual? And may we not expect it from him? Does he feed the ravens, and alſo the young lions, and will he not take care of his own people, and feed them with food convenient for them, and eſpecially when they aſk it of him? *Pſal.* xxxiv. 10. *Luke* xii. 24. and xi. 13.

℣. 22. *The ſun ariſeth, they gather themſelves together*, &c.] Having gone ſome one way ſome another, ſeeking their prey; but upon the ſun's riſing gather together in order to return from whence they came, abhorring the light of the ſun, as ſome creatures do, and fearing being hunted and taken by men, the fear of whom is ſtill in ſome meaſure upon the beaſts of the field, *Gen.* ix. 2. So wicked men do not care for the light of the day, nor do falſe teachers chooſe to come to the light of the word; theſe owls and bats, theſe *lucifugæ*, as *Tertullian* calls them; and Satan himſelf chooſes to ſet upon perſons when they are in darkneſs, and in melancholy and diſconſolate frames; and is afraid of believers, when they put on the armour of light, eſpecially the ſhield of faith, and reſiſt him with it, then he flees from them. *And lay them down in their dens*; for reſt and ſafety, and to feed themſelves and young ones with the ravin they bring with them; ſee *Cant.* iv. 8. *Nahum* ii. 12.

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[e] עשה fecit, Pagninus, Montanus, Junius & Tremellius, Piſcator, &c.

[f] לטרף ad prædam, Pagninus, Montanus, Tigurine verſion, Junius & Tremellius, Piſcator, &c.

℣. 23. *Man goeth forth to his work*, &c.] Having taken ſleep in the night, being comfortably refreſhed, and his ſtrength recruited; he riſes with the riſing ſun, and goes forth chearfully and with intrepidity to his work in the field, or elſewhere, the beaſts being fled and gone. *And to his labour until the evening*; to till the ground, and do other ſervices and labour, either of the head or hand; for man is born and deſigned for labour, and not for ſloth and idleneſs: in his innocent ſtate he was ſet to dreſs the garden, and keep it; and after the fall his doom was to get his bread by the ſweat of his brow; and he is to work while the day laſts, till the evening and night come on, when he betakes himſelf to ſleep and reſt again. So the believer, though the work of redemption and ſalvation is wrought for him, and the work of grace is wrought in him, each by another hand; yet he has work enough to do, which he is created for, and under obligation to perform; and in which he is to continue ſtedfaſt and immoveable, while the day of life laſts, till the night of death comes, and no man can work; and then he reſts from his labours and his works follow him.

℣. 24. *O Lord, how manifold are thy works!* &c.] The pſalmiſt having taken notice of many of the works of creation, ſtops and wonders at the number of them; though he had not gone through them all, and there were even things innumerable behind; ſee ℣. 25. he admires the ſum of them, how great it was; and not only the quantity but the quality of them; for ſo the words may be rendered, *how great are thy works*[g], as for number, ſo for nature; in which there is ſuch an amazing diſplay of the greatneſs and power of God, and particularly of his wiſdom, as is obſerved in the next clauſe. *In wiſdom haſt thou made them all*; not only one thing, as the heavens, *Pſal.* cxxxvi. 5. but every thing is wiſely contrived and made; there is a moſt glorious diſplay of the wiſdom of God in the moſt minute thing his hands have made; he has made every thing beautiful in its ſeaſon: a ſkilful artificer, when he has finiſhed his work and looks it over again, often finds ſome fault or another in it; but when the Lord had finiſhed his works of creation and looked over them, he ſaw that all was good; infinite wiſdom itſelf could find no blemiſh in them; what weak, fooliſh, ſtupid creatures muſt they be that pretend to charge any of the works of God with folly, or want of wiſdom? Some by *wiſdom* here underſtand Chriſt himſelf, the wiſdom of God; and not amiſs, ſince without him was not any thing made; ſee *Prov.* iii. 19. *The earth is full of thy riches*; or *poſſeſſions*[h]; for as the Lord is the maker, he is the proprietor and the poſſeſſor of heaven and earth and all that is in them, and can and does diſpoſe thereof as ſeems good in his ſight; and whatever of the riches and good things of the earth men may have, they are only ſtewards, the Lord is the rightful owner and poſſeſſor of them; ſee *Gen.* xiv. 19. *Pſal.* xxiv. 1. with which compare *Pſal.* xxxiii. 5. and the note there.

℣. 25. So is *this great and wide ſea*, &c.] One of the great and manifold works of God, made in his wiſdom, and full of his riches and poſſeſſions as the earth is; this is that collection of waters which God called ſeas, *Gen.* i. 10. and is, as *Kimchi* obſerves, great in length, and wide and ſpacious in breadth; or *broad of hands*[i], as in the original; or ſpacious in borders, as the *Targum*; it waſhing the ſeveral parts of the continent, and encompaſſing and embracing the whole earth with both arms as it were. Nor is it unuſual with other writers to call the ſea the great ſea[k], and to ſpeak of an arm or arms of the ſea[l], as we do. *Iſidore* ſays[m], the great ſea is that which flows out of the ocean from the weſt, and goes to the ſouth, and then to the north, called ſo in compariſon of other ſeas that are leſs, and is the *Mediterranean* ſea. This is an emblem of the world, which may be compared to the ſea for the multitude of nations and people in it, as numerous as the waves of the ſea; for the temper of the inhabitants of it, being like the troubled ſea, reſtleſs and uneaſy, caſting up the mire of dirt and ſin; and for the inſtability of it, and the fluctuating ſtate and condition of all things in it. *Wherein are things creeping innumerable*; ſo that it ſeems there are reptiles in the water as well as on land; and indeed every creature without feet, and that goes upon its belly, in the element where it is, whether earth or water, is a creeping thing; of theſe ſwimming or creeping things the number is exceeding great, eſpecially of the latter ſort; fiſhes increaſing much more than the beaſts of the earth. Their ſpecies are innumerable; ſo their kinds or ſorts are reckoned up by ſome 144[n], by others 153[o], and by others 176[p]; the *Malabarians* reckon up 900,000 fiſhes, and 1100,000 creeping things[q]. Theſe are an emblem of the common people of the world which are innumerable; ſee *Hab.* i. 14. *Both ſmall and great beaſts*; for there are creatures in the ſeas which anſwer to thoſe on the dry land, both of the leſſer and greater ſort, as ſea-lions, ſea-horſes, ſea-cows, ſea-hogs, *&c.* theſe may repreſent the rulers and governors of the world, ſupreme and ſubordinate; it is no unuſual thing for great monarchies, and perſons of great power and authority, to be ſignified by beaſts riſing out of the ſea, *Dan.* vii. 3. *Rev.* xiii. 1.

℣. 26. *There go the ſhips*, &c.] From place to place, from one end of the world to the other, for the ſake of merchandiſe[r]; this is one of the four things that were too wonderful for *Solomon*, *the way of a ſhip in the midſt of the ſea*, Prov. xxx. 19. though navigation was improved in his time, indeed

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[g] מה רבו quam multa ac magna, Gejerus.

[h] קנינך poſſeſſione tua, V. L. Pagninus, Montanus, Junius & Tremellius, Gejerus; tuis poſſeſſionibus, Tigurine verſion, Vatablus, Piſcator, Michaelis.

[i] רחב ידים latum manibus, Montanus; ſpatioſum manibus, V. L. amplum manibus, Vatablus.

[k] Virgil. Æneid. 5. Lucretius, l. 6.

[l] Veluti par divexum in mare brachium tranſitum tentaturus, Liv. Hiſt. l. 44. c. 35. Nec brachia longo, &c. Ovid. Metamorph. l. 1. fab. 1. v. 13, 14.

[m] Origin. l. 13. c. 16.

[n] Ibid. l. 12. c. 6.

[o] Oppianus in Halienticis. Vid. Hieron. in Ezek. 47. fol. 260.

[p] Plin. Nat. Hiſt. l. 32. c. 11.

[q] Scheuchzer. Phyſic. Sacr. vol. 4. p. 963.

[r] So Homer calls ſhips νηας ποντοπορους, Iliad. 3. v. 46.

deed not ſo much as it is now. The original of ſhips was doubtleſs *Noah*'s ark, ſo that they owe their firſt draught to God himſelf. They ſeem to be an emblem of the church and people of God paſſing through the ſea of this world to the haven of eternal reſt. The ſhip is but a ſmall veſſel, and takes up but a ſmall room in compariſon of the vaſt ocean on which it is; and ſo the church of Chriſt is but ſmall, a little city and few men in it, a little flock, a ſmall remnant: a ſhip is unfixed, and unſettled, ſometimes here and ſometimes there; ſo the church of Chriſt is ſometimes in one place, and ſometimes in another; nor is this world the reſt of God's people, nor have they any continuing city here; for as a ſhip is toſſed with tempeſts, ſo are they with the waves of afflictions, the temptations of Satan, and the perſecutions of men; and ſometimes like *Paul*, and the mariners with him, have no ſight of ſun and ſtars for many days, of the ſun of righteouſneſs, or of the ſtars, the miniſters of the word; when ſailing is dangerous it bodes perilous times, through the impure lives of profeſſors, and impious doctrines of falſe teachers, whereby many ſuffer ſhipwreck; yet all the Lord's people get ſafe aſhore, having a good pilot, Chriſt, to conduct them; and the good anchor of hope, ſure and ſtedfaſt. There is *that leviathan*, whom *thou haſt made to play therein*; the *Targum* adds, "for the righteous at the feaſt of the houſe of his "habitation." Of this creature there is an account in *Job* xli. Some take it to be the crocodile, which is both a ſea and river-fiſh; the *Septuagint*, *Vulgate Latin*, *Ethiopic*, and *Arabic* verſions, and ſo *Apollinarius*, call it, the dragon; it is more generally thought to be the whale; *Aben Ezra* ſays it is the name of every great fiſh; it is a ſportive creature, tumbles about in the great ſea, and plays with the waters of it, which it toſſes up in great quantities; and with the fiſhes of the ſea, which it devours at pleaſure; and laughs at the ſhaking of the ſpear; and to which mariners throw out their empty caſks to play with, when near them, and they in danger by it; ſee *Job* xli. 5, 29. This creature is generally reckoned by the ancients a figure of Satan, it being king over all the children of pride, *Job* xli. 34. as he is the prince of the power of the air, and god of this world; who has been playing his tricks in it from the beginning of it, not only deceiving our firſt parents, but all the nations of the world; nor are ſaints ignorant of his devices. It ſometimes deſcribes a tyrannical prince, as the kings of *Babylon* and of *Egypt*, Iſa. xxvii. 1. *Ezek.* xxxii. 2. and is a true picture of antichriſt the beaſt which roſe out of the ſea; nor is there any like him on earth; ſee *Rev.* xiii. 1, 4. *Job* xli. 33.

℣. 27. *Theſe wait all upon thee*, &c.] Or *hope in thee* [*]; not only the fiſhes of the ſea, but the beaſts of the field; for to them the pſalmiſt returns, as *Aben Ezra* obſerves; to whom hope and expectation of their food, and waiting for it at the hands of God, are aſcribed; the alluſion ſeems to be to tame creatures, who come at their certain times and wait on them that have been uſed to give them their food; and it may inſtruct us to wait on the Lord, as for our daily bread, ſo for our ſpiritual food, in prayer, and in public ordinances, where, and from whom we may hope and expect to have it. *That thou mayeſt give* them *their meat in due ſeaſon*; or *in his time* [†]; every one in its own time, which is natural to them, and they have been uſed to; at which time the Lord gives it to them and they take it; it would be well if men would do ſo likewiſe, eat and drink in proper and due time, *Eccleſ.* x. 17. Chriſt ſpeaks a word in ſeaſon to weary ſouls; his miniſters give to every one their portion of meat in due ſeaſon; and a word ſpoken in due ſeaſon how good and ſweet is it? *Iſa.* l. 4. *Luke* xii. 12. *Prov.* xv. 23.

℣. 28. That *thou giveſt them, they gather*, &c.] What God beſtows upon them as a bounty of providence they take and make uſe of, and in their way thankfully and without repining; ſome gather it up for immediate uſe and ſervice, and not into barns; others gather it up for time to come, as the ant, *Matt.* vi. 26. *Prov.* vi. 8. *Kimchi* underſtands this of a time of ſcarcity, when they gather here a little and there a little; as he does the following clauſe of a time of plenty. *Thou openeſt thine hand, they are filled with good*; God, in whoſe hand all things are, and from whence all things come, opens his hand of providence and liberally and bountifully gives, as this phraſe ſignifies, *Deut.* xv. 11. and all his creatures are filled with his good things to their ſatisfaction: and thus the ſpiritual food which he gives his people, they gather it by the hand of faith, as the *Iſraelites* gathered the manna in the wilderneſs every morning, and according to their eating, what was ſufficient for them; and to whom he gives liberally, even all things richly to enjoy; all things pertaining to life and godlineſs; Chriſt, and all things along with him; abundance of grace here, and glory hereafter; and they are ſatisfied with his good things as with marrow and fatneſs.

℣. 29. *Thou hideſt thy face, they are troubled*, &c.] God may be ſaid to hide his face from the creatures when he withholds their food from them, when there is a ſcarcity of proviſions, a famine in the land; when there is no paſture for them to feed on, nor brooks of water to drink of; then are they troubled or perplexed, as in *Joel* i. 18, 20. and know not what to do, nor where to go for help, but faint, and ſink, and die. So in a ſpiritual ſenſe when God hides his face from his people, removes his ſhekinah, or divine majeſty and preſence, as the *Targum* here; and withdraws the influences of his grace and Spirit; or when they have no food for their ſouls, or what they have is not bleſſed, then are they troubled, *Pſal.* xxx. 7. *Thou takeſt away their breath, they die, and return to their duſt*; their original duſt, from whence they ſprung, as man himſelf does; the breath of all is from the Lord; he gives it to his creatures, and when he pleaſes he takes it away; and when he does, they die and become duſt again.

℣. 30. *Thou ſendeſt forth thy Spirit, they are created*, &c.] Thy holy Spirit, as the *Targum*, who was at firſt concerned in the creation of all things, the heavens and the earth, and man upon it, *Gen.* i. 2. *Pſal.* xxxiii. 6. *Job* xxvi. 13. and xxxiii. 4. which may be alluded to here; though it ſeems chiefly to intend the generation and production of creatures in the room of thoſe that die off; that ſo their ſpecies may be preſerved, and there may be a conſtant ſucceſſion of them, as there is in all ages, *Eccleſ.* i. 4. *And thou reneweſt the face of the earth*; by a new ſett of creatures of all kinds being brought upon it to fill it. As there is alſo a daily renewing it every morning by the riſing ſun, giving freſh life and vigour to all created beings; and a yearly one every ſpring, when the face of all nature is renewed and revived. *Jarchi* and *Arama* underſtand it of the reſurrection of the dead; this ſenſe *Kimchi* mentions as an article of their faith, but not as the ſenſe of the text. It may be applied to the renewing work of the Spirit of God in the ſouls of men, by whom they are made new, and by whom they are daily renewed in the ſpirit of their minds. And there are particular ſeaſons in which God ſends forth his Spirit and renews the face of things in the world, and in his churches; upon the effuſion of his Spirit in the firſt times of the goſpel, there was a new face of things, not only in the land of *Judea*, but throughout the whole Gentile world, where old things paſſed away and all things became new; as in the latter day, when the Spirit ſhall be poured forth from on high, there will be a renewing of the face of the earth again; it will be filled with the knowledge of the Lord as the waters cover the ſea; the kingdoms of it will become Chriſt's; new heavens and a new earth will be created, and *Jeruſalem* will be made a rejoicing, and her people a joy, *Iſa.* lxv. 17, 18.

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[*] ישברון ſperant, Pagninus, Cocceius, Michaelis; ſperabunt, Montanus.

[†] בעתו in tempore ſuo, Pagninus, Montanus, Tigurine verſion, Junius & Tremellius, Piſcator, &c.

℣. 31. *The glory of the Lord ſhall endure for ever*, &c.] The glory which ariſes from the works of his hands, which is due unto him, and ſhall be given him; this is oppoſed to the periſhing and fading glory of all created beings: and as Chriſt is the perſon ſpoken of throughout the whole pſalm, this may be underſtood of his glory as the only begotten of the Father; and which is equal to his Father's glory, and is the ſame yeſterday, to-day, and for ever; and of the glory of his office as Mediator; and of all his works of nature and grace, of creation and redemption: nor will there be creatures wanting, angels and men, to glorify his name to all eternity. The *Targum*, *Septuagint*, *Vulgate Latin*, and all the *Oriental* verſions, render it as a prayer, *Let the glory of the Lord be for ever*; or, let him be for ever glorified, on account of the perfections of his nature, and the works of his hands; as he will and ought to be. *The Lord ſhall rejoice in his works*; being well pleaſed with them, as he was with the works of creation; they appearing, on a ſurvey of them, to be all very good, *Gen.* i. 31. ſo he rejoices in the ſuſtentation and preſervation of them; and the rather, when he is glorified in them. And this ſhould be a reaſon why glory ſhould be given him, that he may rejoice in his works, and not be grieved, as he is ſometimes ſaid to be, and to repent of his making them, *Gen.* vi. 6. Chriſt rejoices in the work of redemption, which he undertook and performed with pleaſure; he rejoiced at the finiſhing it, and he rejoices in the application of it to his people; and will rejoice in their complete enjoyment of it; they being the objects of his love, in whom he has an intereſt; whom he engaged for, are the purchaſe of his blood, and for whom he prays and intercedes: he rejoices in them as the work of his hands now; in their perſons, who are his *hephzibah*, in whom he delights; his *beulah*, to whom he is married: he rejoices in his own grace wrought in them, and in the exerciſe of it on him; he rejoices over them to do them good, and never ceaſes doing good to them and for them.

℣. 32. *He looketh on the earth, and it trembleth*, &c.] As *Sinai* did when he deſcended on it, *Pſal.* lxviii. 8. and lxxvii. 19. to which the alluſion ſeems to be: and a look from him, a ſevere one, a frowning one, will make the inhabitants of the earth to tremble; a providential look, ſending famine, peſtilence or the ſword among them. A diſpleaſed look will make the hearts of his own children tremble, as no doubt *Peter*'s did, when the Lord looked upon him, and he remembered his word; and if a look, much more a word, an awful word, as his voice in the law, pronouncing ſuch curſed as keep it not; and eſpecially the tremendous ſentence he will pronounce on the wicked at the laſt day, *Go, ye curſed*, &c. and if a look and a word are ſo terrible, what will be the lighting down of his arm, with the indignation of his anger upon thoſe, who have refuſed to give him glory? For the words ſeem to carry in them a reaſon why he ſhould be glorified, taken from the conſequence of not glorifying him, who has ſuch a majeſty in his looks, ſuch a terror in his countenance, and ſuch power in his hands. *He toucheth the hills, and they ſmoke*; as *Sinai* likewiſe did, when he was upon it, *Exod.* xix. 18. and as other hills do, when touched with lightning; the tops of mountains, the higher they are, the ſooner and the more they ſmoke[u]. God, with a touch of his hand, can ſet mountains on fire, open *vulcanos*, and cauſe them to burn for years together; as *Ætna*, *Veſuvius*, *Hecla*, and others: and how eaſily can he ſet on fire the courſe of nature, burn the world, and all that is in it! It is but touching it, and it takes fire immediately: this he can as eaſily do, as a man can light a torch or a candle; and as eaſily can he deſtroy ſinners with the fire of his wrath, or caſt them into everlaſting fire, with the devil and his angels, which will burn to the loweſt hell; and what are hills and mountains, or the greateſt perſonages on earth, if he does but touch them, or lay his hand upon them in wrath? They are cruſhed as the moth; they are nothing before our great *Zerubbabel.*

℣. 33. *I will ſing unto the Lord as long as I live*, &c.] Or, *in my life* or *lives*[w], throughout the whole of it. This was what the pſalmiſt determined to do, let others do what they would; even ſing ſongs of praiſe to the Lord; ſince he was the God of his life, who had fed him all his life long; from whom he had all the mercies of life, and by whom he had been followed with goodneſs and mercy all his days, and on whom his life and the comforts of it depended. *I will ſing praiſe unto my God, while I have my being*; becauſe he lived, and moved, and had his being in him; and it was continued to him, and he was upheld in it; and not only for his being, but for his well-being; as for his temporal, ſo for his ſpiritual mercies, which he had from him as his God, as his covenant-God; ſuch as peace, pardon, righteouſneſs and eternal life: a view of God as our own God, ſuch a view as *Thomas* had of Chriſt, when he ſaid, *My Lord, and my God*, is enough to make a man ſing: and when the pſalmiſt ſays he would do this as long as he lived and had a being, this is not to be underſtood as if this work would end with his life, or that he had no thought of praiſing him hereafter; but it ſignifies his conſtancy in this employment, whilſt in the land of the living; knowing that in the grave he could not praiſe the Lord with his bodily organs as now; though he knew that this would be his eternal employ in the world of ſpirits, in his ſoul, during its ſeparate ſtate, and in ſoul and body after the reſurrection.

℣. 34. *My meditation of him ſhall be ſweet*, &c.] Of the glories, excellencies and perfections of his perſon; of his offices, as Mediator, King, Prieſt and Prophet, the Saviour and Redeemer; of his works of creation, providence and redemption; of his word, the bleſſed truths, and comfortable doctrines of it; of his providential diſpenſations, and gracious dealings with his people in the preſent ſtate; which to meditate upon, when grace is in exerciſe, is very ſweet, delightful and comfortable. The *Targum* renders it as a petition, "Let my meditation be ſweet before him;" that is, grateful and acceptable to him: or, as the *Septuagint* and *Vulgate Latin* verſions, *Let my ſpeech*, diſcourſe, colloquy, addreſs in prayer; ſee *Pſal*. cxli. 2. or, *Let my praiſe*, ſo the *Arabic* and *Syriac* verſions: the ſpiritual ſacrifices both of prayer and praiſe, are acceptable to God through Chriſt; and the ſpeech of the church, and every believer, whether in the one way or the other, is ſweet to Chriſt, very pleaſant and delightful to him, *Cant*. ii. 14. *I will be glad in the Lord:* the *Targum* is, "in the Word of the Lord;" in the eſſential Word, the Lord Jeſus Chriſt; in his perſon, the greatneſs, glory, beauty and fulneſs of it; in his righteouſneſs, its purity, perfection and perpetuity; in his ſalvation, being ſo ſuitable, complete and glorious.

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[u] Montis vicina cacumina cœlo——Tanto magis edita fumant, Lucret. de Rerum Natura, l. 6. v. 458, 459.

[w] בחיי in vita mea, V. L. Pagninus; in vitis meis, Montanus.

℣. 35. *Let the ſinners be conſumed out of the earth*, &c.] Not in common, for all men are ſinners, even good men are not without ſin; but notorious ſinners, whoſe lives are one continued ſeries and courſe of ſinning; ſuch as will not have Chriſt to reign over them, and do not give him the glory due unto him; particularly Antichriſt, the man of ſin, and his followers; they that worſhip the beaſt and his image: theſe will be conſumed with the breath of his mouth, and with the brightneſs of his coming, and will periſh out of his land, 2 *Theſſ*. ii. 3, 4, 8. *Pſal*. x. 16. *And let the wicked be no more*; as the wicked one, Antichriſt, will be no more when conſumed; there will never riſe another, when the beaſt and falſe prophet are taken and caſt alive into the lake of fire; there will no more of the antichriſtian party remain, the remnant of them will be ſlain with the ſword; after the battle of *Armageddon*, there will be none left of the followers of Antichriſt, nor any ever riſe up any more. *Bleſs thou the Lord, O my ſoul*; as for his mercies, ſpiritual and temporal, ſo for the deſtruction of all his enemies. The pſalm begins and ends alike as the preceding. *Praiſe ye the Lord*; or *hallelujah:* this is the firſt time this word is uſed in this book of Pſalms, though frequently afterwards; and it is obſervable, that it is only uſed in the New Teſtament, at the prophecy of the deſtruction of Antichriſt, *Rev*. xix. 1, 3, 4, 6. which may ſerve to confirm the ſenſe before given; and is to be conſidered as a call upon the ſaints to praiſe the Lord, on account of his righteous judgments on his and his church's enemies; ſo *Aben Ezra*.

PSALM CV.

THIS pſalm was penned by *David*, and ſung at the time when the ark was brought from the houſe of *Obed Edom*, to the place which *David* had prepared for it; at leaſt the firſt fifteen verſes of it, the other part being probably added afterwards by the ſame inſpired penman, as appears from 1 *Chron*. xvi. 1—7. The ſubject-matter of the pſalm is the ſpecial and diſtinguiſhing goodneſs of God to the children of *Iſrael*, and to his church and people, of which they were typical: the hiſtory of God's regard to and care of their principal anceſtors, *Abraham*, *Jacob*, *Joſeph*, &c. and of the whole body of the people, in bringing them out of *Egypt*, leading them through the wilderneſs, and ſettling them in the land of *Canaan*, is here recited, as an argument for praiſe and thankfulneſs.

℣. 1. *O give thanks unto the Lord*, &c.] Theſe are the words of *David*, either to the ſingers, or rather to the whole congregation of *Iſrael*, the ſeed of *Abraham*, and children of *Jacob*, ℣. 6. ſtirring them up to praiſe and thankfulneſs for their mercies temporal and ſpiritual; for the Meſſiah they had hope and expectation of, typified by the ark now brought home; for the word and ordinances, and opportunities of waiting upon God in them; for heaven and happineſs, figured by *Canaan*'s land given them to enjoy. Or, *confeſs* or *celebrate the Lord*[x]; his greatneſs and goodneſs; his being and perfections; his ſovereignty over all creatures: confeſs him as your Creator, Benefactor, covenant-God and Father; or, *confeſs to the Lord*[y] your ſins and tranſgreſſions committed againſt him, his great grace and kindneſs to you, and your unworthineſs to receive any favour from him. *Call upon his name*; as ſuch may to advantage, who are thankful for what they have received from him; theſe may and ought to call upon him, or pray to him, in faith and fervency, with frequency and importunity, in the truth and ſincerity of their ſouls; and at all times, eſpecially in times of trouble. Some, as *Aben Ezra*, interpret it, proclaim his name, make it known to others; call upon them to ſerve and worſhip him. This ſenſe is mentioned by *Kimchi*, and agrees with what follows: *Make known his deeds among the people*; which are the effects of his counſel, wiſdom, power and goodneſs; ſuch as the works of creation and providence, and eſpecially of grace and ſalvation; and which were to be publiſhed among the heathen, for the glory of his name: and indeed the goſpel, which is ordered to be preached to all nations, is nothing elſe than a declaration of what *Jehovah*, Father, Son and Spirit, have done and do.

℣. 2. *Sing unto him, ſing pſalms unto him*, &c.] Both vocally and inſtrumentally, with the voice and upon inſtruments of muſic, as were uſed in *David*'s time. Pſalms, hymns and ſpiritual ſongs, are to be ſung now, even the ſong of *Moſes*, and of the Lamb. The wondrous things God had done for his people, were ſufficient matter for a ſong; and theſe were to be put into one, to be tranſmitted to poſterity: it was uſual in ancient times to hand down the hiſtory of memorable events by a ſong. *Talk ye of all his wondrous works:* all the works of the Lord are wonderful; what *David* elſewhere ſays of himſelf, may be ſaid of them, that they are wonderfully made, even the leaſt and moſt inconſiderable of them; and eſpecially his works of grace, when it is obſerved for whom they are performed, or on whom they are wrought; ſinful creatures, enemies to God, and deſerving of his wrath. Theſe are to be talked of freely and frequently, in friendly converſation, in order to gain a further knowledge of them, and warm each others hearts with them, and to lead into adoring and admiring views of the love and grace of God in them; and *all* of them deſerve notice, none ſhould be omitted, all are worthy of conſideration and contemplation; for ſo the words may be rendered, *meditate*[z] *on all his wondrous works*. Here is a large field for meditation; and when the heart is in a proper frame for it, meditation on the works of God is ſweet, pleaſant and profitable.

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[x] הודו ליהוה celebrate Jehovam, Junius & Tremellius.

[y] Confitemini Domino, V. L. Pagninus, Montanus, &c.

℣. 3. *Glory ye in his holy name*, &c.] In the knowledge of it, as proclaimed in Chriſt; in being called by his name, and in having the honour to call upon his name; in the holineſs of it; and in Chriſt being made ſanctification as well as righteouſneſs, in whom all the ſeed of *Iſrael* are juſtified and glory; as they may alſo of intereſt in him, and communion with him. *Let the heart of them rejoice that ſeek the Lord*; while he may be found, and where he may be found; who ſeek him in Chriſt, and under the guidance and direction of his Spirit; who ſeek him with their whole hearts, diligently and conſtantly. The *Targum* is, "who ſeek doctrine from the Lord." Such may and ſhould rejoice in him, and in him only; and that always, as they have reaſon to do, even in their hearts, ſince they that ſeek him find him: and whether it be at firſt converſion, or afterwards, or when he has for a time hid his face; it muſt be matter of joy to them, even to their very hearts, to find him whom they ſeek.

℣. 4. *Seek the Lord and his ſtrength*, &c.] The ark which is called his ſtrength, and the ark of his ſtrength, *Pſal.* lxxviii. 61. and cxxxii. 8. becauſe he had ſhewn his great ſtrength by it, in dividing the waters of *Jordan*, throwing down the walls of *Jericho*, and plaguing the *Philiſtines* becauſe of it, when among them. This was a ſymbol of God's preſence, before which he was ſought by his people; and was a type of our Lord Jeſus, the man of God's right hand, whom he has made ſtrong for himſelf, and who is called his ſtrength, *Pſal.* lxxx. 18. *Iſa.* xxvii. 5. Some render it, and which *Aben Ezra* makes mention of, though he rejects it, *ſeek the Lord in his ſtrength*; or *by* it: God is to be ſought in Chriſt; he is the way of acceſs to him. Or the meaning is, ſeek ſtrength from the Lord; ſpiritual ſtrength, ſtrength to aſſiſt in the exerciſe of grace, and diſcharge of duty; ſeek it from him, in whom are both righteouſneſs and ſtrength. The *Septuagint*, *Vulgate Latin* and *Syriac* verſions render it, *ſeek the Lord, and be ye ſtrengthned*. The way to gain an increaſe of ſpiritual ſtrength, is to ſeek the Lord by prayer, or in his ordinances; ſee *Pſal.* cxxxviii. 3. The *Targum* is, "ſeek the doctrine of the Lord, and his law:" It follows: *Seek his face evermore*; his favour and loving-kindneſs; his ſmiling countenance, which beholds the upright; his gracious preſence, and communion with him; which is always deſirable, ever to be ſought after, and will be eternally and without interruption enjoyed in another world.

℣. 5. *Remember his marvellous works which he hath done*, &c.] Which *Aben Ezra* interprets of the works of creation; rather they ſeem to deſign the works of providence in favour of the children of *Iſrael*: beſt of all, works of grace done for his ſaints, none of which are to be forgotten; eſpecially the great work of redemption and ſalvation, for the remembrance of which, under the New Teſtament, an ordinance is particularly appointed. *His wonders, and the judgments of his mouth*; the above Jewiſh writer, by *wonders*, underſtands the miracles in *Egypt*, the plagues inflicted on the *Egyptians*; and by *the judgments of his mouth*, the laws and ſtatutes given at *Sinai*; each of which were indeed to be remembered: but *his wonders* may take in all the wonderful things done in *Egypt* and in the wilderneſs, and in ſettling the *Iſraelites* in the land of *Canaan*; and *his judgments* may alſo intend the judgments which he threatened to bring upon the enemies of *Iſrael*, and which he did bring upon them as he ſaid. The wonders of his grace, of his law and goſpel, his judgments and his teſtimonies, are not to be forgotten.

℣. 6. *O ye ſeed of Abraham his ſervant*, &c.] Theſe are the perſons all along before addreſſed, the *Iſraelites* who deſcended from *Abraham*, were his natural ſeed and offſpring, and who had reaſon to give thanks unto the Lord and praiſe his name, ſince ſo many and ſuch wonderful things had been done for them; though all that were his natural ſeed were not the children of God; and ſuch who have the ſame faith he had, and tread in the ſteps he did, are Chriſt's, and partakers of his grace; theſe are *Abraham*'s ſeed, and heirs according to the promiſe; and are under the greateſt obligations to praiſe the Lord. *Abraham* is here called his ſervant, as alſo in ℣. 42. being a true worſhipper of God; though ſometimes his friend, which is not inconſiſtent; though this character, according to the *Septuagint*, *Vulgate Latin*, and all the *Oriental* verſions, belongs to his ſeed, they rendering it in the plural, *his ſervants*. It follows, *Ye children of Jacob his choſen*; this is added to diſtinguiſh the perſons intended from the other ſeed of *Abraham* in the line of *Iſhmael*; for in *Iſaac* his ſeed was called, which were the children of the promiſe, and that in the line of *Jacob*, and not in the line of *Eſau*; from whom they were called *Iſrael* or *Iſraelites*, a people whom the Lord choſe above all people on the face of the earth; for the word *choſen* may be connected with the *children*, as well as with *Jacob*. The whole ſpiritual *Iſrael* of God, whether Jews or Gentiles, all ſuch who are *Iſraelites* indeed, as they appear to be the choſen of God, ſo they are bound to praiſe his name.

℣. 7. *He* is *the Lord our God*, &c.] Here begin the arguments to excite to praiſe and thankfulneſs; and the firſt is taken from what God is, and is to us; he is *Jehovah*, the being of beings, a ſelf-exiſtent being, the author of all beings, but receives his own from none; being undivided, independent, and ſelf-ſufficient, invariably and unchangeably the ſame, which is, and was, and is to come; and who has a ſovereign power and authority over all creatures, whoſe name alone is *Jehovah*; nor is that name applicable or communicable to any created being; and yet this *Jehovah* is our God, our God in covenant, our God in Chriſt; our God that has bleſſed us with all ſpiritual bleſſings in Chriſt; our God that has regenerated, adopted, and juſtified us; that ſupplies all our wants, and will be our God and our portion for ever; and therefore worthy of all praiſe, honour, and glory. *His judgments* are *in all the earth*; not his laws and ſtatutes, his word and ordinances, or the revelation of his mind and will as to faith and worſhip, which are ſometimes meant by his judgments; for theſe were not in all the earth, were only known to the people of the Jews at this time, *Pſal.* cxlvii. 19, 20. rather his judgments on the *Egyptians*, or his plagues upon them for refuſing to let *Iſrael* go, the fame of which was ſpread throughout the world; and may take in all the judgments of God in other parts of the world, as on *Sodom* and *Gomorrah*, and eſpecially the univerſal deluge which deſtroyed the world of the ungodly; and by ſuch judgments the Lord is known, *Pſal.* ix. 16. and for theſe he is to be praiſed; as they are expreſſive of his holineſs and juſtice; as he will be for his judgments on Antichriſt, when they are made manifeſt, *Rev.* xv. 4. and xix. 1, 2. This may alſo reſpect in general God's government of the world, and his righteous judging in it; who is a God that judgeth in the earth, and governs it by his power and wiſdom, and in righteouſneſs; and this righteous judge is our God.

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[z] שיחו meditamini, Cocceius, Gejerus, Michaelis.

℣. 8. *He hath remembered his covenant for ever*, &c.] Another argument of praiſe taken from the covenant of grace, in which he is our God, and of which he is ever mindful; he remembers his covenant-ones, whom he perfectly knows, and never forgets them; he remembers his covenant-promiſes to them, and allows them to put him in remembrance of them; he has reſpect unto his covenant, and the bleſſings of it, and beſtows them on his people; gives them the ſure mercies of *David*; and he remembers his love, which is the ſource and ſpring of all. *The word* which *he commanded to a thouſand generations*; that which is properly a covenant with Chriſt our head on our account, is a word of promiſe to us; a promiſe of grace and glory; a free promiſe, abſolute and unconditional: and this he has *commanded*, or ordered, decreed, and determined that it ſhall ſtand good, and be punctually performed, *to a thouſand generations*; that is, for ever; for all his promiſes are yea and amen in Chriſt.

℣. 9. *Which* covenant *he made with Abraham*, &c.] Or made it known unto him, and ſhewed him his particular intereſt in it; promiſed that he would be his God, that he would bleſs him, and that in his ſeed, the Meſſiah, that ſhould ſpring from him, all nations of the earth ſhould be bleſſed, *Gen.* xii. 2, 3. and xvii. 2—8. and xxii. 16—18. compare with this *Luke* i. 72, 73. *And his oath unto Iſaac*; he made known to *Iſaac* the oath which he ſwore to *Abraham*, and promiſed to perform it, *Gen.* xxvi. 3. or *concerning Iſaac*[a]; in whom his ſeed was to be called, and in whoſe line from him the Meſſiah was to come, the grand article of this covenant.

℣. 10. *And confirmed the ſame unto Jacob for a law*, &c.] The ſon of *Iſaac*, and the grandſon of *Abraham*, to whom it was renewed and confirmed, *Gen.* xxviii. 13, 14. It is true of his poſterity that go by his name, and even of all the ſpiritual *Iſrael* of God, to whom this covenant is confirmed and made ſure: or *cauſed to ſtand*[b], as the word is; by the faithfulneſs of God, by his oath annexed to his word, and by the death of his Son: when this is ſaid to be *for a law*, the meaning is, not as if this covenant had the nature of a law as the covenant of works had; indeed one of the articles of it is, that the law of God ſhould be put into the inward part, and written on the heart; but this refers here not to men but to God; and the ſenſe is, that this covenant has the force of a law with reſpect to God, who of his condeſcending grace and goodneſs has hereby laid himſelf under obligation to do ſuch and ſuch things; which is marvelous grace indeed. And *to Iſrael* for *an everlaſting covenant*; for being remembered, commanded, repeated, and confirmed by the Lord, it can never be broken; and being well ordered, remains ſure, and is as immoveable as rocks and mountains, and more ſo: as it was made with Chriſt from everlaſting, it will continue to be made good to his people to everlaſting; and is a juſt reaſon for praiſe, it being the baſis of faith and hope; the ground of joy, peace, and comfort here, and of eternal happineſs hereafter.

℣. 11. *Saying, Unto thee will I give the land of Canaan*, &c.] To each of the above perſons, *Abraham*, *Iſaac*, and *Jacob*, and to their poſterity, the children of *Iſrael*. Not that the word *ſaying*, as *Guſſetius*[c] well obſerves, ſignifies that the words following it are expreſſive of the covenant, for that is expreſſed ℣. 7. the main article, ſum, and ſubſtance of it being this, that the Lord was their God; but it only ſignifies that this earthly promiſe was pronounced when that everlaſting covenant was given, *Gen.* xvii. 7, 8. Beſides this muſt be conſidered as typical of the heavenly inheritance; as that was a land of promiſe ſo is this; it is the promiſe, the grand promiſe which God has promiſed; as that was a land prepared and ready furniſhed with houſes, fields, and vineyards, ſo is heaven a kingdom prepared by God the Father, and by the preſence and mediation of his Son; as the *Iſraelites* paſſing through the wilderneſs met with many difficulties, and fought many battles, before poſſeſſed of it, ſo the people of God paſs through the wilderneſs of this world, go through many tribulations, and fight the good fight of faith before they lay hold on eternal life; and as not *Moſes* but *Joſhua* led the people into the land, ſo not the law but Jeſus the Saviour, the great captain of ſalvation, brings the many ſons to glory; and as that was a land of reſt after fatiguing travels, ſo is heaven the ſabbatiſm or reſt for the people of God, a reſt from all their toil and labour; and as the one was the pure gift of God, ſo is the other; *to thee will I give*, &c. And as the land of *Canaan* is here called *the lot of your inheritance*, it being divided and diſtributed by lot to the children of *Iſrael*, who had each their proper ſhare and portion, *Joſh.* xiv. 1, 2. ſo heaven is an inheritance, not purchaſed, nor acquired, but bequeathed by the will of God; comes through the death of the teſtator Chriſt, belongs only to children, and is, as inheritances are, for ever; this is alſo by lot, as the word is in *Eph.* i. 11. not that it is a caſual thing, for it is appointed by the Lord for his people, and they for that; it is what they are predeſtinated to, as in the forementioned text; but it denotes that every one ſhall have their part and portion in it.

℣. 12. *When they were* but *a few men in number*, &c.] Or *men of number*[d], that might eaſily be numbered; ſee *Gen.* xxxiv. 30. when this covenant, promiſe and oath were firſt made to *Abraham* he was alone and had no child; and when his poſterity were increaſed in *Jacob*'s time, and ſojourned in *Egypt*, they were but few, tho' greatly enlarged, when they came out of it: in compariſon of other nations, they were the feweſt of all people, and therefore had this grant of *Canaan*, not for their numbers any more than their goodneſs. And this circumſtance is mentioned to ſhew the unmerited goodneſs of God unto them; ſee *Deut.* vii. 6, 7, 8. and xxvi. 5. And ſo the Lord's people, to whom he gives the kingdom of heaven, are a little flock; they are only a few that find the way to eternal life, *Luke* xii. 32. *Matt.* vii. 14. *Yea, very few*;

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[a] לישחק de Iſahac, Vatablus.

[b] יעמידה ſtare fecit, Vatablus.

[c] Ebr. Comment. p. 821.

[d] מתי מספר viros numeri, Montanus; ſo Vatablus, Gejerus, Michaelis.

few; or, *as a little thing*[*]: ſo were the people of *Iſrael* a little contemptible body of men in the eyes of others, and in compariſon of them. And ſuch are the ſaints in this world; the *filth* of it, and the *offſcouring of all things*; yea, *things that are not*; that ſcarce deſerve, in the opinion of men, to be reckoned entities or beings. *And ſtrangers in it*; as *Abraham*, *Iſaac* and *Jacob* were, *Heb.* xi. 9, 13. and ſo are the people of God, who are the heirs of the heavenly *Canaan*. Theſe are ſtrangers to the men of the world, who know them not; and the men of the world to them; with whom they have no converſation and fellowſhip in things ſinful and criminal; for which they are deſpiſed by the world: yet theſe are the fellow-citizens of heaven, and of the houſhold of God, which ſhews his diſcriminating grace.

℣. 13. *When they went from one nation to another*, &c.] From *Chaldea* to *Meſopotamia*; from thence to *Canaan*, and then into *Egypt*; and after that to *Canaan* again: which was the tour that *Abraham* took; and when in *Canaan*, and travelling from place to place there, might be ſaid to go from nation to nation, ſince there were ſeven nations in that country. *From* one *kingdom to another people*; from the kingdom of *Paleſtine* or *Canaan*, to *Egypt*; which was a ſtrange people, and of another language, as appears by the uſe of an interpreter between them, *Gen.* xlii. 23. So *Iſaac*, *Jacob* and his poſterity, journeyed from one of theſe kingdoms to the other. Thus the children of God are pilgrims and ſtrangers in this world; they are unſettled in it; they are travelling through it, and a troubleſome journey they have of it; they are bound to another country to which they belong; and their hearts are there beforehand; and they look upon this world as a ſtrange place, and at beſt but as an inn; where they tarry but for a time, till they get to their own country, the better and heavenly one.

℣. 14. *He ſuffered no man to do them wrong*, &c.] Though ſtrangers and unſettled, and moving from place to place; and few in number, and weak, and defenceleſs. Thus the herdſmen of *Gerar* were not ſuffered to do any hurt to *Iſaac* and his herdſmen; but, on the contrary, the king of the place, with ſome of his chief men, ſought an alliance, and entred into one with *Iſaac*. Thus *Laban* was not ſuffered to hurt *Jacob*, nor the *Sichemites* to hurt him and his ſons; the terror of God falling on all the cities round about, *Gen.* xxvi. 20, 26—31. and xxxi. 29. and xxxv. 5. The people of God are in this world expoſed to the injuries of the men of it, being as ſheep among wolves; and it is often in the power of their hands to hurt them, as it was in the power of *Laban* to hurt *Jacob*; nor do they want an inclination, there being a rooted enmity in the ſeed of the ſerpent to the ſeed of the woman: but God will not ſuffer them; though they would willingly, like *Balaam*, curſe them, yet they cannot curſe whom God has bleſſed; he will not ſuffer them to injure them. *Yea, he reproved kings for their ſakes*; as *Pharaoh* king of *Egypt*, and *Abimelech* king of *Gerar*; whom he reproved both verbally and really, with words and ſtripes, *Gen.* xii. 17. and xx. 3, 18. Kings are to be reproved by men, when they do amiſs, as *Herod* was by *John Baptiſt*; and may expect to be reproved by the King of kings, when they do wrong, eſpecially to his people; who are themſelves kings and prieſts unto God, and are eſteemed by him above the kings of the earth, and made higher than they.

℣. 15. Saying, *Touch not mine anointed*, &c.] Or, *mine anointed ones*; my Chriſts, as *Abraham*, *Iſaac* and *Jacob* were; who, though not anointed with material oil, yet were all that, that ſuch were, who in after-times were anointed with it. They were prophets, prieſts, and kings; and which all met in one perſon, particularly in *Abraham*, Gen. xx. 7. and xxii. 13. and xxiii. 6. beſides, they were anointed with the oil of grace, with an unction from the holy One, with the holy Ghoſt, and his gifts and graces, as all true believers are: they are the Lord's Chriſts, or his anointed ones; which ſtand before him, and have the name of Chriſtians from hence. Theſe the Lord will not have touched, ſo as to be hurt; they are ſacred perſons; they are near unto God, in union with him; and *he that toucheth them, toucheth the apple of his eye*; ſo dear are they to him. *And do my prophets no harm*; ſo *Abraham* is expreſly called a prophet, *Gen.* xx. 7. and ſo were *Iſaac* and *Jacob*; men to whom the Lord ſpoke familiarly in dreams and viſions, as he uſed to do with prophets; and who taught and made known the mind and will of God to others, as well as foretold things to come; they being the Lord's ſervants, his prophets, they were revealed unto them, *Num.* xii. 7. *Amos* iii. 7. ſee *Gen.* xii. 7. and xviii. 17, 19. and xxvii. 27. and xlix. 1. Theſe the Lord will have no harm done to them; he guards them by his power; he holds them in his right hand; and covers them under the ſhadow of his wing.

℣. 16. *Moreover, he called for a famine upon the land*, &c.] On the land of *Egypt*; or rather on the land of *Canaan*, where *Jacob* and his ſons ſojourned; and which reached to all lands, *Gen.* xli. 56, 57. and xlii. 5. and calling for it, it came, being a ſervant at the command of the Lord; ſee 2 *Kings* viii. 1. *Haggai* i. 11. *He brake the whole ſtaff of bread*; ſo called, becauſe it is the ſupport of man's life, the principal of his ſuſtenance; as a ſtaff is a ſupport to a feeble perſon, and which, when broke, ceaſes to be ſo. The ſtaff of bread is broken, when either the virtue and efficacy of it for nouriſhment is taken away or denied; or when there is a ſcarcity of bread-corn; which latter ſeems to be intended here; ſee *Iſa.* iii. 1. *Lev.* xxvi. 26.

℣. 17. *He ſent a man before them*, even *Joſeph*, &c.] Who, though but a lad of ſeventeen years of age when he was ſold into *Egypt*, yet was a grown man when he ſtood before *Pharaoh*, and interpreted his dreams of plenty and famine to come; and adviſed him to lay up ſtore in the years of plenty, againſt the years of famine; by which he appeared to be a wiſe man, as the *Targum* here calls him; ſee *Gen.* xxxvii. 3. and xli. 46. Him God ſent before into *Egypt*; before *Jacob* and his ſons went down thither, to make proviſion for them, to ſupport them in the time of famine, and preſerve their lives. God is ſaid to ſend him, though his brethren ſold him out of envy; there being ſuch a plain hand of providence in this matter; and which is obſerved by *Joſeph* himſelf over and over again, *Gen.* xlv. 5, 7, 8. in which he was a type of Chriſt, in whom all proviſions are made, and by whom they are communicated unto his people; who all receive out of his fulneſs, and grace for grace. Who *was ſold for a ſervant*; either *to a ſervant*; as to *Potiphar*, as *Aben Ezra*, who was a ſervant of *Pharaoh*'s; or rather to be a ſervant, as *Joſeph* was in his houſe: he was ſold for twenty pieces of ſilver, as Chriſt, his antitype, for thirty; the price of a ſervant, *Gen*. xxxvii. 28. *Zech*. xi. 13. *Exod*. xxi. 32. and who not only appeared in the form of a ſervant, but did the work of one; and a faithful and righteous ſervant he was to his Father, and on the behalf of his people.

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[*] כמעט ſicut parum, Montanus; ſo Vatablus; aut exile aliquid, Gejerus; ſo Guſſetius, p. 477.

ỳ. 18. *Whoſe feet they hurt with fetters*, &c.] For it ſeems *Joſeph* was not only caſt into priſon, upon the calumny of his miſtreſs; but had fetters put upon him, and his feet were made faſt with them; and theſe were ſo cloſe and heavy, as to pinch, and gall and hurt him; which, though not mentioned in his hiſtory, was undoubtedly true; ſee *Gen*. xxxix. 20. *He was laid in iron*; or, *the iron* (or, as the *Targum*, *the iron chain*) *went into his ſoul*[f]; his body; it eat into him, and gave him great pain: or rather, as it is in the king's Bible, *his ſoul went into the iron chain*; there being, as *Aben Ezra* obſerves, an ellipſis of the particle ב and which is ſupplied by *Symmachus*, and ſo in the *Targum*; that is, his body was incloſed in iron bands, ſo *Buxtorf*[g]. In all this he was a type of Chriſt, whoſe ſoul was made exceeding ſorrowful unto death: he was ſeized by the Jews, led bound to the high-prieſt, faſtened to the curſed tree, pierced with nails, and more ſo with the ſins of his people he bore; and was laid in the priſon of the grave; from whence and from judgment he was brought, *Iſa*. liii. 8.

ỳ. 19. *Until the time that his word came*, &c.] Either the word of *Joſeph*, interpreting the dreams of the butler and baker, till that came to be fulfilled; ſo the *Syriac* verſion, *till his word was proved by the event*: or rather, till the fame and report of that came to *Pharaoh*'s ears, *Gen*. xli. 13, 14. or elſe the word of the Lord, concerning his advancement and exaltation, ſignified in dreams to him, *Gen*. xxxvii. 7—10. as it follows: *The word of the Lord tried him*; it tried his faith and patience before it was accompliſhed; and when it was, it purged him and purified him, as ſilver in a furnace, and cleared him of the imputation and calumny of his miſtreſs; for even in the view of *Pharaoh*, he appeared to be a man in whom the Spirit of God was, *Gen*. xli. 38. Some think that Chriſt, the eſſential Word, is intended, who came and viſited him, tried and cleared him.

ỳ. 20. *The king ſent and looſed him*, &c.] That is, *Pharaoh* king of *Egypt* ſent meſſengers to the priſon, and ordered *Joſeph* to be looſed, as ſoon as ever he heard the account which the chief butler gave of him, and of his ſkill in interpreting dreams. Even *the ruler of the people*; or *peoples*; the ſubjects of *Pharaoh*'s kingdom being very numerous. *And let him go free*; ordered his fetters to be taken off, and him to be ſet at liberty, to go where he pleaſed; or however, that he might come to court, whither he was brought, and which was the end of his releaſement; ſee *Gen*. xli. 14. in this he was a type of Chriſt in his reſurrection from the dead; who for a while was under the dominion of death, was held with the pains and cords of it, and was under the power and in the priſon of the grave; but it was not poſſible, conſidering the dignity of his perſon, and the performance of his work as a ſurety, that he ſhould be held here. Wherefore the cords and pains of death were looſed, and he was brought out of priſon; God his Father, the King of kings, ſent an angel from heaven, to roll away the ſtone of the ſepulchre, and let the priſoner free; ſo that he was legally and judicially diſcharged and acquitted; as it was proper he ſhould, having ſatisfied both law and juſtice; he was juſtified in the Spirit when he roſe from the dead, and all his people were juſtified in him, for he roſe again for their juſtification.

ỳ. 21. *He made him lord of his houſe*, &c.] That is, *Pharaoh* made *Joſeph* lord-chamberlain of his houſhold; after he had him to court, and he had interpreted his dreams to him to his great ſatisfaction, and had given him ſuch prudent advice to provide againſt the years of famine; ſee *Gen*. xli. 4. So Chriſt, after his reſurrection, was received up into heaven, and was made and declared Lord and Chriſt, Lord of all, having all power in heaven and earth given to him; particularly had the care of the church committed to him, which is the houſe of God, of his building, and where he dwells; where his children are born, brought up and provided for. Here Chriſt is as a Son over his own houſe, as the owner and proprietor of it; here he is King, Prieſt and Prophet; and is the provider for all in it, both of food and cloathing: *of him the whole family in heaven and in earth is named*, Eph. iii. 15. though he makes uſe of under-ſtewards, to give to every one their portion of meat in due ſeaſon. *And ruler of all his ſubſtance*; or *poſſeſſion*[h]; lord-treaſurer of all his revenues, *Gen*. xli. 40, 41, 43. Herein alſo he was a type of Chriſt, who, as God, is poſſeſſor of heaven and earth, being the Creator of them; but, as Mediator, he has all things delivered into his hands; all are at his diſpoſe, to ſubſerve the ends of his mediatorial office; he has all temporal things, gold and ſilver, riches and honour, to beſtow upon men at pleaſure: more eſpecially all ſpiritual things are with him; the gifts of the Spirit, which he has without meaſure; and the fulneſs of all grace, which it has pleaſed the Father ſhould dwell in him; the bleſſings of the everlaſting covenant, and the promiſes of it; all the riches of grace, pardoning, juſtifying and adopting grace, and all the riches of glory.

ỳ. 22. *To bind his princes at his pleaſure*, &c.] Not to lay them in priſon, and bind them with fetters, as he had been bound; but to give laws unto them as he pleaſed, and bind and oblige them to obſerve them: for, according to his word, all the people of *Egypt*, high and low, rich and poor, were to be ruled; and, without his leave, no man was to lift up his hand or foot in all the land, *Gen*. xli. 40, 44. All Chriſt's people are princes, to whom he gives laws at his pleaſure, as one having authority, though they are not grievous; and theſe he binds, obliges and conſtrains his people by love to obſerve, and which they do. *Jarchi*'s note is, "this is an expreſſion of love like that; *and the* "*ſoul of Jonathan was bound unto the ſoul of David*: when he (*Joſeph*) interpreted the dream, "they all loved him." The *Targum* is, "to bind "his nobles as to his ſoul." *And teach his ſenators wiſdom*; his elders, his privy-counſellors: he made him preſident of his council; where he was a curb upon them, and reſtrained them from taking wrong or bad meaſures; ſo *Schultens*[i], from the uſe of the word in the *Arabic* language, renders it, to *bridle*, or reſtrain his ſenators; which conveys an idea agreeable to the preceding clauſe. Nor were theſe the only perſons he taught; he not only inſtructed the nobles and courtiers in politics, but the prieſts and men of learning in the arts and ſciences; and all, no doubt, in the myſteries of the true religion, as he had an opportunity. And this is the ſource of the wiſdom of the *Egyptians*; which *Moſes* was afterwards brought up in; and for which that people were ſo famous, that many of the ancient philoſophers, as *Pythagoras*, *Plato*, and others, travelled thither to acquire it. This they had from *Joſeph*, and his people that dwelt in their land. Chriſt's ſenators are his apoſtles and miniſters, the elders that rule well and labour in the word and doctrine: theſe are taught wiſdom by him; the knowledge of divine and ſpiritual things; the words and doctrines of the wiſe, are all from him, that one Shepherd; that they, as under-ſhepherds and paſtors, may feed others with knowledge and underſtanding.

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[f] So Pagninus, Montanus, Vatablus.

[g] Lexic. in voce ברזל

[h] קנינו poſſeſſione ſua, Pagninus, Montanus; ſo Junius & Tremellius, Piſcator, &c.

[i] De Defect. Hod. Ling. Heb. ſ. 215.

℣. 23. *Iſrael alſo came into Egypt*, &c.] That is, *Jacob*, as afterwards expreſſed, who had the name of *Iſrael*, from his wreſtling with God and prevailing. He came into *Egypt*, being invited by *Pharaoh*, and having heard of his ſon *Joſeph* being alive, and of his exaltation. *And Jacob ſojourned in the land of Ham:* the ſame with *Egypt*; *Mizraim*, from whence *Egypt* has its name, being the ſon of *Ham*, Gen. x. 6. Hence *Egypt* is called by *Plutarch*[k] *Chemia*; and *Diodorus Siculus*[l] ſpeaks of a city in *Thebais*, or *Upper Egypt*, which was called by the inhabitants *Chemmis*, interpreted by them the city of *Pan*; and *Plutarch*[m] mentions a place called *Chennis*, inhabited by *Pans* and *Satyrs*. The ſame is mentioned by *Herodotus*[n], which he calls a large city of the *Thebaic* nome; a city of the ſame name is obſerved by *Heliodorus*[o]; and both *Herodotus*[p] and *Mela*[q] ſpeak of an iſland called *Chemmis*, which the *Egyptians* repreſent as floating. In all which there are plain traces of the name of *Ham*, the ſame with *Jupiter Ammon*; or *Amun*, as *Plutarch*; worſhipped in *Egypt*; and from whom all *Africa* was ſometimes called *Ammonia*[r], the country of *Ammon* or *Ham*. And *Herodotus*[s] ſpeaks of a people called *Ammonii*, about ten days journey from *Thebes* in *Upper Egypt*; who, according to him[t], had their name from *Jupiter Ammon*, or *Ham*. And *Pliny*[u] makes mention of the oracle of *Hammon*, as twelve days journey from *Memphis*, and of the *Hammoniac* nome; and the *Egyptian* prieſts are called *Ammonean*[w]. Here *Jacob* was a ſojourner, as all the Lord's people are in this world; they are ſojourners, as all their fathers were; and their time here is a time of ſojourning, 1 *Chron.* xxix. 15. 1 *Pet.* i. 17. They are not natives of the place where they are; they are indeed ſo by their firſt birth, but not by their new birth; being born from above, they belong to another place, are citizens of another city; their houſe, eſtate and inheritance, are in heaven: neither their ſettlement nor ſatisfaction are here; they do not reckon themſelves at home, whilſt they are in this world; they are indeed in an enemy's country, in a curſed land; or that is nigh unto curſing, and its end to be burned. Such the land of *Ham* was, where *Jacob* ſojourned.

℣. 24. *And he increaſed his people greatly*, &c.] God increaſed the people of *Iſrael* greatly in the land of *Egypt*; they went down few, and became a populous nation; only ſixty ſix perſons, beſides *Jacob*'s ſons wives; and when they came out from thence were ſix hundred thouſand footmen; yea, they increaſed the more they were afflicted, *Exod.* i. 12. So the people of God in this world ſometimes increaſe in number, and that even amidſt the perſecutions of their enemies; as the Chriſtians did in the firſt times of the goſpel under the *Roman* emperors; and they increaſe in grace, in every grace, and oftentimes the more they are tried and exerciſed by afflictions. *And made them ſtronger than their enemies*; in their bodies, being more healthy, ſtrong and robuſt; and which was ſeen, obſerved and owned by their enemies, *Exod.* i. 9. So ſaints, being ſtrong in the Lord, and in the power of his might, are a match for their enemies; are ſtronger than they, and are even more than conquerors thro' Chriſt, that has loved them.

℣. 25. *He turned their heart to hate his people*, &c.] Whom before they loved and eſteemed: when *Pharaoh* and his ſervants heard of *Joſeph*'s father and brethren, they were greatly pleaſed, and invited them into *Egypt*; and when come, placed them in the land of *Goſhen*; but when a new king aroſe, and a new generation, which knew not *Joſeph*, the hearts of theſe were turned to hate them. This is ſaid to be of the Lord: not that he put any hatred into them, there was no need of that; there is enough of that naturally in every man's heart againſt good men, and all that is good: but he did not reſtrain that hatred, as he could have done, but ſuffered them to let it have vent; and moreover, he did thoſe things which were an occaſion of it, and which ſerved to ſtir up their hatred; as increaſing their numbers, and making them ſtronger and mightier than they, *Exod.* i. 9, 10. *To deal ſubtilly with his ſervants*; by putting them to hard labour, and uſing them with great rigour, in order to weaken their ſtrength; by commanding the midwives to kill every ſon that was born; and by publiſhing an edict, to caſt every male child into the river and drown it, and ſo hinder the increaſe of them. Thus the people of God have their enemies that hate them; that are ſubtil and cunning, wiſe to do evil, full of all ſubtilty and wicked craft; Satan, at the head of them, has his artful methods, wiles, ſtratagems and devices: but the Lord is wiſer than all, and knows how to deliver his people out of the hands of all their enemies, as he did the children of *Iſrael*; of which there is an account in the following verſes.

℣. 26. *He ſent Moſes his ſervant*, &c.] Into *Egypt*, to deliver his people *Iſrael* out of the hands of the *Egyptians*; in which, as in other things, he approved himſelf to be a faithful ſervant to the Lord; of this miſſion of his, ſee *Exod.* iii. 10—14. In this he was a type of Chriſt, who appeared in the form of a ſervant, and really was one; God's righteous ſervant as Mediator, though his Son as a divine perſon; ſent by him to redeem his people out of worſe than *Egyptian* bondage, from ſin, Satan, the law, its curſe and condemnation. *And Aaron whom he had choſen*; to go along with *Moſes*, to be a mouth for him, and a prophet to him, *Exod.* iv. 16. and vii. 1. who alſo was a type of Chriſt, being a prieſt and good ſpokeſman, choſen and called of God, a holy and an anointed one. The *Targum* is, "in whom he was well pleaſed."

℣. 27. *They ſhewed his ſigns among them*, &c.] The *Egyptians* to whom they were ſent; that is, *Moſes* and *Aaron* did. In the original it is, *the words*

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[k] De Iſide.

[l] Biblioth. l. 1. p. 16.

[m] Ut ſupra.

[n] Euterpe ſive, l. 2. c. 91.

[o] Ethiopic. l. 5. c. 9. & l. 6. c. 4.

[p] Ut ſupra, c. 156.

[q] De Situ Orbis, l. 1. c. 9.

[r] Stephanus de Urb.

[s] Melpomene ſive, l. 4. c. 181.

[t] Euterpe ſive, l. 2. c 32, 42.

[u] Nat. Hiſt. l. 5. c. 9.

[w] Sanchoniatho apud Euſeb. Præpar. Evangel. l. 1 p. 32.

words of his ſigns [x]. They declared the words of God to them, that he would do ſuch ſigns and wonders among them; or inflict ſuch plagues upon them, in caſe they did not let *Iſrael* go: or they performed them according to the word of the Lord, as he commanded them, as well as taught the doctrines and inſtructions to be learned from them. The *Septuagint* and *Vulgate Latin* verſions render it in the ſingular number, though contrary to the *Hebrew* text, and underſtand it of God, *he put the words of his ſigns in them*; in *Moſes* and *Aaron*; or gave them orders and power to perform them: he put them *in both*, as the *Arabic* verſion has it; or, *he did his ſigns by them*, as the *Syriac* verſion. *And wonders in the land of Ham*; or *Egypt*, as in ẏ. 23. meaning the miracles of the plagues, which are next particularly mentioned, though not all of them: the plagues of the murrain, and of the boils and blains, are omitted; the reaſon of which, according to *Aben Ezra*, is, becauſe *Pharaoh* did not ſeek to *Moſes* to remove them; and the other eight that are mentioned, are not placed in the order in which they were done, the laſt but one being obſerved firſt.

ẏ. 28. *He ſent darkneſs, and made it dark*, &c.] The land of *Egypt*; either he, God, or it, darkneſs, made it dark, or it was made dark; the *Targum* is, "made them dark;" that is, the *Egyptians*; darkneſs was a meſſenger of the Lord's, who forms the light and creates darkneſs; it came at his word and covered all the land, excepting the dwellings of *Iſrael*; even a thick darkneſs that might be felt, ſo that the *Egyptians* could not ſee one another, nor riſe from their place for three days together; ſuch as ſometimes riſes at ſea, and is ſaid to be ſo dark that for five days together day and night are the ſame; this was the ninth of the ten plagues, *Exod.* x. 21—23. and was an emblem of the darkneſs which is on the minds of men in an unregenerate ſtate; who are covered with groſs darkneſs, and are even darkneſs itſelf; which is univerſal as to perſons, and the powers and faculties of their ſouls concerning divine things: and it alſo bears ſome reſemblance to the darkneſs which will be in the kingdom of the beaſt upon the pouring out of the fifth vial, or plague, on ſpiritual *Egypt*, Rev. xvi. 10. *And they rebelled not againſt his word*; the plague of darkneſs, and the reſt of the plagues which God commanded; theſe, as they were his ſervants, were not diſobedient to him, they came at his word; ſee ẏ. 31, 34. ſo *Jarchi* interprets it; or elſe *Moſes* and *Aaron*, who were ſent of God to inflict thoſe plagues, did not refuſe to obey the divine orders; though *Pharaoh* threatned them hard, yet they feared not the wrath and menaces of the king, but did as the Lord commanded them. *Aben Ezra*, *Kimchi*, and *Ben Melech* mention both theſe ſenſes, but the latter ſeems moſt agreeable. The *Septuagint*, *Syriac*, and *Arabic* verſions leave out the word *not*; and ſo ſome copies of the *Vulgate Latin* verſion, and *Apollinarius* in his metaphraſe, *and they rebelled againſt his word*; that is, the *Egyptians* did not hearken to the word of the Lord, nor to the ſigns and wonders he wrought, but their hearts were hardned, and they would not let *Iſrael* go. But this is contrary to the original text; though *Arama* interprets it of them, that they did not rebel, but confeſſed this miracle, which being the greateſt of all, as he obſerves, is firſt mentioned. Dr *Lightfoot* [y] thinks it is to be underſtood of *Iſrael*, and of ſome ſpecial part of obedience performed by them; which he takes to be circumciſion, which they had omitted in *Egypt*, at leaſt many of them, and was neceſſary to their eating of the paſſover, which was to be done in a few days, *Exod.* xii. 48. and it was a fit time to perform this ſervice while darkneſs for three days was upon the *Egyptians*; in which they were ſhut up by the Lord that they might not take the opportunity againſt his people, now ſore through circumciſion.

ẏ. 29. *He turned their waters into blood*, &c.] With which *Egypt* abounded; their ſtreams, rivers, ponds, and pools, ſo that they had no water to drink; a juſt judgment upon them for ſhedding the innocent blood of infants, by drowning them in their rivers; this was the firſt of the ten plagues, *Exod.* vii. 19—21. with this compare the ſecond and third vials poured out on ſpiritual *Egypt*, whereby blood will be given to antichriſt, and to the antichriſtian ſtates, for they are worthy, having ſhed ſo much of the blood of the ſaints, *Rev.* xvi. 3—6. *And ſlew their fiſh*; which ſhewed that the miracle was real, that the waters were really turned into blood, ſince the fiſh could not live in them, as they might if it had been only in appearance; the rivers of *Egypt* abounded with fiſh, this was a principal part of their food, and therefore muſt greatly diſtreſs them; ſee *Numb.* xi. 5. *Iſa.* xix. 8.

ẏ. 30. *Their land brought forth frogs in abundance*, &c.] The land of *Egypt*, the moiſt, marſhy, and watry places of it, the banks of the river *Nile*, out of the ſlime and mud of which theſe ſprung; or, as *Kimchi* obſerves, wherever there were waters in the land there were frogs, for theſe came out of the ſtreams, rivers, and ponds; this is the ſecond plague, *Exod.* viii. 3—6. *In the chambers of their kings*; that is, they came into the chambers of their kings; not that they were produced there; they entered not only into the kneading troughs, and ovens, and bed-chambers of the common people, but into the chambers of the king, and his ſons, and his nobles, and princes of the land, who may be called in the plural number kings; ſee *Iſa.* x. 8. with theſe compare the three unclean ſpirits, like frogs, under the pouring out of the ſixth vial, that will go forth to the kings of the earth, and gather them to the battle of the Lord God almighty; by whom are meant the emiſſaries of *Rome*, prieſts and jeſuits; ſo called for their impurity and impudence, for their noiſe and loquaciouſneſs, and for the ways and means they uſe to get into the cabinet-councils of princes, and prevail upon them to do things which will iſſue in their ruin; ſee *Rev.* xvi. 13, 14, 16. and xix. 20.

ẏ. 31. *He ſpake, and there came divers ſorts of flies*, &c.] Or a *mixture* [z] of various inſects, and as ſome interpret it, of wild beaſts; and ſo *Kimchi* ſays, evil beaſts are meant, which were raiſed up to go into all their borders; the *Arabic* verſion renders it *dog-flies*, after the *Septuagint*; ſee the note on *Pſal.* lxxviii. 45. this was the fourth plague, *Exod.* viii. 24. And *lice in all their coaſts*; this is the third plague, and what the magicians could not imitate, but were obliged to own the finger of God was in it, *Exod.* viii. 16—19. God can make uſe of mean and deſpicable inſtruments to do his work; the weakneſs of God is ſtronger than men.

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[x] דברי אתותיו verba ſignorum ſuorum, Pagninus, Montanus, Vatablus, Junius & Tremellius, &c.

[y] Works, vol. 1. p. 707.

[z] ערב mixtura inſectarum, Pagninus, Montanus; colluvies inſectarum, Piſcator, Gejerus, Michaelis; miſta beſtiarum, Vatablus; colluvies animalium, Junius & Tremellius.

℣. 32. *He gave them hail for rain*, &c.] *Egypt*, at leaſt part of it, was not uſed to rain, but was watered by the overflowings of the *Nile*; but now it had hail for rain, and a grievous hail-ſtorm it was, ſuch as was never ſeen in the land of *Egypt* before; hail being rare, if ever there, and ſo froſt and ſnow [a]; this was the ſeventh plague, *Exod.* ix. 18—26. compare with this the terrible ſtorm of hail which will fall on men at the pouring out of the ſeventh vial on ſpiritual *Egypt*, Rev. xvi. 21. And *flaming fire in their land*; for a ſtorm of thunder and lightning went along with the hail; fire was mingled with it, and ran upon the ground, *Exod.* ix. 23, 24.

℣. 33. *He ſmote their vines alſo, and their fig-trees*, &c.] So that they died; for in *Pſal.* lxxviii. 47. it is ſaid, he *killed* them; and it is not only uſed in common ſpeech with us, but with claſſical writers [b] to ſpeak of killing inanimate things, as trees, herbs, *&c.* That is, the hail ſmote them, or God by the hail; theſe are particularly mentioned becauſe moſt uſeful, producing grapes and figs. *And brake the trees of their coaſts*; all the trees within the borders of their land, *Exod.* ix. 25.

℣. 34. *He ſpake, and the locuſts came*, &c.] A great army of them, and covered the land, that it was even darkened by them; and were ſuch as had never been ſeen before, or ever were ſince; this is the eighth plague, *Exod.* x. 12—15. with theſe compare the locuſts in *Rev.* ix. 3, 4. *And caterpillers, and that without number*; of theſe no mention is made in *Exodus*; they ſeem to be one of the kinds of locuſts, or a different word is here uſed for the ſame, and ſo *Kimchi* interprets it; ſome render it the white locuſt; it has its name from licking up the herbs and graſs of the field; as the other name for the locuſt ſeems to be taken from its great abundance and increaſe.

℣. 35. *And did eat up all the herbs in their land*, &c.] As theſe creatures uſually do, unleſs reſtrained, *Exod.* x. 15. ſee *Rev.* ix. 4. *And devoured the fruit of their ground*; which the hail left, *Exod.* x. 15.

℣. 36. *He ſmote alſo all the firſt-born in their land*, &c.] Both of men and beaſts; the firſt-born of the king on the throne, and of the maid-ſervant behind the mill, and of the captive in the dungeon; this was the laſt plague, and which prevailed upon the *Egyptians* to let *Iſrael* go, *Exod.* xi. 5. and xii. 29—33. *The chief of all their ſtrength*; or the firſt of their ſtrength; the ſame in different words as before, their firſt-born; ſee *Gen.* xlix. 3.

℣. 37. *He brought them forth alſo with ſilver and gold*, &c.] That is, God brought forth the *Iſraelites* out of *Egypt* by means of the above plagues, laden with great riches, with jewels of gold and of ſilver, which they borrowed of the *Egyptians* at the command of the Lord; and ſo to be juſtified in what they did; and beſides it was but juſt and equitable that they ſhould be paid for their ſervice and hard labour in *Egypt* for a long courſe of time; and this was the method in providence they were directed to take to do themſelves juſtice; and hereby was accompliſhed an ancient propheſy concerning them, that they ſhould come out with much ſubſtance, *Gen.* xv. 14. ſee *Exod.* xi. 2. and xii. 35, 36. Beſides, in the paſſages quoted, the words ſhould be rendered of the *Iſraelites* that they *aſked*, and of the *Egyptians* that they *gave*; the Jews, ſome of them ſay [c] that theſe were given not with the will of the *Egyptians*, and others ſay not with the will of the *Iſraelites*, but neither of them true. And ſo in like manner will the people of God, when reſcued from the tyranny of the antichriſtian ſtates, enjoy great riches and honour; ſee *Rev.* xvii. 16. *Iſa.* lx. 3, 9, 11, 16. *And there was not one feeble* perſon *among their tribes*; though there were ſix hundred thouſand footmen, *Numb.* xi. 21. and tho' they had been uſed to hard and rigorous ſervice in order to weaken their ſtrength; and though they came from among a people plagued with diſeaſes and deaths. This confronts a lying ſtory told by ſome heathen writers [d], that the *Iſraelites* were driven out of *Egypt* becauſe they had the itch, leproſy, and other diſeaſes upon them. *Aben Ezra* and *Kimchi* interpret it, there was not a poor or neceſſitous man among them, for they abounded with gold and ſilver; compare with this the caſe of God's people in the latter day, *Zech.* xii. 8. *Iſa.* lx. 22.

℣. 38. *Egypt was glad when they departed*, &c.] The *Egyptians*, as the *Targum*; they were glad when the *Iſraelites* were gone, for whoſe ſake they had been ſo much and ſo long plagued. So wicked men are glad to be rid of the company of good men, which is very diſagreeable to them; ſo the *Gergeſenes* were glad when Chriſt departed out of their coaſts, which they requeſted he would. So the inhabitants of the earth will rejoice, be merry, and ſend gifts one to another, when the witneſſes are ſlain, the two prophets that tormented them with their doctrines and religious lives. *For the fear of them fell upon them*; their firſt-born being ſlain, they looked upon themſelves as dead men; and feared that if the *Iſraelites* ſtaid, their lives muſt go next; and therefore being ſeized with a panic they were urgent upon them to depart; not out of any good will to them, but through fear of them, *Exod.* xii. 33.

℣. 39. *He ſpread a cloud for a covering*, &c.] That is, the Lord ſpread one over their heads as an *umbrella*, to protect them from the heat of the ſun; this refers to the pillar of cloud, *Exod.* xiii. 20, 21. though that ſeems to have been in an erect poſture, and to go before the children of *Iſrael* to direct them in their journey, and not a covering to them. *Kimchi* ſays, it was a covering to them when they reſted, but not when they journeyed; but when they reſted it only covered the tabernacle, not the people, for any thing we read of it, *Numb.* ix. 21, 22. it looks as if there were more clouds than one, and indeed the Jews ſpeak of many, and particularly make mention [e] of one that was over the heads of the *Iſraelites* that the heat of the ſun, and the hail and rain might not have power over them; and of ſuch uſe this cloud was, at leaſt at certain times, if not always; a type of Chriſt, who is the covering and ſhelter of his people from the heat of the fiery law, of the flaming ſword of juſtice, of the wrath of God, of the fiery darts of Satan, and of the fury of wicked men. *And fire, to give light in the night*; this reſpects the pillar of fire which gave them light by night; an emblem of Chriſt, who is the light of his people, when it is a night-ſeaſon with them, as it ſometimes is; a night of affliction and diſtreſs, of darkneſs and deſertion, of temptation, of carnal ſecurity and ſleepineſs; when Chriſt ariſes as a light in darkneſs, and enlightens by his preſence, by his

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[a] Horat. Carmin. l. 3. ode 26.

[b] —— interfice meſſes, Virgil. Georgic. l. 4. Neque herbas creſcere & interfici, Ciceron. Oeconom. ex Xenophon, l. 3.

[c] T. Bab. Beracot, fol. 9. 2.

[d] Juſtin. e Trogo, l. 36. c. 2. Tacitus, l. 5. 3. Lyſimachus apud Joſeph. Contr. Apion. l. 1. ſ. 34.

[e] Vid. Targum in Cant. ii. 6.

Spirit, and by his word; as well as is as fire to warm, refreſh, quicken, and comfort them when chil and cold, in ſuch ſeaſons.

℣. 40. The people *aſked, and he brought quails*, &c.] The *Targum* is, "they aſked fleſh, and he "brought quails," or pheaſants; ſome render it partridges, others locuſts; that is, the people of *Iſrael* aſked fleſh of the Lord, and he gave them quails; which he did twice, firſt at the ſame time the manna was firſt given, *Exod.* xvi. 13. and ſome years after that a ſecond time, when the wrath of God came upon them and ſlew them whilſt their meat was in their mouths, *Numb.* xi. 31, 33. it is the firſt time that is here referred to, ſince it is mentioned among the benefits and bleſſings beſtowed upon them; this was typical of the ſpiritual meat believers eat of, even the fleſh of Chriſt, whoſe fleſh is meat indeed. The quail was a fat and fleſhy bird, delicious food, ſent from heaven in the evening; ſo Chriſt came from heaven in the evening of the world, and gave his fleſh for the life of his people, and on which they live by faith. *And ſatisfied them with the bread of heaven*; the manna, called the corn of heaven; a type of Chriſt the hidden manna, who is ſoul-ſatisfying food to believers; ſee the notes on *Pſal.* lxxviii. 24, 25.

℣. 41. *He opened the rock, and the waters guſhed out*, &c.] That is, God opened the rock, who before is ſaid to ſpread the cloud, and bring the quails, for it was a miraculous affair; or *Moſes*, by divine orders, which was done by ſmiting it, when waters flowed out in great abundance, ſufficient to give drink to men and beaſts, and which continued, *Exod.* xvii. 6. *Numb.* xx. 11. This was typical of Chriſt the rock, 1 *Cor.* x. 4. and of the opening of his ſide, from whence flowed blood and water, *John* xix. 34. and of his being ſmitten with the rod of juſtice, and by the law of *Moſes*, from whom flow abundance of grace, and the bleſſings of it, freely to all his people; ſee the notes on *Pſalm* lxxviii. 15, 16. *They ran in the dry places* like *a river*; and did not ſink and ſoak into them, but continued their flow, and followed the *Iſraelites* wherever they went; ſee 1 *Cor.* x. 4.

℣. 42. *For he remembered his holy promiſe*, &c.] It was not owing to the goodneſs of this people, to their obedience to the divine will, to any worthineſs or merit of theirs, that ſuch ſigns and wonders were wrought for them in *Egypt*; and that they were brought out from thence in ſuch a manner as they were; and were protected and ſo plentifully provided for in the wilderneſs; but it was owing to the grace and goodneſs of God, to his covenant and promiſe, which he ſacredly and inviolably obſerved; the grace and covenant of God are the ſource and ſpring of all bleſſings of goodneſs; he is ever mindful of his covenant, and therefore ſends meat to them that fear him, as he did to the *Iſraelites*, Pſal. cxi. 5. And *Abraham his ſervant*; or the promiſe he made to *Abraham* his ſervant; ſo the *Targum*, "which *was* with *A*"*braham* his ſervant;" that is, which holy word or promiſe was with *Abraham*, was ſpoken to him, and was with him, that he would give him and his ſeed the land of *Canaan*; and that though they ſhould be afflicted long in *Egypt*, yet ſhould come out from thence with great ſubſtance, *Gen.* xv. 13, 14, 18. this he remembered, as he never forgets any promiſe of his, nor ever ſuffers his faithfulneſs to fail, nor his covenant to be broken. Hence it follows,

℣. 43. *And he brought forth his people with joy*, &c.] Or *therefore*[f], in conſequence of his promiſe, and the remembrance of it, he brought *Iſrael* out of *Egypt* with great joy to them, they coming out with ſo much health and wealth; having their liberty, and in hope of ſhortly being ſettled in a land flowing with milk and honey. And *his choſen with gladneſs*; or *ſinging*[g]; eſpecially when they had got through the Red-ſea; their enemies drowned, and they quite clear of them, *Exod.* xv. 1. And when they are called *his choſen*, this opens another ſource of thoſe bleſſings to them, not only the promiſe and covenant of God, but their election of God, which was free and ſovereign, to chooſe them above all people; not becauſe they were better or more than others, but becauſe he loved them; and hence he did all the above things for them. In like manner when God's elect are in effectual vocation, brought out of bondage to liberty, out of darkneſs to light, out of an horrible pit, and have their feet ſet on a rock; are brought to Chriſt and into his church, and have a place and a name there; it is with exceeding great joy and gladneſs to them; and to the church above ſhall they at laſt be brought with everlaſting joy on their heads, *Iſa.* xxxv. 10.

℣. 44. *And gave them the lands of the heathen*, &c.] The countries of the ſeven nations that dwelt in *Canaan*; the Lord did it, who had a right to do it, being the poſſeſſor of heaven and earth; and who was provoked unto it by the ſins of theſe heathens, as well as promiſed it to his people the *Iſraelites*. *And they inherited the labour of the people*; dwelled in the houſes they had built, which they found full of all good things; enjoyed the vineyards and olive trees they had planted, and poſſeſſed the wells which they had dug, *Deut.* vi. 10, 11. In like manner the heavenly *Canaan* is enjoyed by the ſaints without any labour of theirs; this inheritance is not of the law, nor of the works of it, it is the gift of God, *Rom.* iv. 14. and vi. 23.

℣. 45. *That they might obſerve his ſtatutes, and keep his laws*, &c.] All this the Lord did for them, to engage them by his goodneſs to them to obſerve the ſtatutes he appointed them, and the laws he gave them; the contrary to which the *Canaanites* had done, which cauſed him to caſt them out of the land; but on theſe his people he heaped benefits, thereby to influence them to a chearful obedience to his will; and this was all he required of them, and the leaſt that they could do, being ſo highly favoured by him. And this is the end of our ſpiritual and eternal redemption by Chriſt, and of our effectual vocation by his grace and ſpirit, that we be zealous of good works; live unto righteouſneſs, live to him that died for us; glorify him with our bodies and ſpirits, which are his; and be holy in all manner of converſation. *Praiſe ye the Lord*; all the *Iſraelites* ought to have done ſo, upon the remembrance of the manifold inſtances of the divine goodneſs to them, recorded in this pſalm: and ſo the ſpiritual *Iſrael* of God ought to praiſe him for their redemption by Chriſt, out of a worſe than *Egyptian* bondage, the bondage of ſin, Satan, and the law; and for their vocation into liberty, and to marvellous light; for their meetneſs for heaven, and right unto it; they ſhould praiſe him now with joyful lips, as they will in the other world to all eternity.

[f] ויוצא ideo adduxit, Junius & Tremellius, Michaelis.

[g] ברנה in ovatione, Montanus; cum jubilo, Tigurine verſion, Michaelis; cum cantu, Junius & Tremellius, Piſcator, Cocceius.

PSALM CVI.

THIS pſalm is without the name of its author, as the *Syriac* interpreter obſerves. *Aben Ezra*, on ℣. 47, ſays, that one of the wiſe men of *Egypt* (perhaps *Maimonides)* was of opinion, that it was wrote in the time of the *Judges*, when there was no king in *Iſrael*; and another, he ſays, thought it was written in *Babylon:* but he was of opinion, it was wrote under the inſpiration of the holy Ghoſt, or by a prophetic ſpirit, concerning their preſent captivity; and ſo *Kimchi*. The petition in ℣. 47, *Gather us from among the heathen*; has led moſt interpreters to conclude, that it was written either in the *Babyloniſh* captivity, or, as ſome, in the times of *Antiochus:* but by comparing it with 1 *Chron.* xvi. 7. it appears that it was written by *David*, at the time of the bringing up of the ark to *Zion*; ſince the firſt and two laſt verſes of it are there expreſly mentioned, in the pſalm he gave *Aſaph* to ſing on that occaſion, ℣. 34, 35, 36. who therein might have reſpect to the *Iſraelites*, that had been taken captive by ſome of their neighbours, as the *Philiſtines*, and ſtill retained; tho' there is no difficulty in ſuppoſing that *David*, under a prophetic ſpirit, foreſaw future captivities, and perſonates thoſe that were in them. As the preceding pſalm treats of the mercies and favours God beſtowed upon *Iſrael*, this of their ſins and provocations amidſt thoſe bleſſings, and of the goodneſs of God unto them; that notwithſtanding he did not deſtroy them from being a people; for which they had reaſon to be thankful.

℣. 1. *Praiſe ye the Lord*, &c.] Or *hallelujah*; which, according to the *Arabic* verſion, is the title of the pſalm; and ſo it ſtands in the *Septuagint*, *Vulgate Latin*, and *Ethiopic* verſions. Several pſalms following begin in like manner; it begins as the former ended, and ends as it begins; praiſe being due to God at all times, and on all occaſions. *O give thanks unto the Lord*; always, for all things, temporal and ſpiritual, ſince not worthy of any: or, *confeſs unto the Lord*[h]; his great goodneſs, and your unworthineſs; and all your ſins and tranſgreſſions committed againſt him, who only can pardon. *For he* is *good*; eſſentially, ſolely and originally; is communicative and diffuſive of his goodneſs; is the author of all good, and of no evil; and is gracious, and merciful, and ready to forgive. *For his mercy* endureth *for ever*; notwithſtanding the ſins of his people; though he may ſometimes hide his face from them, and rebuke them in his providence; and though he cauſes grief by ſo doing, he ſtill has compaſſion upon them, his mercy continues towards them; yea, his mercies are new every morning, as to temporal things; and ſpiritual mercies, the ſure mercies of *David*, redemption, remiſſion of ſins and ſanctification, iſſue in eternal life; the mercy of God is from eternity to eternity: theſe are reaſons why he ſhould be praiſed, and thanks be given to him.

℣. 2. *Who can utter the mighty acts of the Lord?* &c.] Or *powers*[i]; to which anſwers the *Greek* word for the miracles of Chriſt, *Matt.* xi. 20, 21. and *Kimchi* here reſtrains them to the wonders wrought in *Egypt*, and at the Red-ſea: but they may as well be extended to the mighty acts of God, and the effects of his power, in the creation of all things out of nothing; in the ſuſtentation and government of the world; in the redemption of his people by Chriſt; in the converſion of ſinners, and in the final perſeverance of the ſaints; in all which there are ſuch diſplays of the power of God, as cannot be uttered and declared by mortal tongues. Who *can ſhew forth all his praiſe?* all thoſe things done by him, worthy of praiſe, they are ſo many and ſo great? ſee *Pſal.* xl. 5.

℣. 3. *Bleſſed* are *they that keep judgment*, &c.] Or *obſerve*[k] it; the righteous judgment of God on wicked men; by which he is known in his juſtice, holineſs, truth and faithfulneſs; and by which the inhabitants of the earth obſerving it, learn to do righteouſneſs, as follows: or elſe it may intend the word of God, his laws, ſtatutes and ordinances, after called his judgments, *Pſal.* xix. 9. and cxlvii. 19, 20. which ſhould be obſerved and kept, as the rule of our actions, walk and converſation. And *he that doth righteouſneſs at all times*; continually believes in Chriſt for righteouſneſs, and puts on that as his juſtifying righteouſneſs; whereby he becomes righteous as he is, 1 *John* iii. 7. and performs acts of righteouſneſs from a principle of grace, as a fruit of regeneration, and an evidence of it, 1 *John* ii. 29. that does it with right views, aims and ends; not to be juſtified and ſaved by it, but becauſe God requires it; and it is for his glory, and to teſtify ſubjection to him, and thankfulneſs for favours received from him. And this is to be done at all times; we ſhould never be weary of well-doing, but be always abounding in good works; and happy are thoſe that will be found ſo doing, ſuch are *bleſſed* perſons: not that their bleſſedneſs lies in or ariſes from righteouſneſs done by them; but this is deſcriptive of ſuch that are bleſſed in Chriſt, with the remiſſion of ſins, and his juſtifying righteouſneſs. And theſe are the proper perſons to ſhew forth the mighty acts and praiſe of the Lord; they are moſt capable of it, and more likely to perform it with acceptance than any other; ſee *Pſal.* l. 14, 16, 23.

℣. 4. *Remember me, O Lord, with the favour* that thou beareſt unto *thy people*, &c.] The Lord has a ſpecial and peculiar people, whom he has choſen, taken into covenant, given to his Son, redeemed by him, who are called by grace, and brought to glory: to theſe he bears a peculiar favour, loves with an everlaſting love; which he has ſhewn, in the choice of them; in the gift of his Son to them; in their regeneration, and eternal ſalvation. Now nothing can be more deſirable than an intereſt in this favour, in which is life, ſpiritual and eternal; is the ſtrength and ſecurity of believers, the ſource of their comfort, and the foundation of their happineſs: to be remembred with this, is to have a view of intereſt in it, a comfortable ſenſation of it, and an application of benefits by it. *O viſit me with thy ſalvation*; a prayer, either for the coming of Chriſt, as God's ſalvation, promiſed, expected and wiſhed for; or however, for an application of ſpiritual ſalvation, to be wrought out by him; for a view of intereſt in it; to have the joys and comforts of it now, and the full poſſeſſion of it hereafter. A gracious and deſirable viſit this! The ends of ſuch requeſts, or of ſuch a viſit, follow:

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[h] הודו ליהוה confitemini Domino, V. L. Pagninus, Montanus, &c.

[i] גבורות potentias, V. L. Michaelis; virtutes, Cocceius.

[k] שמרי obſervarent, Junius & Tremellius; obſervantium, Gejerus.

℣. 5. *That I may ſee the good of thy choſen*, &c.] The elect, according to the foreknowledge of God; who are choſen in Chriſt to holineſs and happineſs, through ſanctification of the Spirit, and belief of the truth unto ſalvation by him; the veſſels of mercy afore prepared unto glory, both of Jews and Gentiles. The *good* of thoſe is not any goodneſs of their own, for there is none in them naturally; they are by nature no better than others, none are good, nor do good, no not one: but the goodneſs of God laid up for them, and beſtowed on them; the bleſſings of goodneſs with which Chriſt is prevented for them; all the good things ſecured for them in a well-ordered covenant; which they partake of in time, and to eternity. To *ſee* theſe, is not to have a ſuperficial, notional knowledge of them, as hypocrites may have; or a diſtant view of them, as *Balaam*, and the rich man in hell; but to have an experience of them, poſſeſs them, and enjoy them. *That I may rejoice in the gladneſs of thy nation*; all the nations of the world are the Lord's; but there is a choſen generation, an holy nation, that is peculiarly his; a nation taken out of a nation, nay taken out of all nations that are upon earth: and theſe have a joy peculiar to them, which foreigners know nothing of, and ſtrangers intermeddle not with; a ſpiritual joy in the holy Ghoſt; a rejoicing in Chriſt Jeſus, in his perſon, blood, righteouſneſs and ſacrifice, and in hope of the glory of God; and ſuch joy is deſirable, a joy unſpeakable, and full of glory. *That I may glory with thine inheritance*; the ſame with his choſen people and nation: for the Lord's people is his portion, and the lot of his inheritance; they are choſen for an inheritance, given to Chriſt as ſuch, with which he is well pleaſed, eſteeming them a goodly heritage; they are his purchaſed poſſeſſion, his jewels and peculiar treaſure. Theſe *glory* not in themſelves, in their ſtrength and wiſdom, their riches and righteouſneſs; but in Chriſt and in his righteouſneſs, and in what he is made unto them. And the pſalmiſt deſires to join with them, and glory in what they did, and in no other; and unite with them in giving glory to God and Chriſt, now and hereafter, for his ſalvation, and all good things from him.

℣. 6. *We have ſinned with our fathers*, &c.] Sinned in their firſt father *Adam*; derived a corrupt nature from their immediate anceſtors; ſinned after the ſimilitude of their tranſgreſſions; ſinned after their example, in like manner as they did; guilty of the ſame groſs enormities as they were: though ſufficiently warned by the words of the prophets, and by puniſhments inflicted, they continued their ſins, a conſtant ſeries and courſe of them, and filled up the meaſure of their iniquities; they roſe up in their ſtead an increaſe of ſinful men, to augment the fierce anger of God, *Numb.* xxxii. 14. And this the pſalmiſt, in the name of the people of *Iſrael*, confeſſes, as it was his and their duty and intereſt ſo to do, *Lev.* xxvi. 40. and as we find it was uſual with Old-Teſtament-ſaints, *Jer.* iii. 25. and xiv. 20. *Dan.* ix. 8. *We have committed iniquity, we have done wickedly*; this heap of words is uſed to denote not only the multitude of their ſins, but the aggravated circumſtances of them; that they had committed all manner of ſins, not ſins of ignorance, frailty and infirmity only; but preſumptuous ſins, ſins againſt light and knowledge, grace and mercy; ſins againſt both tables of the law, againſt God and their neighbour; and theſe attended with many aggravations: all which a ſenſible ſinner is ready to make a frank and ingenuous confeſſion of, and forſake; and ſuch an one finds mercy with a God pardoning iniquity, tranſgreſſion and ſin: this form of confeſſion is followed by *Solomon* and *Daniel*, 1 Kings viii. 47. Dan. ix. 5.

℣. 7. *Our fathers underſtood not thy wonders in Egypt*, &c.] Or, *our fathers in Egypt* [l]; whilſt they were there, they did not underſtand, or wiſely conſider and attend unto the miracles there wrought, the plagues inflicted on the *Egyptians*. Theſe were done in their ſight, they ſaw them with their eyes; yet had not hearts to perceive them, and underſtand the true uſe and deſign of them: not only that theſe were for the deſtruction of their enemies, and for their deliverance from them; but that they were proofs of the power of God, and of his being the one only and true God, in oppoſition to the idols of the *Egyptians*; and that he only ought to be adhered unto, worſhipped, and truſted in. Had they adverted to theſe things, they would not ſo eaſily have given in to a murmuring and repining ſpirit, to a diſtruſt of the power and providence of God, and to idolatry, as they did; ſee *Deut.* xxix. 2, 3, 4. ſomething of this kind may be obſerved in the diſciples of Chriſt, *Mark* vi. 52. *They remembred not the multitude of thy mercies*; the mercies of God beſtowed on his people are many, both temporal and ſpiritual; there is a multitude of them; the ſum of them is great, it cannot well be ſaid how great it is: but though they are ſo many as not to be reckoned up in order, yet a grateful remembrance of them ſhould be kept up; it is ſinful to forget them, and argues great ingratitude. Paſt mercies ſhould be remembred, both for the glory of God, and to encourage faith and hope in him, with reſpect to future ones, as well as to preſerve from ſinning againſt him. The ſtupidity and ingratitude of this people, here confeſſed, were the ſource of their rebellion againſt God, as follows: *But provoked* him *at the ſea*, even *at the Red-ſea*; or, *ſea of Suph* [m]; ſo called, either from a city of this name, which it waſhed, as *Hillerus* [n] thinks; ſee *Numb.* xxi. 14. *Deut.* i. 1. or from the ſedge and weeds in it, or reeds and ruſhes that grew upon the banks of it. When they were come hither, though juſt brought out of *Egyptian* bondage, and had ſeen the wonders the Lord had done; and though now in the utmoſt diſtreſs, the *Egyptian* army behind them, and the ſea before them; yet neither paſt mercies nor preſent danger could keep them from rebelling againſt the Lord. They provoked him by their language to *Moſes*; *Becauſe there were no graves in Egypt, haſt thou taken us away to die in the wilderneſs?* Exod. xiv. 11, 12. The *Targum* is, "but they rebelled againſt thy word."

℣. 8. *Nevertheleſs, he ſaved them for his names ſake*, &c.] Not for any worth or worthineſs in them; not for their righteouſneſs-ſake, for they were a rebellious and diſobedient people; but for his name's-ſake, becauſe his name was called upon them, and he was called the God of the *Hebrews*, as *Aben Ezra* obſerves; and the God of *Abraham*, *Iſaac* and *Jacob*, their anceſtors; to whom he had promiſed the land of *Canaan*, and was their covenant-God; and becauſe of his covenant, and of his divine perfections, and the glory of them, which were engaged to make it good; therefore he ſaved them, ſee *Ezek.* xx. 9, 14. And ſo the ſpiritual *Iſrael* of God are ſaved, not for any ſuperior excellencies in them, for they are in no wiſe better than others; nor for their righteouſneſs-ſake; but to diſplay the wiſdom and faithfulneſs of God, his grace and mercy, his juſtice and holineſs, power, goodneſs and truth. And ſo here it follows; *That he might make his mighty power to be known*; not only among the *Iſraelites*, but among the nations of the world; who, had he not ſaved them, might have thought, and ſaid, That it was for want of power, and that he could not do it; ſee *Deut.* ix. 28.

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[l] אבותינו במצרים patres noſtri in Ægypto, V. L. Pagninus, Montanus, &c.

[m] בים סוף in mari Suph, Pagninus, Vatablus, Schmidt; in mare carecti, Montanus; mare algoſum, Junius & Tremellius, Piſcator, Cocceius.

[n] Onomaſtic. Sacr. p. 128, 940.

℣. 9. *He rebuked the Red-ſea alſo, and it was dried up*, &c.] By ſending a ſtrong eaſt-wind, which drove the waters back, and made the ſea a dry land, *Exod.* xiv. 21. *So he led them through the depths*; that is, the deep waters of the ſea, which were caſt up as an heap, and ſtood as a wall on each ſide, through which they paſſed. *As thro' the wilderneſs*; or rather, *as on a plain*; for a paſſage through a wilderneſs where no roads are, and many obſtructions be, is not eaſy; and ſo it is manifeſtly to be underſtood in *Iſa.* lxiii. 13. where *Jarchi* and *Kimchi* interpret it, a plain and ſmooth ground, a champain country; and ſo the word is uſed for a plain, in oppoſition to mountains, in *Jer.* ix. 10. and then the ſenſe is, that God led them through the ſea, being dried up, as if they were led through a plain and open country, where was nothing to obſtruct their march; an emblem of baptiſm, 1 *Cor.* x. 1, 2. and of the paſſage of the people of God through this world; ſee the note on *Pſal.* lxxviii. 13.

℣. 10. *And he ſaved them from the hand of him that hated* them, &c.] As *Pharaoh* and his people did, becauſe of their numerous increaſe, which they endeavoured to prevent; and ſtill more becauſe of the plagues inflicted on them; and now becauſe they were got away from them, and therefore purſued them in great wrath and indignation, *Exod.* xv. 9. *And redeemed them from the hand of the enemy*; the ſame thing in different words; ſo the Lord Chriſt has ſaved and redeemed his people out of the hand of all their ſpiritual enemies; and thoſe that hate them and war againſt them, as ſin, Satan, and the world, *Luke* i. 71, 74.

℣. 11. *And the waters covered their enemies*, &c.] They purſuing the *Iſraelites* into the ſea, the waters returned and covered *Pharaoh* and all his hoſt, and drowned them, ſo that they ſunk as a ſtone, and as lead into the bottom of the ſea, *Exod.* xiv. 28. and xv. 4, 5, 10. *There was not one of them left*; to return back to *Egypt* and give an account of what became of the army, *Exod.* xiv. 28. an emblem this of the utter deſtruction of all our ſpiritual enemies by Chriſt; who has not only ſaved us from them, but has entirely deſtroyed them; he has made an end of ſin, even of all the ſins of his people; he has ſpoiled Satan and his principalities and powers; he has aboliſhed death, the laſt enemy, and made his ſaints more than conquerors over all. Likewiſe it may be a repreſentation of the deſtruction of the wicked at the laſt day, who will be all burnt up at the general conflagration, root and branch, not one will be left; ſee *Mal.* iv. 1.

℣. 12. *Then believed they his words*, &c.] And not till then; for this is obſerved, not to their commendation, but to ſhew the ſlowneſs of their hearts to believe; they believed on ſight, but not before, as *Thomas* did; whereas, *bleſſed are they that have not ſeen and yet have believed*, John xx. 29. When they ſaw the *Egyptians* dead on the ſea-ſhore, then *they believed the Lord and his ſervant Moſes*; what he ſaid by his ſervant *Moſes*, that he would ſave them from the *Egyptians*, whom they ſhould ſee no more, that is, alive, *Exod.* xiv. 13, 14, 31. The *Targum* is, "and they believed in the name of his "Word." *They ſang his praiſe*; *Moſes* with the men, and *Miriam* with the women; the ſong is recorded *Exod.* xv. and thus when the people of God have got the victory over the antichriſtian beaſt, they will ſtand on a ſea of glaſs and ſing the ſong of *Moſes* and of the Lamb, *Rev.* xv. 2, 3.

℣. 13. *They ſoon forgat his works*, &c.] The miracles he wrought in *Egypt*, the deliverance of them from thence with a mighty hand and outſtretched arm, and the leading them through the Red-ſea as on dry land, and deſtroying all their enemies; all theſe they ſoon forgat, for they had gone but three days journey into the wilderneſs after this, ere they began to murmur and ſhew diſtruſt of the power and providence of God, *Exod.* xv. 22, 24. it is in the *Hebrew* text, *they made haſte, they forgat his works*[o]; as ſoon as they were out of *Egypt* they were for entering into the land of *Canaan* at once, and were much diſpleaſed that they were not immediately led into it. *They waited not for his counſel*; they did not aſk counſel of God, though it belongs to him, and he is wonderful in it, and does all things after the counſel of his own will; nor would they take it when given by *Moſes* and *Joſhua*; they did not chooſe to wait his time and way of working; they were for limiting the holy one of *Iſrael* to their time and way; they were for being in the land of *Canaan* before his time; and were for eating fleſh, when it was his counſel to feed on manna he provided for them every day.

℣. 14. *But luſted exceedingly in the wilderneſs*, &c.] Or *luſted a luſt*[p], as in *Numb.* xi. 4. to which ſtory there related this refers; they were not content with the manna they had every day, though very nouriſhing and of a ſweet taſte; they luſted after the fiſh and fleſh of *Egypt*, and other things they eat there; ſo that this was not a natural luſt, or craving after food and drink, to ſatisfy nature, which would not have been criminal; but a voluptuous luſt to gratify their appetite: it was luſting after evil things, as the apoſtle interprets it, 1 *Cor.* x. 6. Luſt after ſinful things, or any unlawful object, or after any thing in an unlawful way, is ſin. *And tempted God in the deſert*; which is expreſsly forbidden by a law which our Lord referred to when he was tempted by Satan in the wilderneſs: a very ungrateful action this, ſince God tempts no man to ſin; a very daring impiety, a ſin of the firſt magnitude, and which lay in making experiments, in trying whether the preſence of God was among them or no; and putting God as it were on proving that he had power ſufficient to provide for them in the wilderneſs; ſee *Exod.* xvii. 7. *Pſal.* lxxviii. 18, 19, 20. It ſeems it was Jeſus Chriſt whom they tempted, from whence it appears that he is truly God, 1 *Cor.* x. 9. Both in this and the preceding clauſe an emphaſis lies on the place where all this was done, the wilderneſs or deſert, where God had done ſuch great things for them, and where they could not help themſelves, but were wholly and immediately dependent on him.

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[o] מהרו שכחו feſtinaverunt, obliti ſunt, Pagninus, Montanus, Vatablus, &c.

[p] יתאוו תאוה concupierunt concupiſcentiam, V. L. Pagninus, Montanus, &c.

℣. 15. *And he gave them their requeſt*, &c.] Fleſh and feathered fowl in great abundance; ſee *Pſal.* lxxviii. 27—29. So God ſometimes gives to wicked men what they aſk for, as much as they can deſire, yea more than heart could wiſh. *But ſent leanneſs into their ſoul*; or *body*; the *Septuagint*, *Vulgate Latin*, and all the *Oriental* verſions, read, *he ſent fulneſs into their ſouls*; he gave them fleſh to the full, even to a nauſea; they fed too heartily on it, and were ſurfeited with it; which not being digeſted brought a repletion, and iſſued in a conſumption; or rather death, immediate death is meant, as *Jarchi*, *Aben Ezra*, *Kimchi*, and *Ben Melech* interpret it; for whilſt the fleſh was in their mouths, and they were chewing it between their teeth, the wrath of God came upon them and ſlew them, *Numb.* xi. 33. *Pſal.* lxxviii. 29, 30. It is true in a ſpiritual ſenſe, that while the bodies of wicked men are fed and pampered, their ſouls are ſtarved, and at laſt eternally loſt; as the rich man's in the goſpel, who fared ſumptuouſly every day: and worldly profeſſors are very lean ones; ſuch who mind earth and earthly things never thrive in ſpirituals; and either they ſoon drop their profeſſion, err from the faith, and turn apoſtates; or if they continue, the cares of the world, and the deceitfulneſs of riches, choke the word; ſo that it is unprofitable to them, not being mixed with faith by them; and hence leanneſs under the beſt of means: yea there is ſometimes a leanneſs in the ſouls of the people of God, when corruptions prevail, the graces of the Spirit are low in exerciſe; when there is a want of a ſpiritual appetite to the word; and when they fall into bad company, or do not improve converſation with one another in a ſpiritual way; or are too much taken up, enſnared, and entangled with the things of the world; ſee *Iſaiah* xxiv. 16.

℣. 16. *They envied Moſes alſo in the camp*, &c.] That he ſhould be generaliſſimo there, have the ſole command of the people, and be their leader and chief magiſtrate. Gifts qualifying men for civil government are from the Lord, and theſe commonly draw the envy of others upon them; who, though they pretend patriotiſm and the good of their country, yet ſeek themſelves; and would be in the places of thoſe they envy and ſpeak againſt; which was the caſe of *Dathan* and *Abiram*, the ſons of *Reuben*, who thought themſelves as fit, and had a better right, as being the ſons of *Jacob*'s firſt-born, to command, than *Moſes*. And *Aaron the ſaint of the Lord*; who was not only a holy, good man, but was ſeparated from his brethren, and ſanctified, and put into the prieſt's office, and this drew upon him the envy of many of the *Levites*, at the head of whom was *Korah* a *Levite*; theſe envied that he ſhould be the high-prieſt, and that this office ſhould be reſtrained to his family; now the envy to each of theſe is aſcribed to the whole body of the people, though diſcovered only in ſome, becauſe it was not oppoſed by them; ſee *Numb.* xvi. 1, 2, 3.

℣. 17. *The earth opened and ſwallowed up Dathan*, &c.] One of the heads of the conſpirators againſt *Moſes* and *Aaron*; the earth clave aſunder under him and his company; opened itſelf, or its mouth, and devoured them at once. This was a new, marvellous, and unheard of thing, and which manifeſtly ſhewed the divine diſpleaſure and reſentment at their proceedings; and ſerved greatly to confirm the authority and office of *Moſes* and *Aaron*; ſee *Numb.* xvi. 30—33. *And covered the company of Abiram*; another of the heads of the confederacy. *Korah* is not mentioned, though the earth ſwallowed up him and all that belonged to him, their houſes and their goods; ſome think the reaſon is, becauſe it was well known that this was his caſe, when *Dathan* and *Abiram* are not ſo expreſsly mentioned in the hiſtory by *Moſes*; as alſo becauſe the ſons of *Korah* were now in eſteem as ſingers; nor is *On* the ſon of *Peleth* mentioned, becauſe, as *Kimchi* ſays, he repented and deſiſted from the conſpiracy.

℣. 18. *And a fire was kindled in their company*, &c.] This ſeems to be the company of *Korah*, or however a part of it, the two hundred and fifty men that had cenſers, and ſo were of the *Levitical* race, as *Korah* was; this fire came from the Lord out of heaven. *The flame burned up the wicked*; the two hundred and fifty men with cenſers, *Num.* xvi. 35. this was an emblem of that fire which ſhall conſume thoſe that hurt the witneſſes; or of that vengeance of eternal fire which wicked men will ſuffer for ever.

℣. 19. *They made a calf in Horeb*, &c.] A golden one, of the earings of gold which were in the ears of their wives, ſons, and daughters; theſe they took and melted down, and caſt into the figure of a calf, or an ox, as it is afterwards ſaid, in imitation of the *Egyptians*, who worſhipped the ox; a people that had uſed them ill, from whoſe bondage they were juſt delivered; on whom they had ſeen the judgments of God inflicted, and who were notoriouſly wicked and an idolatrous people, and yet theſe they imitated; and which was ſtill a greater aggravation, this they did in *Horeb*, the mountain in which God appeared in ſo terrible a manner, with thunder and lightenings, and in fire, out of which he ſpoke to them; and when he gave them a body of laws, among which were one that forbid the worſhipping of graven images; and yet they made and worſhipped one in this very place, from whence they received this law; as follows. *And worſhipped the molten image*; when faſhioned with a graving tool, and made a molten calf, they ſaid, Theſe be thy gods, O *Iſrael*, which brought thee out of *Egypt*; and they brought their burnt-offerings and peace-offerings, and eat and drank before it, and danced about it; all which were acts of idolatrous worſhip, *Exod.* xxxii. 1—6. 1 *Cor.* x. 7. This was ſo heinous a ſin, that the Jews ſay it is not expiated to this day, and that there is no puniſhment comes upon them but there is an ounce of the golden calf in it [s].

℣. 20. *Thus they changed their glory*, &c.] God, who is glorious in all the perfections of his nature, and is glory itſelf, and was the glory of theſe people; it was their greateſt honour that they had knowledge of him, nearneſs to him, the true worſhip of him among them, and that they were worſhippers of him; and who, though he is unchangeable in himſelf, may be ſaid to be changed when another is ſubſtituted and worſhipped in his room, or worſhipped beſides him; which was what the heathen did, and in which the *Iſraelites* exceeded them, *Rom.* i. 23, 25. *Jer.* ii. 11. the *Targum* is, "they changed the glory of their Lord." *Into the ſimilitude of an ox that eateth graſs*; which was monſtrous ſtupidity, to leave the worſhip of the true God, *El-ſhaddai*, God all-ſufficient, all-powerful, that ſtands in need of nothing, but upholds and ſupports all creatures in being, and provides them with neceſſaries; and worſhip an ox, yea the figure of one that eats graſs, that lives on hay, and is ſupported by that which is ſo weak and withering;

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[s] T. Hieroſ. Taanioth, fol. 89. 4.

ing; the *Targum* adds, "and makes dung;" or defiles itſelf with it, as the ox does while it is eating graſs; *Jarchi* obſerves, there is nothing more abominable and filthy than an ox when it is eating graſs, which then makes much dung and defiles itſelf; this the *Targumiſt* adds, to make the worſhip of ſuch a creature the more contemptible.

℣. 21. *They forgat God their ſaviour*, &c.] Not only forgat the works of God, ℣. 13. but forgat God that did thoſe mighty works; forgat that there was a God; or however forgat him that is the only true and living God, when they ſaid of the molten image, *theſe are thy gods, O Iſrael*; and what aggravated their crime was, they forgot that God that had ſaved them in ſo wonderful a manner out of the hand of their enemies, for his own name-ſake; and had led them ſafely through the Red-ſea as on dry land, and deſtroyed thoſe that hated them. *Which had done great things in Egypt*; meaning the ten plagues on the *Egyptians*, and the deliverance of the *Iſraelites* from them.

℣. 22. *Wondrous works in the land of Ham*, &c.] The ſame with *Egypt*; *Mizraim*, from whence *Egypt* had its name, being the ſon of *Ham*; ſee the note on *Pſal.* lxxviii. 51. and cv. 23. and theſe wondrous things are the ſame plagues as before, ſo called becauſe they exceeded the power of nature; the magicians themſelves confeſſed the finger of God in one of them; and they were all of them ſuch as might be truly ſaid to be miracles. And *terrible things by the Red-ſea*; or *in* it, as the *Syriac* and other verſions; as the utter deſtruction of *Pharoah* and his army, not one being left, which was doing terrible things in righteouſneſs; and by which it appeared that with God is terrible majeſty; and who ſhews himſelf to be terrible in his works, and even to the kings and princes of the earth; but all theſe things were ſoon forgot, which it might have been thought, being ſo amazing and terrible, would have made a laſting impreſſion on them.

℣. 23. *Therefore he ſaid that he would deſtroy them*, &c.] He ſaid in his word, the *Targum* adds; he thought within himſelf he would; he ſeemed determined in his own mind to deſtroy them, being provoked at their wretched forgetfulneſs of him, and their idolatry; he ſaid to *Moſes*, *Let me alone, that my wrath may wax hot againſt them, and that I may conſume them*, Exod. xxxii. 10. The decree indeed was not gone forth, but there was ſuch an appearance of diſpleaſure as if ruin was detertermined; and a great number was deſtroyed, and the whole body was threatned. *Had not Moſes his choſen ſtood before him in the breach*; made between God and the *Iſraelites* by their ſin; the alluſion is either to an hedge broken down, at which a ſpoiler enters, unleſs made up, *Ezek.* xxii. 30. or to a breach made in the wall of a beſieged city, at which the beſieger enters, unleſs ſtopped by the beſieged, *Iſa.* xxx. 13. or to the bank or dam of a river broken down, which lets in a flood of waters, 2 *Sam.* v. 20. So *Moſes* made up the hedge, and ſtood in the gap; he preſented himſelf to God, ruſhing in like a man of war, and pouring out his wrath like an inundation of waters: this is to be underſtood of his fervent and importunate prayer to God on the behalf of this people, and which ſucceeded. *To turn away his wrath, leſt he ſhould deſtroy* them; *Exod.* xxxii. 11, 12, 13, 14, 30, 31, 32. ſo the *Targum*, "unleſs *Moſes* his choſen had "roſe up and ſtrengthened, or prevailed in his "prayer before him to turn away his wrath from "deſtroying." This ſhews the power and efficacy of prayer, and of what avail it is with God, eſpecially the prayer of his elect: it was *Moſes*, his choſen, that prayed, a choice ſervant of his; and whom he had choſen to everlaſting life, as well as to be the deliverer, guide and governor of *Iſrael*; ſee *Luke* xviii. 7. Herein he was an eminent type of Chriſt, as in other things; as *Moſes* was a mediator between God and the people of *Iſrael*, ſo is Chriſt between God and his people. Sin is a tranſgreſſion of God's law, a breaking of his ſtatutes, which he has ſet as an hedge, fence or wall, about man; and this has made a breach between God and man; which lets in the wrath of God as a flood, and juſtice as an armed man: and terrible it is to conſider there is no ſtanding before him, and making up the breach; but Chriſt has interpoſed as a ſurety, made ſatisfaction to law and juſtice, and procured peace and reconciliation; and ſo by his atonement and interceſſion, has made up the breach, appeaſed the wrath of God, and turned it away, and prevented the ruin and deſtruction of his people.

℣. 24. *Yea, they deſpiſed the pleaſant land*, &c.] Or *land of deſire*[r]; the land of *Canaan*; a very delightful and deſirable country, the glory of all lands, a land that abounded with every thing for neceſſity and pleaſure. The ſpies themſelves that brought an ill report of it, owned it was a land flowing with milk and honey; but that there were ſuch difficulties to poſſeſs it, which they thought inſuperable: and hence the people deſpiſed it, inaſmuch as when they were bid to go and poſſeſs it, they refuſed; and did not chooſe to be at any difficulty in ſubduing the inhabitants of it, or run any riſk or hazard of their lives in taking it, though the Lord had promiſed to give it them, and ſettle them in it; but they ſeemed rather inclined to make themſelves a captain, and return to *Egypt*, when they were juſt on the borders of *Canaan*; which was interpreted a deſpiſing the land, *Numb.* xiv. 1, 2, 3, 4, 31. This was a type of heaven, the good land afar off; the better country, the land of promiſe and reſt; in which is fulneſs of proviſions, and where there will be no hunger and thirſt; where flows the river of the water of life, and ſtands the tree of life, bearing all manner of fruits; where there is fulneſs of joy, and pleaſures for evermore: the moſt delightful company of Father, Son and Spirit, angels and glorified ſaints; and nothing to diſturb their peace and pleaſure, neither from within nor from without. And yet this pleaſant land may be ſaid to be deſpiſed by ſuch, who do not care to go through any difficulty to it; to perform the duties of religion; to bear reproach for Chriſt's ſake; to go through tribulation; to walk in the narrow and afflicted way, which leads unto it: and by all ſuch who do not care to part with their ſinful luſts and pleaſure; but prefer them, and the things of this world, to the heavenly ſtate. *They believed not his word*; his word of promiſe, that he would be with them, and lead them into the pleaſant land, and put them into the poſſeſſion of it: which diſbelief of his word was highly provoking to him; and therefore he ſwore they ſhould not enter into his reſt; and becauſe of their unbelief, they did not, *Numb.* xiv. 11. *Heb.* iii. 18, 19. This is a very heinous ſin, to diſbelieve God that is true, and cannot lie; it is to make him a liar; nothing can more diſhonour him; it is a departure from him, very provoking to him, and of very dangerous conſequence; unbelievers ſhall have their part and portion in the lake which burns with fire and brimſtone, *Rev.* xxi. 8.

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[r] בארץ חמדה in terra deſiderii, Montanus, Cocceius, Gejerus, Michaelis.

℣. 25. *But murmured in their tents*, &c.] Throughout their tents; the murmuring was general; they murmured often; but what is here referred to, ſeems to be their murmuring upon the report of the ſpies, *Numb.* xiv. 2, 27, 29. To murmur againſt God and his providence, is a very great evil; and which generally proceeds on one or other of theſe two things; either becauſe men have not ſo much of the good things of this world, as others have; or becauſe they endure more afflictions, and ſo are ready to charge the ways of God with inequality; not conſidering that God is a ſovereign, and may do with his own what he pleaſes; and that they are deſerving of nothing at his hands; and that their puniſhment or chaſtiſement is leſs than their ſins deſerve. *And hearkned not unto the voice of the Lord*; to go up and poſſeſs the land; they diſbelieved his word, and were diſobedient to his command. The uſe the apoſtle makes of this, ſee *Heb.* iii. 7, 8. and of their other provocations, of their luſt, idolatry, fornication, tempting of God, and murmuring againſt him, ſee 1 *Cor.* x. 6—11.

℣. 26. *Therefore he lifted up his hand againſt them*, &c.] A geſture uſed in ſwearing, *Gen.* xiv. 22, 23. *Rev.* x. 5, 6. So the *Targum* underſtands it here, "and he lift up his hand with an oath, becauſe of them:" and ſo it is interpreted by *Aben Ezra*, *Jarchi*, *Kimchi*, and *Ben Melech*; and agrees with *Numb.* xiv. 28, 29, 30. The ſame geſture was uſed by the heathens in ſwearing, as by *Latinus*[s]. Or he lifted up his hand, in a way of judgment, to ſtrike the blow; and which, when it lights on man with the indignation of his anger, falls heavy; ſee *Iſa.* xxvi. 11. and xxx. 30. *To overthrow them in the wilderneſs*; as he did all the murmuring generation that came out of *Egypt*, all but *Caleb* and *Joſhua*; all from twenty years and upwards, their carcaſes fell in the wilderneſs; there they were waſted, conſumed and died, *Numb.* xiv. 32, 33, 35. 1 *Cor.* x. 5. *Heb.* iii. 17.

℣. 27. *To overthrow their ſeed alſo among the nations*, &c.] Their poſterity was not overthrown in the wilderneſs; they were ſpared to poſſeſs the land their fathers deſpiſed. This reſpects after-times, as does what follows: *And to ſcatter them in the lands*; which *Kimchi* explains by the diſcomfiture of them by the *Amalekites* and *Canaanites*, when they preſumed, contrary to the will of God, to go up to the top of the hill; and by *Arad*'s taking ſome of them priſoners afterwards, *Numb.* xiv. 45. and xxi. 1. But this was not done, nor to be done in the wilderneſs: but the meaning is, that God lift up his hand in the wilderneſs, and ſware there, as *Ezekiel* ſays, chap. xx. 23. that he would ſcatter them, and diſperſe them among the heathen; that is, at one time or another; which he did in part at the *Babyloniſh* captivity, and completely by the *Romans*: which is now their caſe, and is a ſtanding proof of this prophecy, and an accompliſhment of the oath of God.

℣. 28. *They joined themſelves alſo unto Baal Peor*, &c.] Or to the idol *Peor*, as the *Targum*. *Baal*, which ſignifies lord or maſter, was a common name for an idol in many countries; wherefore to diſtinguiſh one from another, an additional name was uſed. *Baal-Zephon* was the god of the *Egyptians*; *Baal-Zebub* the god of the *Ekronites*; and here *Baal-Peor* the god of the *Moabites*: for the fact referred to, was committed when the children of *Iſrael* were on the borders of *Moab*, and when *Balak* ſent for *Balaam* to curſe them; who at laſt adviſed him to draw them to commit fornication with the daughters of *Moab*; who might then prevail upon them to commit idolatry, which would bring the wrath of God upon them. And in this he ſucceeded. The above idol had its name of *Peor*, either from the obſcene actions done in the worſhip of it, too filthy to be related, and which, it is thought, are referred to in *Hoſ.* ix. 10. It ſeems to be the *Priapus* of the heathens. Or, as others, from a mountain of this name, where was the houſe or temple in which it was worſhipped: hence we read of mount *Peor*, and of *Beth-Peor*, *Numb.* xxiii. 28. *Deut.* iii. 29. So *Suidas*[t] ſays, *Baal* is *Saturn*, and *Peor* the place where he was worſhipped. Or elſe, from ſome great man of this name, Lord *Peor*; who being of great fame and note among the *Moabites*, for ſome extraordinary things done by him, was deified and worſhipped after his death; as was common among the heathens. To this idol the *Iſraelites* joined or *yoked* themſelves, as the word[u] ſignifies: they withdrew themſelves from the yoke of the true God, whoſe yoke is eaſy, and put their necks under the yoke of an idol; which was to be unequally yoked: or they were tempted unto it; they committed ſpiritual whoredom with it, which is idolatry; they left their firſt and lawful huſband, to whom they were married, and joined themſelves to an idol, and cleaved to it. The phraſe is expreſſive of their fellowſhip with it, and with the idolatrous worſhippers of it; they devoted and gave up themſelves to the worſhip of it; juſt as the true worſhippers of God are ſaid to join themſelves to him, *Jer.* l. 6. they were, as the *Septuagint* renders it, initiated into the rites and myſteries of this idol. *And ate the ſacrifices of the dead*; which were offered up to this lifeleſs ſtatue. So idols are called the dead, in oppoſition to and diſtinction from the living God, *Iſa.* viii. 20. Or they partook of the feaſts which were kept in honour of their dead, deified hero, Lord *Peor*; ſee the hiſtory in *Num.* xxv. 1, 2. Theſe were ſacrifices offered to the *Stygian Jupiter*, or *Pluto*, called by the *Phœnicians*, *Mot*[w], the ſame with *Chemoſh*, the god of the *Moabites*; and who alſo was *Baal-Peor*, according to *Jerom*[x].

℣. 29. *Thus they provoked* him *to anger with their inventions*, &c.] Sin is an invention of man's: when our firſt parents ſinned, they found out many inventions; and their poſterity ever ſince have been inventers of evil things; and man's invention is very quick at that work. All falſe doctrine and falſe worſhip are of men's finding out; all idolatrous practices are their inventions, and which are here intended; ſee ℣. 39. And theſe are very provoking to God, who is jealous of his glory, and which is taken from him hereby; and even when he forgives ſuch ſins of men, he takes vengeance on their inventions, as in this caſe, *Pſal.* xcix. 8. For it follows: *And the plague brake in upon them*; like an inundation of water, and carried off four and twenty thouſand perſons, *Numb.* xxv. 9.

℣. 30. *Then ſtood up Phinehas, and executed judgment*, &c.] When none elſe would, he roſe up in great zeal for the Lord of hoſts; and took on him the work of a civil magiſtrate, and ſlew two perſons

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[s] —Tenditque ad ſidera dextram—Terram, mare, ſidera juro, Virg. Æneid. 12.

[t] In voce Βεελφεγωρ.

[u] יצמדו conjugati ſunt, Vatablus; ſubdiderunt ſeſe jugo, Gejerus. Vid. Caſtell. Annot. Samar. p. 13. in vol. 6. Lond. Polyglott.

[w] Sanchoniatho apud Euſeb. Præpar. Evangel. l. 1. p. 38.

[x] Comment. in Eſaiam, fol. 26. H.

ſons of noble birth in the very act of fornication. The *Targum* is, "he prayed;" and ſo the *Syriac* verſion, "he interceded with the Lord, that the "plague might ſtop." This he might do, as well as the other, though it is not elſewhere recorded, and in which he ſucceeded: but in the *Talmud*[y], it is obſerved that it is not ſaid יתפלל (that is, *he prayed)* but יפלל from whence may be learned, if it is proper to ſay ſo, that he executed judgments with his Maker. The *Septuagint* and *Vulgate Latin* verſions render it, *be appeaſed*; made atonement or propitiation; and this is ſaid of him, *Numb.* xxv. 13. *And* ſo *the plague was ſtayed*; it was reſtrained from proceeding further; no more execution was done by it. In this he was a type of Chriſt, who, by doing righteouſneſs, by the atoning ſacrifice of himſelf, and by his interceſſion, has appeaſed the wrath of God, and ſatisfied divine juſtice; ſo that there is no condemnation to them that are intereſted in him; no evil of puniſhment ſhall befal them, nor plague come nigh them.

℣. 31. *And that was counted unto him for righteouſneſs*, &c.] Not for his juſtifying righteouſneſs before God; for all the works of righteouſneſs done by the beſt of men, cannot juſtify them before him, much leſs a ſingle action: but his executing judgment in the manner he did, or ſlaying the above two perſons, was eſteemed a righteous action by the Lord himſelf; who upon it cauſed the plague to ceaſe, and likewiſe gave to *Phinehas* the covenant of an everlaſting prieſthood, and to his poſterity; whereby the action had eternal honour put upon it, and was ſufficiently ſecured from the calumny of men; who might condemn it as a raſh action done by a private perſon, aſſuming the office of a public magiſtrate; and as being a cruel one, not giving the criminals time for repentance. But all this is wiped off by the teſtimony of God himſelf, approving of it; and ſo it continues to be eſteemed, as it is ſaid it ſhould, *Unto all generations for evermore:* whenever it is ſpoken of, it is ſpoken of with commendation, as a righteous action, as expreſſive of true zeal for the Lord of hoſts. Moreover, the covenant made with him upon it, which confirmed the juſtneſs of it, that taking place in *Zadok*, a prieſt of his line, continued in it till the Meſſiah came, who is a Prieſt for ever; ſee *Ezek.* xliv. 15. *Jer.* xxxiii. 17—22.

℣. 32. *They angred* him *alſo at the waters of ſtrife*, &c.] Or, *at the waters of Meribah*[z]; that is, *Meribah Kadeſh*, as it is called in *Deut.* xxxii. 51. to diſtinguiſh it from *Meribah Rephidim*, where alſo were waters of ſtrife or contradiction; at which the people murmured and ſtrove with the Lord, and greatly diſpleaſed him, *Exod.* xvii. 7. *So that it went ill with Moſes for their ſakes*; he was not ſuffered to go with them into the good land; though he moſt earneſtly deſired it, it could not be granted: but when he was juſt upon the borders of it, he is bid to go up to the mount, and take a view of it, and die; and all becauſe of what was done at this place; ſee *Numb.* xx. 12. *Deut.* iii. 26. and xxxii. 50, 51.

℣. 33. *Becauſe they provoked his ſpirit*, &c.] Tho' he was a very meek man, meeker than any upon the face of the earth, *Numb.* xii. 2. yet being greatly provoked, let fall ſome paſſionate and undue expreſſions: and this was not only his ſin, but the fault of thoſe alſo that provoked him, and with this view it is mentioned. The *Targum* is, "for "they rebelled againſt his holy Spirit;" the holy Spirit of God, as in *Iſa.* lxiii. 10. *Jarchi* interprets it of *Moſes* and *Aaron* provoking the Spirit of God; which ſenſe is mentioned by *Aben Ezra* and *Kimchi*; though they ſeem to prefer the former, and which ſeems beſt. Some interpret it of the *Iſraelites*, that they cauſed *Moſes* and *Aaron* to provoke his Spirit. *So that he ſpake unadviſedly with his lips*; that is, *Moſes* ſpake, ſaying, *Hear now, ye rebels, muſt we*, or *can we fetch you water out of this rock?* Which words were ſpoken in an angry, paſſionate way, calling them rebels, and expreſſing diffidence about getting water out of the rock; which was the thing that was ſo diſpleaſing to God, becauſe they did not believe him to ſanctify him in the eyes of the children of *Iſrael*, Numb. xxv. 10, 12. *Jarchi*, as before, underſtands this of God, of his ſpeaking, pronouncing and declaring, that *Moſes* and *Aaron* ſhould not bring the congregation into the land of *Canaan*, Numb. xxv. 13. and ſo the word *unadviſedly* may be left out, and only read, *he ſpake with his lips*; but the other ſenſe is to be preferred.

℣. 34. *They did not deſtroy the nations*, &c.] Here begins an account of their ſins and provocations, after they were ſettled in the land of *Canaan*. They did not deſtroy the inhabitants of the land, of the ſeven nations; whoſe land was given to them as an inheritance, and of which the *Canaanites* were diſpoſſeſſed for their ſins, and to be deſtroyed. *Concerning whom the Lord commanded them*; that they ſhould deſtroy them; the command is in *Deut.* vii. 1, 2. God's commands are to be obeyed; they are neither to be added to, nor diminiſhed from: his commands are tranſgreſſed and violated by ſins of omiſſion or commiſſion; the *Iſraelites* might plead mercy, but this was no excuſe to an expreſs command: the ſame ſin *Saul* was afterwards guilty of, with reſpect to one of theſe nations, 1 *Sam.* xv. 2, 8, 9. Thoſe ſpiritual *Canaanites*, the ſinful deeds of the body, are to be mortified, and not indulged and ſpared, *Col.* iii. 5. *Rom.* viii. 13.

℣. 35. *But were mingled among the heathen*, &c.] Not only dwelt among them, but made covenants and contracts, carried on trade and commerce, and intermarried with them, contrary to the expreſs law of God, *Deut.* vii. 2, 3, 4. Nor ſhould ſaints have communion with wicked men, eſpecially in things ſinful and ſuperſtitious, 2 *Cor.* vi. 14, 15, 16. *Eph.* v. 11. *And learned their works*; not their civil works and actions, their trades and buſineſs, but their idolatrous works; of which a detail is given in the following verſes: *evil communications corrupt good manners*, 1 *Cor.* xv. 33.

℣. 36. *And they ſerved their idols*, &c.] Of gold and ſilver, wood and ſtone; the works of men's hands, ſenſeleſs creatures; which are nothing in the world, and bring grief and ſorrow to the worſhippers of them, from whence they have their name here given them; ſee *Pſal.* xvi. 4. They ſerved *their* idols, the idols of the *Canaanites*, who were diſpoſſeſſed of their land for their idolatries and other ſins; and theſe *Iſraelites* were put in their place. They ſerved thoſe which they were ordered to deſtroy; they who knew the true God, whoſe ſervants they were, or ought to have been, and profeſſed to be, and were ſo called; and yet ſerved the idols of the nations driven out before them. *Which were a ſnare unto them*; either the *Canaanites* were, who were left in the land, with whom they mixed, and whoſe works they learned; theſe enſnared them, and drew them into idolatry, *Joſh.* xxiii. 13. or the idols they worſhipped, which were the cauſe of many evils and calamities, *Judg.* ii. 3. or the act of ſerving and worſhipping them, *Exod.* xxiii. 33. *Deut.* vii. 16. They were by theſe means like a bird or beaſt in a ſnare, and brought into trouble and diſtreſs, out of which they could not extricate themſelves.

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[y] T. Bab. Sanhedrin, fol. 82. 2.

[z] על מי מריבה ſuper aquas Meribah, Montanus; apud Memeriba, Tigurine verſion; juxta aquas Meriba, Gejerus; ſo Ainſworth.

℣. 37. *Yea, they ſacrificed their ſons and their daughters unto devils.*] Who have their name here given them from a word that ſignifies to waſte and deſtroy, they being the deſtroyers of mankind. So the *Targum* renders it by מזיקיא which ſignifies ſpirits noxious and hurtful; but R. *Elias Levita*, in his *Tiſhbi*, p. 233, ſays, it is a miſtake to derive it from the root, which ſignifies to waſte and deſtroy; for then he ſays the *daleth* ſhould have a *dageſh*, but does not tell us from whence it is derived. *De Dieu* on *Matt.* ix. 32. derives it from the *Arabic* word שאר to rule, for theſe demons were heroes, princes who ruled over others, and ſo were reckoned among the gods. As Satan, the head of them, was a murderer from the beginning, the cauſe of the ruin of our firſt parents, and of all their poſterity; and may be truly called as the king of the locuſts is, *Apollyon* or *Abaddon*, John viii. 44. Rev. ix. 11. theſe the *Iſraelites* ſacrificed unto, as the Gentiles did, *Lev.* xvii. 7. *Deut.* xxxii. 17. 1 *Cor.* x. 20. and not lambs and rams, ſheep, goats and bullocks, but their ſons and daughters; which they not only cauſed to paſs through the fire to *Moloch*, which was a luſtration of them by the flame, or cauſing them to paſs between two fires; but they ſacrificed them to be devoured, and actually burned them; ſee *Jer.* vii. 31. *Ezek.* xvi. 20, 21. From whence we may ſee of what a hardening nature ſin is, and how by degrees perſons may be brought to commit things the moſt ſhocking to nature, and which they ſome time before ſhuddered at. Firſt theſe *Iſraelites* mix themſelves with the heathens they ſpared, whom they ſhould have deſtroyed; then they learn by being among them to do as they did, to walk in the vanity of their minds like them; and then they are enticed to ſerve their idols, and at laſt to ſacrifice their ſons and daughters to devils; which was no other than murder, and that of the moſt heinous nature: as follows.

℣. 38. *And ſhed innocent blood*, &c.] The blood of innocent perſons; not that any of *Adam*'s poſterity, deſcending from him by ordinary generation, are ſtrictly and properly innocent, or free from ſin; ſelf-righteous perſons have thought themſelves touching the righteouſneſs of the law blameleſs; and ſome perfectioniſts have pretended to be free from ſin, but are not ſuch; they who are juſtified by the righteouſneſs of Chriſt, and waſhed in his blood are, ſo conſidered, all fair and without ſpot; are without fault before the throne, and unreproveable in the ſight of God: but conſidered in themſelves, are not without ſin; only the man Chriſt Jeſus is perfectly holy and free from ſin, being born of a virgin, under the overſhadowing of the holy Ghoſt; otherwiſe all deſcending from *Adam* ſinned in him, are conceived in ſin, and polluted with it; nor can a clean thing be brought out of an unclean, no not one: though infants may be ſaid to be innocent in compariſon of adult perſons, guilty of actual tranſgreſſions, who have lived in ſin, and committed many groſs iniquities; as alſo they may be ſo called as being undeſerving of ſuch barbarous and inhuman uſage here mentioned. Even *the blood of their ſons and of their daughters, whom they ſacrificed unto the idols of Canaan*; this was a farther aggravation of their wickedneſs, that it was not only innocent blood, but the blood of their own children they ſhed; their own fleſh and blood, pieces of themſelves; and their near alliance to them gave them no power over their lives; but on the contrary the nearer they were in blood to them, the greater and more horrid was their ſin; and what ſtill added to it was, that they were the idols of *Canaan*, of that people whom the Lord abhorred, and had drove out before them, and had given their land; to them they ſacrificed them; ſo that here was a complication of wickedneſs in this affair. *And the land was polluted with blood*; with innocent blood, the blood of their own children; with the ſins of murder, as the *Targum*; which only can be cleanſed with the blood of the murderers, *Numb.* xxxv. 33. even the land which the Lord ſeparated from all others for his people; in which his tabernacle was placed, and his worſhip ſet up, and therefore called the holy land, *Zech.* ii. 12.

℣. 39. *Thus were they defiled with their own works*, &c.] Not the land only, but they themſelves alſo; or *with their works* [a], with the works of the heathen they learned, ℣. 35. or rather with their own works, the works of the fleſh, eſpecially their ſhocking idolatries: ſin is of a defiling nature; it has defiled all men, it defiles all of men, all the faculties of their ſouls, and all the members of their bodies; nor can any thing truly and thoroughly cleanſe from it but the blood of Chriſt: even mens works of righteouſneſs are as filthy rags and defiling, and much more their evil works. *And went a whoring with their own inventions*; after other gods; idolatry is often in ſcripture ſignified by whoredom; the idolatry of *Iſrael* and *Judah* is repreſented by two harlots and their lewd practices, in *Ezek.* xxiii. and hence the apoſtate church of *Rome* is compared to a whore, becauſe of her idolatry, *Rev.* xvii. 1, 2, 5.

℣. 40. *Therefore was the wrath of the Lord kindled againſt his people*, &c.] Sin is the cauſe of wrath, which is compared to fire kindled by the breath of the almighty, and is intolerable; this ſhews that the offence muſt be very great, as to incenſe the Lord againſt a people he had choſen above all others to be his peculiar people; as well as it was an aggravation of their ſin, ſo highly to provoke the Lord whom they had vouched to be their God. There may be appearances of wrath for ſin againſt thoſe who are the Lord's people in the higheſt and beſt ſenſe. *Inſomuch that he abhorred his own inheritance*; the people of *Iſrael*, whom he had choſen for his inheritance, and were his portion, and the lot of his inheritance. This muſt be underſtood of the body of the people, not of every individual; not of the remnant according to the election of grace among them, of which there were ſome in all ages; for this would be contrary to his love, and the unchangeableneſs of it; and however not of the perſons of his people, but of their ſins; and of the appearances of his providence towards them, which look like wrath, indignation, and abhorrence; for God will not caſt off his people, nor forſake his inheritance, *Pſalm* xciv. 14. the following verſes explain this wrath and abhorrence. The *Targum* in the king's Bible is, "the Word of the Lord abhorred, *&c.*" ſee *Zech.* xi. 8.

℣. 41. *And he gave them into the hand of the heathen*, &c.] In the times of the *Judges*; as into the hands of the *Meſopotamians*, *Moabites*, *Canaanites*,

[a] במעשיהם operibus earum, Muis; ſo Ainſworth.

ites, *Midianites* and *Philiſtines*, to whom they became tributaries; ſee the book of *Judges*. *And they that hated them ruled over them*; as it was threatned and foretold they ſhould, in caſe they did not obſerve the law of God, *Lev.* xxvi. 17.

℣. 42. *Their enemies alſo oppreſſed them*, &c.] By taxes, and taking the increaſe of their fields and ſuſtenance, which often obliged them to cry for a deliverer, who upon this was ſent to them; ſee *Judg.* ii. 9, 15. and vi. 1—7. *And they were brought into ſubjection under their hand*; or were humbled under their hand, as the *Targum*; they were not only made to ſubmit to their enemies, but they were humbled before the Lord; brought to a ſenſe of their ſins and acknowledgment of them, when the Lord appeared for their deliverance, as follows.

℣. 43. *Many times did he deliver them*, &c.] By means of the judges, *Othniel*, *Ehud*, *Barak*, *Gideon*, *Jephtha*, *Samſon*, and others. *But they provoked* him *with their counſel*; in aſking a king, whom he gave in his anger, and took away in his wrath, *Hoſ.* xiii. 11. and with their idolatries which they deviſed, ſetting up the calves at *Dan* and *Bethel*; and by taking counſel of others, and not of the Lord; ſeeking for help from the *Aſſyrians* and *Egyptians*, and truſting in them, *Iſa.* xxx. 1, 2. all which was very provoking, and ſhewed great ingratitude, after ſo many deliverances: or, *though they provoked him with their counſel*[b]; with their inventions, as in ℣. 29. yet ſuch were his grace and goodneſs, that he frequently wrought ſalvation for them. *And were brought low for their iniquity*; or *when they were weakned*, or *impoveriſhed by their iniquity*[c], ſo that they could not help themſelves; as they were particularly by the *Midianites*, Judg. vi. 1—6. Unleſs this ſhould rather refer to ſome after-times, as the times of *Ahaz* when *Judah* was brought low for their tranſgreſſions, 2 *Chron.* xxviii. 19. as alſo the time of the *Babyloniſh* captivity. Sin is of a weakning and impoveriſhing nature; it has weakned all mankind, and took from them their moral ſtrength to do good; and has brought them to poverty and want; to be beggars on the dunghil; to a pit wherein is no water; and left them in a hopeleſs and helpleſs condition: yea it brings the people of God oftentimes after converſion into a low eſtate, when God hides his face becauſe of it; temptations are ſtrong, grace is weak, and they become lukewarm and indifferent to ſpiritual things.

℣. 44. *Neverthleſs he regarded their affliction*, &c.] Or *looked on them in diſtreſs*[d]; he ſaw their affliction, and had compaſſion on them; he was ſo far from abhorring and deſpiſing the affliction of the afflicted, that he pitied them and ſympathized with them; in all their afflictions he was afflicted; he looked upon them with an eye of pity and concern, and helped them out of their troubles. *When he heard their cry*; or *their prayer*, as the *Targum*, and ſo other verſions; crying is prayer; and it denotes vocal and vehement prayer, ſuch as is put up to God in diſtreſs; and which he hears and anſwers; his ears are open to the cries of his people.

℣. 45. *And he remembered for them his covenant*, &c.] At *Sinai*, according to *Aben Ezra*; rather that made with *Abraham*, *Iſaac*, and *Jacob*; ſee *Pſal.* cv. 8, 9, 10. not their covenant who promiſed to hear and do all that the Lord commanded, and did it not; but his covenant, his promiſe of giving them the good land, and ſettling them in it: the Lord is ever mindful of the covenant of his grace for his people, for their good; he remembers the promiſes he has made, where they are, in Chriſt; and ſo as to fulfil and apply them; he remembers the bleſſings of it, the ſure mercies of *David*, and gives them; he remembers for whom it is made, and never forgets them; he remembers with whom it is made, with his Son, the ſurety, meſſenger, and mediator of it; he remembers that he is their covenant-God and Father, and will be ſo for evermore; he remembers his loving-kindneſs which has been ever of old, which is the ſource and foundation of it. *And repented according to the multitude of his mercies*; his mercies temporal and ſpiritual are many; and there is an abundance of mercy diſplayed eſpecially in ſpiritual ones, in redemption, in regeneration, and in the forgiveneſs of ſin. Or *according to the abundance of his grace*, or *gracious benefits*[e]; there is an abundance of grace in his heart, in his Son, in his covenant, in ſalvation by Chriſt, and in every part of it; and which appears at converſion, as ſuperabundant: and by this multitude of mercy, and abundance of grace he is moved to *repent*. This is ſometimes denied of him; and indeed he never repents ſo as to change his mind, to alter his purpoſes, to revoke his promiſes or his gifts, theſe are all without repentance; but he ſometimes changes his ways and his works, his conduct in providence, and the courſe of it; and then he may be ſaid to repent of the evil he threatned to do, or was doing, when he puts a ſtop to it; and inſtead of that beſtows favours and bleſſings.

℣. 46. *He made them alſo to be pitied of all thoſe that carried them captives.*] He not only pitied them himſelf, but cauſed them to be pitied by others, even by their enemies; he has the hearts of all men in his hands, and can turn them as he pleaſes; as he ſometimes turned their hearts to hate his people, *Pſal.* cv. 25. ſo he turned them to pity them, as he promiſed he would when they turned to him, 2 *Chron.* xxx. 9. ſo he did, by ſtirring up *Cyrus* to proclaim liberty to them, and his ſucceſſors to encourage and aſſiſt in rebuilding their city and temple.

℣. 47. *Save us, O Lord our God*, &c.] Here the pſalmiſt perſonates the people in captivity, and repreſents them as praying for deliverance; as well knowing that none but God could ſave them: and a prayer of this nature with reſpect to ſpiritual ſalvation, ſuppoſes danger, and a ſenſe of it; that they are not able to ſave themſelves, nor any creature able to ſave them; only the Lord, who is both willing and able; and of this kind is the prayer of faith. *And gather us from among the heathen*; in *Babylon*, and other countries; ſee the note on the title. *To give thanks unto thy holy name*; bring us out of captivity to our own land, to *Jeruſalem*, to the temple there, to give thanks to thy holy name for the merciful deliverance of us; ſee *Pſal.* cxxii. 4. And *to triumph in thy praiſe*; in thy ſalvation, in thy wondrous works, worthy of praiſe; or whilſt praiſing thee: the word ſignifies to glory therein; and ſuch who are ſenſible of the mercies they receive from the Lord, will make their boaſt of him and them, and glory; ſee *Pſal.* xxxiv. 1, 2, 3.

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[b] והמה quamvis ipſi, Junius & Tremellius, Piſcator.

[c] וימכו & attenuati eſſent, Junius & Tremellius, Piſcator; ſo Cocceius, Michaelis, Gejerus; & in paupertatem devenerunt per ſuam iniquitatem, Tigurine verſion.

[d] להם וירא בצר & vidit in anguſtia eis, Montanus, Gejerus; ſo Muſculus, Tigurine verſion.

[e] כרב חסדו ſecundum amplitudinem, ſeu multitudinem gratiarum ſuarum, Cocceius, Gejerus.

℣. 48. *Bleſſed* be *the Lord God of Iſrael*, &c.] God is to be bleſſed as the Father of mercies; as the God and Father of our Lord Jeſus Chriſt; and as the covenant-God and Father of his people in him, of the true *Iſrael* of God: which is done by celebrating his bleſſedneſs in himſelf; by aſcribing to him all bleſſedneſs enjoyed, as the author of it; and by giving him honour, glory, and bleſſing for it. *From everlaſting to everlaſting*; here and hereafter, in time and to all eternity; from this world to that which is to come, as the *Targum*; and which *Arama* obſerves are the days of the Meſſiah. *And let all the people ſay, Amen*; ſo be it; to giving thanks to God, to praiſing his name, and aſcribing bleſſing to him. *Praiſe ye the Lord*; or *hallelujah*; ſo theſe two words *Amen, Hallelujah*, are joined together in *Rev.* xix. 4. The pſalm ends as it began; for though the greateſt part of it is taken up in relating the ſins of the people of *Iſrael*; yet as the Lord was merciful to them and forgave them, and notwithſtanding beſtowed great mercies on them, there was reaſon for praiſe and thankſgiving. Here ends the fourth part of the book of Pſalms, the fifth part begins with the following pſalm.

PSALM CVII.

THIS pſalm, from its ſtile, and from its connection with the preceding pſalms, ſeems to have been written by *David*. The two foregoing pſalms reſpect the children of *Iſrael*; this is generally thought to concern all mankind, and its view to aſſert a general providence which attends all in whatſoever condition and circumſtance; and to encourage men in their diſtreſſes to cry unto the Lord. According to *Kimchi*, *Aben Ezra*, and others, four ſorts of perſons are mentioned, travellers through a wilderneſs, priſoners, ſick perſons, and ſuch who uſe the ſeas; to which ſome add a fifth, huſbandmen; theſe are inſtanced in, not to the excluſion of others, but from them it may be concluded that whatſoever ſtate or condition perſons may be in, they are known and taken notice of by the Lord, and are relieved by him when they call upon him. Some reſtrain the whole to the *Iſraelites*, as the *Targum*, R. *Obadiah*, *Arama*, and others, where they make any application; and others apply the pſalm to New Teſtament-times; and indeed though the literal ſenſe ſhould be attended unto and preſerved, yet it ſeems to be applicable to ſpiritual perſons and things. The title of it in the *Syriac* verſion is pretty remarkable, "it is ſaid concerning *Joab* and *Abiah* the ſons of *Samuel*, who recited the commandments of the Lord. God gathered the Jews out of captivity, and brought them out from *Babylon*. Alſo the only begotten Son of God, Jeſus Chriſt, gathered the Gentiles from the four corners of the world, by preaching to baptiſm."

℣. 1. *O give thanks unto the Lord*, &c.] As all men ſhould do, at all times and for all things; the pſalm begins as the former does, and gives the ſame reaſons for thankſgiving. *For* he is *good*; and does good, and is the author of all good. *For his mercy* endureth *for ever*; and men in every age are partakers of it.

℣. 2. *Let the redeemed of the Lord ſay* ſo, &c.] That the Lord is good, and his mercy everlaſting; ſince their redemption is a proof of his goodneſs, and an inſtance of his mercy; this is not to be underſtood of the *Iſraelites* redeemed from *Egyptian* bondage, or from the *Babyloniſh* captivity, though they had abundant reaſon to ſay as above; but rather of all ſuch who are delivered from any ſort of ſlavery, bondage, and confinement; whether from the power of a diſeaſe, or from a priſon, or from wicked and unreaſonable men; and from captivity in an enemy's country, where they have been uſed very ſeverely; and as the providence of God is concerned in all ſuch deliverances, thanks ſhould be given him: it ſeems beſt of all to underſtand it of thoſe who are ſpiritually redeemed by Chriſt; this phraſe being frequently uſed of ſuch, *Iſa.* xxxv. 10. and li. 11. and lxii. 12. who may be ſaid to be ſo, ſince Chriſt is the author of their redemption; they are redeemed, not by themſelves, nor by any creature, but by the Lord; who being their God, and near kinſman, had a right to redeem them, and being God was able to do it, and who has effected it by his precious blood; ſo that he has a right unto them and a property in them, which this phraſe alſo ſuggeſts; and for all which they have great reaſon to praiſe the Lord and his goodneſs, and ſing the new ſong of redeeming love. *Whom he hath redeemed from the hand of the enemy*; from all their ſins which war againſt their ſouls; from Satan their implacable adverſary, who is ſtronger than they; from the law, which curſes and threatens them with damnation and death; from death itſelf, the laſt enemy, and indeed from the hand of all their enemies, be they who they may.

℣. 3. *And gathered them out of the lands*, &c.] This cannot have reſpect to the bringing of the children of *Iſrael* out of *Egypt*; for they were not then brought out of ſeveral countries, but from one land only: nor to the *Babyloniſh* captivity; for though ſome might be gathered out of different provinces, yet not from eaſt, weſt, north and ſouth, as here expreſſed. It beſt ſuits with the gathering of the redeemed in effectual vocation, and particularly the calling of the Gentiles in goſpel-times; to which the title of the *Syriac* verſion before-mentioned has reſpect. The elect of God are gathered in conſequence of being redeemed, *Zech.* x, 8. they are gathered out of the world, and from among the men of it; they are gathered to Chriſt and by him; they are gathered into his churches, and to communion with them, and to a participation of all privileges and ordinances: and this is uſually done by the miniſtration of the goſpel, which is ſent into all the world for this purpoſe; and a diſtinguiſhing bleſſing of grace it is, to be gathered out from the reſt of the world, and favoured with ſuch rich mercies. Such have reaſon to adore the grace of God, and to ſhew forth his praiſe, who has called them by his grace, and ſeparated them from others for himſelf. *From the eaſt and from the weſt, and from the north and from the ſouth*; or, *from the ſea*[f]; the ſouthern ſea, as the *Targum*; or the Red-ſea, the *Arabian* or *Perſian* ſea. The elect of God, and redeemed of the Lord, lie in all parts of the world;

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[f] ומים & a mari, Pagninus, Montanus, Tigurine verſion, &c.

and from thence they are gathered by the miniſtry of the word unto Chriſt: this was fulfilled in the firſt times of the goſpel, and will be more ſo in the latter day; ſee *Iſa.* xliii. 5, 6.

℣. 4. *They wandred in the wilderneſs in a ſolitary way*, &c.] Not the people of *Iſrael*, as the *Targum*. Theſe ſeem not to be particularly intended, whatever alluſion there may be to their paſſage thro' the wilderneſs to *Canaan*'s land; but rather in general, travellers through waſte places, eſpecially the wild deſerts of *Arabia*; where the wind blowing the ſand, covers the roads with it, ſo that frequently travellers loſe their way, and wander about, till directed to it by one providence or another. Some compare this with the caſe of the Old-Teſtament-ſaints, mentioned in *Heb.* xi. 37, 38. others with the church in the wilderneſs, and the witneſſes propheſying in ſackcloth, *Rev.* xi. 2. and xii. 14. But it is certain, that the redeemed and gathered are here meant; and this fitly deſcribes their caſe, before and at effectual vocation: they are in the wilderneſs of the people, *Ezek.* xx. 35. from whence they are gathered; are in a ſtate of error and ignorance; are like ſtraying ſheep, gone out of the right way; and are as loſt ſheep, they have loſt their way; and tho' there may be many ways that preſent unto them, and which they think bid fair to be the right way; yet the true way of peace, life, and ſalvation by Chriſt, they know not, whilſt in a ſtate of nature and unregeneracy; and when they come to be effectually called, they ſee themſelves to be in a bewildered ſtate and condition. *They found no city to dwell in*; nor even to call at or lodge in, for miles together; which is the caſe of travellers in ſome parts, particularly in the deſerts of *Arabia*. Spiritual travellers find no ſettlement, reſt, peace, joy and comfort, but in Chriſt; nor any indeed in this world, and the things of it; here they have no continuing city, *Heb.* xiii. 14.

℣. 5. *Hungry and thirſty*, &c.] As travellers in deſerts ſometimes are; their proviſions being ſpent they bring with them, and none to be had on the road; there being no inns to ſtop at, nor any ſort of food to eat, nor ſprings of water to drink of. In ſuch a condition are ſouls, when, like the prodigal, they come to themſelves, and are thoroughly convinced of their ſtate and condition by nature; they find themſelves ſtarving and famiſhing, and no proviſion to be had from themſelves or the creature: they hunger after Chriſt, the bread of life, and thirſt after his grace, the water of life, and the bleſſings of it; they hunger and thirſt after his righteouſneſs, and juſtification by it; after the pardon of their ſins through his blood, and after ſalvation by him, and an intereſt in it; after more knowledge of him, and communion with him. *Their ſoul fainted in them*; for want of food and drink; as men do, in a ſpiritual ſenſe, for want of Chriſt, the bleſſings of his grace, particularly ſalvation; for want of views of intereſt in it, of the joys and comforts of it; ſee *Pſal.* cxix. 81. Some refer all this to the apoſtles and apoſtolic men, wandring in the Gentile world, hungry, thirſty, and without any certain dwelling-place; ſee 1 *Cor.* iv. 11.

℣. 6. *Then they cried unto the Lord in their trouble*, &c.] To be directed in their way, and for food and drink, as travellers do when in ſuch diſtreſs. Natural men, even the very heathens, when in diſtreſs, will cry unto God for relief, as *Jonah*'s mariners did, *Jonah* i. 5. It is a time of trouble with awakened ſinners, when they are convinced of ſin by the Spirit of God; when they are pricked to the heart with a ſenſe of it; when the terrors of death and hell get hold of them; when they ſee themſelves loſt and undone, and in a wrong way, and know not what to do; when they find themſelves ſtarving and ready to periſh; and then they cry, that is, pray unto the Lord, the God of their lives, whoſe ears are open to their cries. And *he delivered them out of their diſtreſſes*; by leading them in a right way, and by ſatisfying and filling their hungry ſouls with good things, as it is explained, ℣. 7, 9.

℣. 7. *And he led them forth by the right way*, &c.] Thus God by his providence directs travellers that have loſt their way, and puts them into the right way. There is no doubt a very great concern of providence in ſuch a caſe, and which ought to be acknowledged with thankfulneſs. And thus the Lord leads awakened and inquiring ſouls to the right way of ſalvation; to Chriſt, who is the way, the truth, and the life; and directs and enables them to believe in him, to walk by faith, and to continue to walk in him, as they have received him; and which is a plain and ſtraight way, in which they ſhall not ſtumble; yea, in which men, though fools, ſhall not err, wander or loſe themſelves: and tho' this way is attended with many afflictions and tribulations, and ſo may be ſaid to be a narrow and a rough way; yet it is a right one, and a ſafe one, it brings at laſt to eternal life: the *Syriac* verſion renders it, *by the way of truth*. *That they might go to a city of habitation*; a city to dwell in; the *Targum* is, "to *Jeruſalem*, a city to dwell in:" but any city neareſt for travellers is here meant; and in a ſpiritual ſenſe may be intended, either Chriſt, the city of refuge, where awakened ſinners are directed to flee to, and where they find ſafety and plenty of proviſions; or the church of God, the ſtrong city, about which ſalvation is as walls and bulwarks; and to which they come when effectually called, and become citizens of it; or the new *Jeruſalem*-church-ſtate, in which the tabernacle of God will be, and he will dwell with men, and they with him; or the ultimate glory and happineſs of the ſaints in heaven, that city which has foundations, whoſe builder and maker is God; in which are everlaſting habitations, and manſions of peace and reſt for the people of God to dwell in, after they have gone through their troubleſome paſſage in this wilderneſs.

℣. 8. *O that* men *would praiſe the Lord for his goodneſs*, &c.] For his providential goodneſs, in providing food and drink for them, when fainting; in directing them to their right way, when they had loſt it; and in bringing them ſafe to the place they were bound for: and particularly for his ſpecial grace and goodneſs, in redemption and effectual vocation; for bringing out of a wilderneſs-ſtate and condition, and ſupplying them with all ſpiritual proviſions, and putting them in the right way to eternal glory and happineſs. *And for his wonderful works to the children of men!* as all the above things are wonderful ones, both in providence and grace. This verſe is repeated at the cloſe of each of the inſtances produced; in which the goodneſs of God appears to perſons in diſtreſs, and who being delivered, ought to acknowledge it, and be thankful for it: or *confeſs*; that is, declare to God his goodneſs, and to the children of men his wonderful works; ſo the *Targum*.

℣. 9. *For he ſatisfieth the longing ſoul*, &c.] The ſoul that is hungry and thirſty, and longs for food and drink, which nature in ſuch circumſtances craves. And ſo ſuch who long for Chriſt and his grace, for an intereſt in him, and fellowſhip with him, the

Lord ſatisfies with theſe things, as with marrow and fatneſs. *And filleth the hungry ſoul with goodneſs*; with the goodneſs and fatneſs of his houſe; with good things; with the good things laid up in Chriſt and in the covenant; with the good things of the goſpel; with the grace and goodneſs of God in Chriſt; ſee *Pſal.* lxv. 4. and ciii. 5.

℣. 10. *Such as ſit in darkneſs, and in the ſhadow of death*, &c.] This is the ſecond inſtance of perſons in diſtreſs calling on the name of the Lord; and who, being delivered, are under obligation to praiſe him, ſuch as are captives and priſoners. The *Targum* applies it to the *Iſraelites* in the *Babyloniſh* captivity; but it is much better to interpret it of priſoners in common; whoſe priſons are generally dark cells or dungeons, and where they are alone, and deprived of the company of the living; and ſo are not only in darkneſs, but ſeem as if they were in the ſtate of the dead; their condition is the ſhadow of it, and bears ſome reſemblance to it. And it may be applied, in a ſpiritual ſenſe, to the caſe and condition of the people of God in a ſtate of unregeneracy, which is deſcribed in the ſame language, *Iſa.* ix. 2. and xlii. 7. and xlix. 9. *Luke* i. 79. and which is a ſtate of darkneſs and ignorance; they are darkneſs itſelf, and are ignorant of themſelves and their caſe; of the nature of ſin, and the evil of it; of the ſpirituality of the law; of God in Chriſt; of Chriſt, and the way of ſalvation by him; of the Spirit, and his work; of the ſcriptures, and the doctrines of the goſpel contained in them; and, like perſons in a dark priſon, cannot behold the ſun, nor ſee to read nor work; and are like thoſe that are in the ſtate of the dead; and indeed are dead in *Adam*, dead in law, dead in treſpaſſes and ſins; having no ſpiritual life, ſenſe, nor motion. And here they *ſit*, continue and remain, during the time of their ignorance, till it pleaſes the Lord to enlighten, quicken and convert them. Theſe phraſes are uſed of the people of God after converſion, when in darkneſs and deſertion, and under afflictive providences, *Pſal.* xxiii. 4. and xliv. 19. and lxxxviii. 5, 6. *Mic.* vii. 9. Being *bound in affliction and iron*; that is, with fetters of iron, which is very afflicting; ſee *Pſal.* cv. 18. and fitly deſcribes the people of God in a ſtate of nature, who are led captive by Satan, at his will; are held with the cords and fetters of their own ſins, and are ſhut up under the law, as a miniſtration of condemnation and death: or, *bound with affliction*, as with *iron*; hence we read of fetters and cords of affliction, *Job* xxxvi. 8. with which good men may be held for their iniquities; or, however, are chaſtened with them for their good. Some refer all this to the ſtate of the chriſtian church under the ten perſecutions, *Rev.* ii. 10.

℣. 11. *Becauſe they rebelled againſt the words of God*, &c.] All afflictions, as captivity and impriſonment, are generally for ſin; which is a rebellion againſt God, and a tranſgreſſion of his laws. *Adam* rebelled againſt the words of God, not giving credit to them, but believing the words of the devil; and ſo brought himſelf and all his poſterity into that ſtate of darkneſs, captivity and death, before deſcribed. Some underſtand this only of the light of nature, and the dictates of it, againſt which men rebel; but rather it deſigns any and every revelation of the will of God, either in the law or in the goſpel; diſobedience to which is rebellion againſt the words of God, and is highly reſented by him. *And contemned the counſel of the moſt High*; the advice he gives in his law, and by his prophets, what to do, and what to avoid: and which he gives by the miniſters of the word, in his goſpel and in his ordinances; which are both called his counſel, *Luke* vii. 30. *Acts* xx. 27. the contempt of which is very diſpleaſing to him, *Prov.* i. 25.

℣. 12. *Therefore he brought down their heart with labour*, &c.] Humbled them under his mighty hand; brought down their haughty ſpirits and proud ſtomachs by one afflictive providence or another; by which the Lord humbles men, as he did the *Iſraelites* in the wilderneſs, and hides pride from them: or with trouble of mind, under a conviction of ſin; when pride, which is the cauſe of rebellion againſt God, and of contempt of his counſel, is brought down, and the haughtineſs of man laid low; and when men, humbled under a ſenſe of ſin, are made willing to ſubmit to Chriſt and his righteouſneſs, to God's way of ſaving ſinners by him, to the law of God, and to the goſpel of Chriſt. *They fell down*; they threw themſelves proſtrate at his feet for mercy; their heart and ſtrength failed them, as the word ſignifies, and is uſed in *Pſal.* xxxi. 10. terrified with a ſenſe of divine wrath, they could not ſtand before the Lord, nor brave it out againſt him. *And* there was *none to help*; they could not help themſelves, nor was there any creature that could. There is ſalvation in no other than in Chriſt; when he ſaw there was none to help him in that work, his own arm brought ſalvation to him; and when ſinners ſee there is help in no other, they apply to him, as follows.

℣. 13. *Then they cried unto the Lord in their trouble*, &c.] Their affliction, their hearts being brought down with labour, and they being and finding themſelves in a ſtate of darkneſs, in the ſhadow of death, in affliction and iron; or in ſoul-troubles, under a ſenſe of ſin, and in a view of wrath and diſpleaſure; under apprehenſions of imminent danger, as the diſciples in the ſtorm; and therefore cry to the Lord, as they did, *Lord, ſave us, we periſh*, Matt. viii. 25. And *he ſaved them out of their diſtreſſes*; from all their ſins; from the curſe of the law; from wrath to come; from hell and death; being both able and willing. The following verſe further explains this.

℣. 14. *He brought them out of darkneſs*, &c.] In which they were by nature, into marvellous light; to ſee their intereſt in Chriſt, and his ſalvation; and to have the light of joy and comfort in him. *And the ſhadow of death*; quickning them by his Spirit and grace; cauſing them to live by faith upon him; intitling them to eternal life, and ſecuring them from eternal death. *And brake their bands in ſunder*; their cords and fetters of affliction; or their bands of ſin, and the power of it; and looſed them whom Satan had bound and kept ſo for many years, and brought them into the glorious liberty of the children of God.

℣. 15. *O that* men *would praiſe the Lord* for *his goodneſs*, &c.] Or, *confeſs to the Lord his goodneſs*, or *grace*, or *mercy* [g]; own and acknowledge it, in delivering them from ſuch a ſtate of darkneſs and death, of thraldom and captivity; ſee *Rom.* vi. 17. *And for his wonderful works to the children of men!* or, *confeſs* them before them; relate and declare them to them, what wonderful things he has done for them; that they may be affected with them, and that they may praiſe his name together; ſee the note on ℣. 9.

℣. 16. *For he hath broken the gates of braſs*, &c.] The priſon-doors made of braſs, as ſometimes of iron, for the ſecurity of the priſoners; ſee *Acts* xii 10. *And cut the bars of iron in ſunder*; with which they were barred and ſecured. Hyperbolical phraſes theſe, as *Kimchi*; expreſſing how exceeding ſtrong the priſon-doors were, and the impoſſibility of an eſcape out of them, unleſs the Lord had delivered them: but when he works, none can let; all obſtructions are eaſily removed by him; which is the ſenſe of the words, ſee *Iſa.* xlv. 2. *Vitringa*, on *Rev.* xii. 2. interprets this of the ſubjection of the *Roman* emperors to the faith and obedience of Chriſt.

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[g] So Pagninus, Montanus, Cocceius, Michaelis.

℣. 17. *Fools, becauſe of their tranſgreſſion,* &c.] Or, *becauſe of the way*[h] *of it*; their ſinful courſe of life: for it is not for a ſingle tranſgreſſion they are afflicted, but for a continued ſeries of ſinning, which is a tranſgreſſion of the law of God. By *fools* are meant not idiots, men devoid of common ſenſe and natural underſtanding, but immoral perſons; ſuch who have no underſtanding of divine and ſpiritual things; are deſtitute of the fear of God, which is the beginning of wiſdom; without the true knowledge of God himſelf; place their happineſs in ſenſual enjoyments; ſeek only the gratification of their luſt; ſcoff at religion, make a mock at ſin, and have no concern about a future ſtate, and the welfare of their immortal ſouls. *And becauſe of their iniquities are afflicted*; or *afflict themſelves*, or *find themſelves afflicted*[i]; rather *bring affliction on themſelves*[k]. Not that theſe are the only perſons that are afflicted; for many truly wiſe, good and gracious perſons, have a large ſhare of afflictions; tho' not in a way of puniſhment for ſin, or in wrath and hot diſpleaſure, but in a way of fatherly chaſtiſement and in love: nor are fools for the moſt part afflicted, nor ſo much as others; they are not in trouble, and plagued as other men; which has been a ſtumbling to good men: however, ſometimes they are afflicted in this life, and in a way of puniſhment for ſin; and very often are but the more hardened by it; though to ſome it is an ordinance for good; they are awakened by it to a ſenſe of ſin, and acknowledgment of it, and to ſeek for pardoning grace and mercy. This is the *third* inſtance of perſons in diſtreſs calling on the Lord, and finding relief[l], and being under obligation to praiſe him.

℣. 18. *Their ſoul abhorreth all manner of meat,* &c.] Not only bread and common food, but dainty meat, the moſt delicious fare, *Job* xxxiii. 20. in which they moſt delighted in time of health, and too much indulged themſelves in; and by that means brought diſeaſes upon them, which cauſed this lothing in them, as is common. Thus to thoſe who are diſtempered with ſin, whoſe taſte is not changed, nor can it diſcern perverſe things; the word of God, the goſpel of Chriſt, which is delicious food, is diſreliſhed by them; the doctrines of it are inſipid things, they lothe them as light bread, as the *Iſraelites* did the manna. *And they draw near unto the gates of death*; that is, the grave; the houſe appointed for all living; the dwelling place of men till the reſurrection; and ſo is ſaid to have gates and doors; ſee *Job* xxxiii. 22. and xxx. 23 and men ſometimes are brought ſo low by affliction, as that they ſeem to be near to death, juſt upon the brink of eternity, ready to enter into the grave, and lie down among the dead.

℣. 19. *Then they cry unto the Lord in their trouble,* &c.] A time of affliction is a time of trouble, and a proper ſeaſon for prayer; and by it perſons are brought to the throne of grace when humbled under the mighty hand of God, to ſeek for relief. *Hezekiah* in his affliction prayed to the Lord, though *Aſa* ſought to the phyſicians only, and not to the Lord; this is to be underſtood of ſuch who are convinced of their folly, brought to a ſenſe of ſin and danger, and therefore cry to the Lord for his ſparing mercy, and pardoning grace. *And he ſaveth them out of their diſtreſſes*; their afflictions which were diſtreſſing to them, by removing their diſorders and reſtoring them to health again; as follows.

℣. 20. *He ſent his word, and healed them,* &c.] It was his will and pleaſure they ſhould be healed, and accordingly they were; he iſſued his orders for the removal of the affliction, and it was done; diſeaſes are his ſervants, which come and go at his command; ſo Chriſt, in the days of his fleſh, healed by a word ſpeaking, *Matt.* viii. 3, 8. This is true of Chriſt the eſſential Word, who was ſent in the fulneſs of time, and was made fleſh and dwelt among men, and went about healing all manner of diſeaſes among the people; and who is alſo the phyſician of ſouls who came with healing in his wings; that is, with pardon of ſin, for which his blood was ſhed: he is the only phyſician, the ſkilful, univerſal, and infallible one, and does all freely, and in a moſt marvellous manner, by his ſtripes, blood and wounds, and by an application of theſe to diſeaſed perſons ſenſible of their caſe. It may alſo be applied to the word of the goſpel; the law is the means of wounding, it is the killing letter; the goſpel is the means of healing, the doctrines of it are the leaves of the tree of life, which are for the healing of the nations; it is the doctrine of remiſſion of ſins by the blood of Chriſt, and by it Chriſt ſpeaks peace and pardon to wounded conſciences. *And delivered* them *from their deſtructions*; from the deſtruction of the body, of the beauty and ſtrength of it by diſeaſes; reſtoring to health is a redeeming of the life from deſtruction; from the grave the pit of corruption and deſtruction, ſo called becauſe in it bodies corrupt, putrify, and are deſtroyed by worms; and ſuch who are ſavingly convinced of ſin, and bleſſed with pardoning grace and mercy, are delivered from the everlaſting deſtruction of body and ſoul in hell.

℣. 21. *Oh, that* men *would praiſe the Lord* for *his goodneſs*, &c.] Both in reſtoring to bodily health, which is an inſtance of divine goodneſs; and in healing the diſeaſes of the ſoul, or in the pardon of ſin, which is according to the multitude of his mercies, and the riches of his grace. *And for his wonderful works to the children of men*; bodily health is ſometimes reſtored in a wonderful manner, when all means uſed are without ſucceſs, and the preſcriptions of phyſic fail; and pardon of ſin is a wonder of grace now, and will be to all eternity; and for theſe things praiſe ought to be given to the Lord, and they ſhould be declared to men for his glory.

℣. 22. *And let them ſacrifice the ſacrifices of thankſgiving,* &c.] Not legal ſacrifices, but ſpiritual and evangelical ones, the ſacrifices of praiſe and thankfulneſs which God has enjoined, are well-pleaſing to him through Chriſt, glorify him, and are but our reaſonable ſervice; ſee *Heb.* xiii. 15. *And declare his works with rejoicing*; tell them to the children of men, what he has done for them, for ſoul and body; let them come to *Zion* with joy and everlaſting joy on their heads; to the gates thereof, or to the public aſſemblies of the ſaints, and there declare what great things the Lord has done for them; and has had compaſſion upon them in healing their bodily diſeaſes, and curing them of their ſoul maladies.

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[h] מדרך propter viam, Pagninus, Montanus, Piſcator.

[i] יתענו ſeſe adflictos ſentiebant, Michaelis.

[k] So Tigurine verſion.

[l] Flectitur iratus voce rogante Deus, Ovid. de Arte Amandi, l. 1.

℣. 23. *They that go down to the ſea in ſhips*, &c.] This is the fourth inſtance of perſons in diſtreſs crying to the Lord for help, and having it, are laid under obligation to praiſe him; the caſe of ſeafaring men: ſo the *Targum* introduces it, "mariners that go down to the ſea in ſhips;" the ſame form of expreſſion as here is uſed in *Iſa.* xlii. 10. Some affirm the ſea to be higher than the earth, but by this it ſhould be lower; beſides the earth is ſaid to be founded on the ſeas, which ſuggeſts ſuperiority; and all the rivers run into the ſea, which ſuppoſes a declivity; but be it ſo, that it is higher than the earth, yet this phraſe is to be juſtified by the ſhores being higher than the ſea, from whence men go down to take ſhipping, as *Kimchi* obſerves; though *Kimchi*'s father is of opinion that it reſpects perſons going down into the ſhip, which is deep, as *Jonah* is ſaid to do, *Jonah* i. 3. *That do buſineſs in great waters*; which refers either to the ſteering and working of the ſhip, and every thing relating to the management of the ropes and ſails, and other affairs; and in a ſtorm much buſineſs is done, all hands are employed: or elſe to the buſineſs they go to ſea about, as catching fiſh, curing them, and carrying them to market; or elſe to traffic and merchandize of goods, they convey from place to place. The phraſe is much like that, *as many as trade by ſea*, Rev. xviii. 17.

℣. 24. *Theſe ſee the works of the Lord*, &c.] In creation, the ſea itſelf, its flux and reflux; the creatures in it, fiſhes of various forms and ſizes: and in providence, in preſerving ſhips and men in the moſt imminent danger, and even to a miracle; ſometimes cauſing the wind to change or to ſubſide, in a moment, whereby deliverance is wrought. *And his wonders in the deep*; the ſtrange and wonderful creatures that are in the deep waters of the ſea, and to be ſeen no where elſe; and the amazing appearances of divine providence, in delivering when in the greateſt diſtreſs, and none at hand to help, and all hope of ſalvation gone.

℣. 25. *For he commandeth, and raiſeth the ſtormy wind*, &c.] Winds are not raiſed by men, nor by devils, nor by angels, but by the Lord himſelf; who has created them, holds them in his fiſt, brings them out of his treaſures, and ſends them forth to do his will; if he ſpeaks the word, gives but the order, a ſtorm ariſes at once, and executes what he pleaſes, *Pſal.* cxlviii. 8. *Which lifteth up the waves thereof*; that is, the waves of the ſea; it comes down into it, and cauſes ſurges; which riſe above the ſhip, and ſometimes cover it, and ready to ſink it; yea, even they are lifted up to the heavens, as it follows.

℣. 26. *They mount up to the heaven*, &c.] The waves which are lifted up by the ſtormy wind, and the ſhips which are upon them, and the men in them. *They go down again to the depths*; one while they ſeem to reach the ſkies, and preſently they are down, as it were, in the bottom of the ſea, and are threatened to be buried in the midſt of it: diſtreſs at ſea is deſcribed in much the ſame language by *Virgil* and *Ovid* [m]. *Their ſoul is melted becauſe of trouble*; becauſe of the danger of being caſt away; ſo it was with *Jonah*'s mariners, and with the diſciples in the ſtorm; ſea roaring, and mens hearts failing for fear, are joined together in *Luke* xxi. 25, 26.

℣. 27. *They reel to and fro, and ſtagger like a drunken man*, &c.] Through the agitation of the water, and motion of the ſhip, not being able to ſtand upon deck. *And are at their wits end*; or, *all their wiſdom is ſwallowed up* [n]; their wiſdom in naval affairs, their art of navigation, their ſkill in managing ſhips, all nonpluſſed and baffled; they know not what method to take to ſave the veſſel and themſelves; their knowledge fails them, they are quite confounded, and almoſt diſtracted. So *Apollinarius* paraphraſes it, "they forget navigation, and their "wiſe art does not appear;" ſo *Ovid*, deſcribing a ſtorm, uſes the ſame phraſe, *deficit ars*, "art "fails."

℣. 28. *Then they cry unto the Lord in their trouble*, &c.] As in a ſtorm ſeafaring perſons are uſed to do; ſo did *Jonah*'s mariners, though heathens, every one cried to his god. With the *Romans* [o] tempeſts were reckoned deities, and had temples erected, and ſacrifices offered to them; but theſe perſons were ſuch as knew and owned the true *Jehovah*, and called upon him in their diſtreſs: ſo did the apoſtles of Chriſt. *And he bringeth them out of their diſtreſſes*; by ſtilling the winds and the waves, cauſing them to proceed on their voyage with pleaſure, and landing them ſafe on ſhore, as follows.

℣. 29. *He maketh the ſtorm a calm*, &c.] As Chriſt did by a word ſpeaking, *Mark* iv. 39. *So that the waves thereof are ſtill*; and roar and toſs no more, but ſubſide; and the ſea becomes ſmooth and quiet, its raging ceaſes: the angry ſea, as *Horace* [p] calls it, becomes calm and peaceable; ſee *Pſal.* lxxxix. 9.

℣. 30. *Then are they glad becauſe they be quiet*, &c.] The mariners are glad that the waves are quiet, and they free from danger, and at eaſe and in repoſe themſelves. *So he bringth them unto their deſired haven*; the port, city, border or tract of land [q], they are bound to; which they deſire to be at, and eagerly look out for, and rejoice when arrived at it. This is all the Lord's work in providence: mariners too often take it to themſelves, as if it was owing to their own ſkill and management, that they have brought home the ſhip ſafe to the appointed port; but it is owing to the ſecret guidance and protection of divine providence, which ſhould be acknowledged. The late Mr *Huſſey* [r] thinks, that all this is not to be underſtood of ſeamen and naval affairs in common, but is a prophecy of what ſhould befal the diſciples of Chriſt, when on ſhipboard with him; who are the perſons that went *down to the ſea of Galilee* in a ſhip; *whoſe buſineſs in the great waters* was fiſhing; when, by the will of God, there came down a *ſtormy wind*, which *lifted up the waves* of the ſea, ſo that the ſhip in which they were was filled with them, and in danger of being ſunk; when they went up and down, as here deſcribed, and reeled as they went along on the deck, to awake their Maſter; their hearts melting, and they at their wits end through fear, when they ſaw ſuch wonders, what no common mariner ever did; the God-man and Mediator riſing up, and in a majeſtic manner rebuked the winds and waves, and cauſed a calm, and ſo brought them to the country of the *Gadarenes*, whither they were bound; ſee *Luke* viii. 23—26. But it may be applied, in a more ſpiritual manner, to the people of God in common; who are embarked in the cauſe of Chriſt, and in a church-ſtate, comparable to a ſhip, of which Chriſt is the maſter, governor and pilot; and who are ſailing through the tempeſtuous ſea of this world, and are toſſed with tempeſts in it; and have buſineſs to do here, not only of a civil, but of a ſpiritual nature; and who not only ſee the wondrous works of creation and providence, but of grace and redemption; the deep things of God, the myſteries of his grace and love: and who ſometimes are covered with the billows and waves of affliction, and in the utmoſt diſtreſs; which are all under the direction and at the command of God, to whom they apply for relief; and he commands a calm in their breaſts, and cauſes their afflictions to ceaſe, which produce joy and gladneſs in them; and at laſt they are brought ſafe to heaven, their deſired haven, which they are bound unto, are ſeeking after, and deſirous of; and where they are at intire reſt, brought hither by the Lord himſelf.

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[m] Tollimur in cœlum, Virgil. Æneid. 3. prope finem. Cœlumque æquare videtur pontus, Ovid. Metamorph. l. 12. fab. 10.

[n] כל חכמתם תתבלע omnis ſapientia eorum abſorpta eſt, Pagninus, Montanus, Vatablus; ſo Junius & Tremellius, Piſcator.

[o] Cicero de Nat. Deor. l. 3. c. 20. Virgil. Æneid. l. 5. v. 772. Horat. Epod. ode 10. v. 23, 24. Ovid. Faſt. 6. v. 193.

[p] Nec horret iratum mare, Horat. Epod. ode 2. v. 6. Nec maris ira manet, Ovid. Metamorph. l. 12. fab. 7.

[q] Vid. Kimchii Sepher ſhoraſh. rad. חוז

[r] Warning from the Winds, p. 21—26.

℣. 31. *O that* men *would praiſe the Lord for his goodneſs*, &c.] Seafaring men particularly, beforementioned, as *Jonah*'s mariners did, *Jonah* i. 16. or all the four ſorts of perſons inſtanced in, as *Kimchi* thinks: and even all men whatſoever ſhould do this, high and low, rich and poor, of every age, ſex and condition; ſince they all receive favours from the Lord, and ſhould return thanks to him; and eſpecially good men, who are bleſſed with ſpiritual bleſſings by him: theſe ſhould all *confeſs to the Lord his goodneſs*, as it may be rendered, ſee the note on ℣. 15. they ſhould own the mercy received as the Lord's doing, and acknowledge their unworthineſs of it, and give him the glory of it. *And for his wonderful works to the children of men!* or, *confeſs and declare his wonderful works to the children of men:* the wonderful works of creation and providence, which thoſe that go to ſea ſee in the deeps, and every thing of the ſame kind which others obſerve; and eſpecially the wonderful works of grace, or what God has done in a wonderful manner for the ſouls of his people; ſee *Pſal.* lxvi. 16. *Mark* v. 19. and ℣. 8, 15, 21.

℣. 32. *Let them exalt him alſo in the congregation of the people*, &c.] Of the people of God, who are gathered out of the world into a church-ſtate; and who gather themſelves together to attend the worſhip and ſervice of God in ſome one place; and here the Lord ſhould be praiſed, and his name exalted, by thoſe who have received favours from him; ſee *Pſal.* cxi. 1. the *Targum* explains it, "in the con-"gregation of the people of the houſe of *Iſrael*." *And praiſe him in the aſſembly of the elders*; or, *in the ſeat*, or *chair of the elders*[s]: not of the ſcribes and phariſees, and elders of the people, that ſat in *Moſes*'s chair; but rather of the four and twenty elders, who are ſaid to have four and twenty ſeats round the throne, where they worſhip and praiſe God; and which are emblems of goſpel-churches, the members of which, for their grace, gravity and prudence, are called elders; and over which elders in office preſide, and who rule well and labour in the word and doctrine; ſee *Rev.* iv. 4. 1 *Tim.* v. 17. The *Targum* renders it, "the *ſanhedrim* of the "wiſe men."

℣. 33. *He turneth rivers into a wilderneſs*, &c.] A country abounding with rivers, as the country round about *Sodom* and the land of *Canaan* were, *Gen.* xiii. 10. *Deut.* viii. 7. Such an one is ſometimes, by the juſt judgment of God, turned into a deſert. *And the water-ſprings into dry ground*; what was like a well-watered garden, becomes like dry and barren earth, on which nothing grows.

℣. 34. *A fruitful land into barrenneſs*, &c.] Or, *into ſaltneſs*[t]; as *Sodom* and the land adjacent became a ſalt ſea; and the land of *Canaan* was threatned to become brimſtone, ſalt and burning, like *Sodom*; in which nothing was ſown, and which bore no graſs; ſee *Gen.* xiv. 3. *Deut.* xxix. 23. and ſo the *Targum*, "the land of *Iſrael*, which brought "forth fruit, he hath deſtroyed, as *Sodom* was o-"verthrown." *For the wickedneſs of them that dwell therein*; this was the cauſe of the overthrow of *Sodom*, and of the deſtruction of that fine country, as alſo of *Canaan* afterwards; ſee *Gen.* xiii. 13. *Deut.* xxix. 22, 23. The very heathens had a notion, that barrenneſs and unfruitfulneſs in countries were owing to the ſins of men; hence the ſterility and famine at *Mycenas* were attributed to the wickedneſs of *Atreus*[u]. This may figuratively be underſtood of the preſent ſtate and condition of the Jews; who were once a people well watered with the word and ordinances, and had the firſt preaching of the goſpel among them; but rejecting and deſpiſing it, are now become like a deſert, barren and unfruitful in the knowledge of divine things: and it might be illuſtrated by the caſe of ſeveral chriſtian churches; the ſeven churches of *Aſia*, and others, once as well-watered gardens, but now are no more; and the places where they ſtood are deſtitute of ſpiritual knowledge, and the means of it.

℣. 35. *He turneth the wilderneſs into a ſtanding water*, &c.] On the other hand, when it is the pleaſure of God, a country uncultivated and like a deſert, he makes it fruitful as one that is well-watered and tilled; as this country of ours, and the colonies in *America*, once waſte places, now fruitful ones. *And dry ground into water-ſprings*; which is expreſſive of the ſame thing, and may be figuratively underſtood of the Gentile world; which, before the coming of Chriſt, and the preaching of the goſpel, and the pouring down of the Spirit, was like a wilderneſs and dry ground; but now watered with the word and ordinances, and the grace of God, and in many places, has become fruitful in grace and good works. The *Targum* prefaces this verſe thus, "when they return unto the law, he "turneth, *&c.*"

℣. 36. *And there he maketh the hungry to dwell*, &c.] In thoſe fruitful places which they find agreeable to them, and ſo fix upon them as the places of their abode, and build houſes, and dwell there; having all the conveniencies of life, which they wanted elſewhere: ſo ſuch as hunger and thirſt after righteouſneſs, make to ſuch places where the waters are, the word is preached, and ordinances adminiſtered; and here they take up their dwelling, their bread being given them, and their waters ſure unto them. *That they may prepare a city for habitation*; thoſe poor, neceſſitous perſons, as they were when they firſt came; building houſes, and others continually coming to them, by degrees form a well-regulated city, in which are a large number of inhabitants: which may be conſidered as an emblem of the church of God, often compared to a city; and is an habitation for

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[s] במושב in cathedra, Pagninus, Montanus,

[t] למלחה in ſalſuginem, Pagninus, Montanus, Muſculus, Vatablus, Piſcator, Gejerus, Michaelis; ſo Junius & Tremellius; in ſalſam, Cocceius.

[u] Hygin. Fab. 88.

God, and where ſaints deſire and delight to dwell.

℣. 37. *And ſow the fields, and plant vineyards,* &c.] And ſo raiſe a ſufficient ſupply of corn and wine, for the ſupport of themſelves and families. In a ſpiritual ſenſe the *fields* are the world, and the ſeed which is ſown is the word; the perſons that ſow it are the miniſters of the goſpel, which, by a divine bleſſing, brings forth fruit, in ſome thirty, ſome ſixty, and ſome an hundred fold: the *vineyards* are the churches, planted by Chriſt and by his miniſters, as his inſtruments; believers are the pleaſant plants in them, and young converts are the tender grapes. *Which may yield fruits of increaſe*; or *fruit* and *increaſe*; the fields yield all ſorts of grain for food, and the vineyards wine for drink. So the ſeed of the word being ſown, and churches planted, they increaſe with the increaſe of God, and bring forth fruits of righteouſneſs to the glory of his name.

℣. 38. *He bleſſeth them alſo, ſo that they are multiplied greatly,* &c.] Not only their fields and vineyards are bleſſed with an increaſe, but theſe huſbandmen themſelves; as man at his firſt creation was bid to do, being bleſſed of God; and as the *Iſraelites* were in *Egypt*, Gen. i. 28. Exod. i. 7. and which may ſpiritually denote the great number of converts to chriſtian churches, eſpecially in the latter day, *Jer.* xxx. 19. *And ſuffereth not their cattle to decreaſe*; their ſheep and oxen, which is reckoned a great temporal happineſs, *Pſal.* cxliv. 13, 14. and may ſignify that God does, and will give a ſufficient number of goſpel-miniſters, comparable to oxen for their laboriouſneſs, that ſhall in all ages miniſter to his churches; ſee 1 *Cor.* ix. 9, 10. 1 *Tim.* v. 17.

℣. 39. *Again they are miniſhed,* &c.] Or *leſſened*, in their families, cattle and ſubſtance; either the ſame perſons as before, or others. The *Targum* paraphraſes it, "but when they ſin, they are leſſen-"ed;" for ſin is the cauſe of it, as follows: *And brought low through oppreſſion, affliction and ſorrow*; either becauſe of their oppreſſion of the poor, the evil they do to them, and the ſorrow they bring upon them; or they are brought into a low eſtate through the tyranny and oppreſſion of others, and by the afflictions and ſorrows they are brought into by them. This may be applied to the Jews, at their deſtruction by the *Romans*, when they were greatly leſſened and brought low by their oppreſſion of them: or rather to the Chriſtians; not under the heathen perſecutions, for then they increaſed more and more; but under antichriſtian tyranny, when the beaſt had power over them, and overcame and ſlew them; and their numbers were ſo reduced, that the whole world is ſaid to wonder after the beaſt, *Rev.* xiii. 3, 7, 8. and which will be the caſe again, when the witneſſes will be ſlain: the number of Chriſtians is greatly leſſening now; there are but a few names in *Sardis*; *Jacob* is ſmall, but will be ſmaller and fewer ſtill.

℣. 40. *He poureth contempt upon princes,* &c.] That is, the Lord does, who is above them; he laughs at them, and has them in deriſion, when they are raging againſt his people, cauſe, and intereſt; he ſets them up and pulls them down at his pleaſure; he hurls them from their ſeats and thrones, and makes them contemptible to their ſubjects; he ſometimes brings them to a ſhameful end, as *Herod* who was eaten with worms; and wicked princes if they are not brought to diſgrace in this world, they will riſe to ſhame and everlaſting contempt in the other; and will ſtand with the meaneſt and loweſt before the Judge of the whole earth; and ſeek to the rocks and mountains to cover them from his wrath. This particularly will be true of the antichriſtian princes, when the vials of God's wrath will be poured out upon them, *Rev.* xvi. 1. *And cauſeth them to wander in the wilderneſs*, where there is *no way*; no beaten track or path; whither being driven out of their kingdoms, they flee for ſhelter, and wander about in untrodden paths; as *Nebuchadnezzar*, when he was driven from men, and had his dwelling with the beaſts of the field: or this may be interpreted, as it is by *Aben Ezra* and *Kimchi*, of the infatuation of their wiſdom, and of their being left without counſel, and erring thro' it; being at their wits end, not knowing what ſtep to take or meaſures to concert; being in a maze, in a wilderneſs, at an entire loſs, what they ſhould do; ſee *Job* xii. 17—21.

℣. 41. *Yet ſetteth he the poor on high from affliction,* &c.] On the other hand the Lord ſometimes exalteth men of low degree, raiſeth men of mean extract and parentage, who have made a poor figure in life, to high places of honour, free from adverſity and diſtreſs; as *David* from the ſheepfold, and from following the ewes great with young, to be king of *Iſrael*. This may be applied to the ſaints and people of God, who for the moſt part are poor in purſe, the poor of this world, whom he chooſes, calls, and ſaves; poor in knowledge, capacity, and gifts; poor as to their ſpiritual circumſtances, having neither food nor clothing, nor money to buy either; poor in ſpirit, and ſenſible of it; and poor by reaſon of afflictions: theſe the Lord ſets on high, ſets them among the princes of his people, makes them kings and prieſts; ſets them on Chriſt the rock, who is higher than they, higher than the angels, and than the heavens; ſets them above the angels, their nature being advanced above theirs in Chriſt, and they being repreſented by him in heavenly places; and ſtanding in the relation of ſons to God, and of ſpouſe and bride to Chriſt, and angels being their miniſtring ſervants; and ere long they will be ſet on thrones, and have a crown of glory, life and righteouſneſs, put upon them, and be poſſeſſed of an everlaſting kingdom, and be out of the reach of affliction. They are not clear of it in this world; it is needful for them, they are appointed to it, and through it they muſt enter the kingdom; but then they will come out of all tribulation, and there will be no more pain, ſorrow, and death: it may be rendered, *after affliction*, after their time of affliction is over, then God will exalt and glorify them; ſee 1 *Pet.* v. 10. this may reſpect the proſperity of the church in the latter day; ſee *Dan.* vii. 27. *And maketh him families like a flock*; that is, the Lord makes the poor families like a flock of ſheep, ſo greatly does he increaſe them; this is a very apt figure that is here uſed, ſince the people of God are often compared to ſheep, and to a flock of them; and theſe are creatures that greatly increaſe; and here it denotes the large number of the ſaints, as in the firſt times of the goſpel, both in *Judea* and in the Gentile world; and as it will be in the latter day, when they ſhall be multiplied and not be few, glorified and not be ſmall; and that they ſhould be branched out into families, or particular churches, which, like families, conſiſt of children, young men, and fathers, of which Chriſt is maſter, and miniſters ſtewards; ſo it has been from the beginning of the goſpel-diſpenſation, and will be much more ſo in the latter day, when the earth will be full of theſe families every where. The *Targum* introduces this verſe thus, "when they turn to the law he ſetteth, "*&c.*"

℣. 42. *The righteous ſhall ſee* it, *and rejoice*, &c.] Shall ſee the increaſe and proſperity of the ſaints, the glory of the church in the latter day, and rejoice at it; the judgments of God upon the wicked, upon antichriſtian princes and ſtates, and rejoice on that account; ſee *Rev.* xviii. 20. and xix. 1, 2. and the ſeveral deliverances of perſons in diſtreſs before mentioned, and rejoice with them that rejoice; which is what good men ought to do, *Rom.* xii. 15. *And all iniquity ſhall ſtop her mouth*; men of iniquity, very bad men, the man of ſin and his followers, and all profane and atheiſtical perſons, who will be ſilenced and have nothing to ſay againſt the providence of God; will be confounded, and through ſhame lay their hand on their mouths and be ſtruck with admiration at the wonderful things done by the Lord for his people; nor will they have any thing to ſay againſt their own condemnation.

℣. 43. *Whoſo is wiſe*, &c.] Or as it may be read interrogatively, *Who is wiſe?* as in *Jer.* ix. 12. *Hoſ.* xiv. 9. that is, ſpiritually wiſe, wiſe unto ſalvation; who is made to know wiſdom in the hidden part; for not ſuch as are poſſeſſed of natural wiſdom, or worldly wiſemen, much leſs who are wiſe to do evil, are here meant. *And will obſerve theſe things*; the remarkable appearances of divine providence to perſons in diſtreſs; the various changes and viciſſitudes in the world; the ſeveral afflictions of God's people, and their deliverances out of them; the wonderful works of God in nature, providence and grace; theſe will be obſerved, taken notice of, laid up in the mind, and kept by ſuch who are truly wiſe, who know how to make a right uſe and proper improvement of them. *Even they ſhall underſtand the loving kindneſs of the Lord*; every one of the wiſemen; they will perceive the kindneſs of God unto all men, in the ſeveral diſpenſations of his providence towards them, and his ſpecial love and kindneſs towards his own people, even in all their afflictions; they will perceive this to be at the bottom of every mercy and bleſſing; they will underſtand more of the nature and excellency of it, and know more of the love of God and Chriſt which paſſeth knowledge. Or *the kindneſſes of the Lord ſhall be underſtood*; that is, by wiſe men; ſo R. *Moſes* in *Aben Ezra* renders the words.

PSALM CVIII.

THIS pſalm conſiſts of ſeveral paſſages out of the fifty ſeventh and ſixtieth pſalms, with very little variation. *Jarchi* and *Kimchi* refer it to the times of the Meſſiah. The title in the *Syriac* verſion is, "concerning the calling of the Gentiles," to which no doubt it has reſpect.

℣. 1. *O God, my heart is fixed, I will ſing and give praiſe*, &c.] From hence to ℣. 6. the words are taken out of *Pſal.* lvii. 7—11. which ſee. *Even with my glory*; my tongue; in *Pſal.* lvii. 8. it is read, *awake up my glory*.

℣. 4. *For thy mercy is great above the heavens*, &c.] It is in *Pſal.* lvii. 10. *thy mercy is great unto the heavens.*

℣. 6. *That thy beloved may be delivered*, &c.] From hence to the end of the pſalm the words are taken out of *Pſal.* lx. 5—12.

℣. 9. *Over Philiſtia will I triumph*, &c.] In *Pſal.* lx. 8. it is, *Philiſtia, triumph thou becauſe of me*; ſee the note there.

℣. 11. *And wilt not thou, O God, go forth with our hoſts*, &c.] In *Pſal.* lx. 10. it is, *and thou, O God, which didſt not go out with our armies.*

PSALM CIX.

To the chief muſician, A pſalm of David.

THIS pſalm was wrote by *David*, under the inſpiration of the holy Spirit, concerning *Judas* the betrayer of Chriſt, as is certain from *Acts* i. 16, 20. hence it is uſed to be called by the ancients the *Iſcariotic* pſalm. Whether the occaſion of it was the rebellion of *Abſalom*, as ſome, or the perſecution of *Saul*, as *Kimchi*; and whoever *David* might have in view particularly, whether *Ahithophel* or *Doeg* the *Edomite*, as is moſt likely; yet it is evident that the holy Ghoſt foreſaw the ſin of *Judas*, and propheſies of that, and of the ruin and miſery that ſhould come upon him; for the imprecations in this pſalm are no other than predictions of future events, and ſo are not to be drawn into an example by men; nor do they breathe out any thing contrary to the ſpirit of chriſtianity, but are proofs of it, ſince what is here predicted has been exactly accompliſhed. The title in the *Syriac* verſion is, "a pſalm of *David* when they created "*Abſalom* king without his knowledge, and for "this cauſe he was ſlain; but to us it expounds "the ſufferings of the Chriſt of God;" and indeed he is the perſon that is all along ſpeaking in this pſalm.

℣. 1. *Hold not thy peace*, &c.] Or be not as a deaf or dumb man, or like one that turns a deaf ear and will give no anſwer; ſo the Lord ſeems to his people when he does not give an immediate anſwer to their prayers, and does not ariſe to help them; he ſeems to have forſaken them, and to ſtand at a diſtance from them; nor does he avenge them of their enemies; it is the Meſſiah, as man, that puts up this petition, and it agrees with *Pſal.* xxii. 2. *O God of my praiſe*; worthy of all praiſe, becauſe of the perfections of his nature, and for the mercies he beſtows; and is and ought to be the conſtant object of the praiſe of his people, and was the object of the praiſe of Chriſt; ſee *Pſalm* xxii. 22, 25. who praiſed him for his wonderful formation as man, having ſuch a holy human nature, ſo ſuitable to his divine perſon, and ſo fit for the ſervice of his people; for his preſervation from his enemies, and the deliverance of him from death and the grave, by his reſurrection; for hearing his petitions, and for the ſpecial grace beſtowed on his people; ſee *Pſal.* cxxxix. 14. and cxviii. 21, 22. *John* xi. 41, 42. *Matt.* xi. 25, 26. Or, *O God of my* *my glorying* [w]; in whom he gloried, of whom he boaſted; as he often with exultation ſpoke of him as his God and Father: or, *the God that praiſes me*; for his praiſe was not of men but of God, who by a voice from heaven declared him his beloved Son, in whom he was well-pleaſed, *Matt.* iii. 17. and xvii. 5.

℣. 2. *For the mouth of the wicked, and the mouth of the deceitful are opened againſt me*, &c.] Or *of deceit* [x] itſelf; moſt wicked and very deceitful men, who ſometimes flattered and pretended friendſhip, as the Jews did to Chriſt, when they deſigned ill againſt him; though at other times their mouths were opened, and they poured out their calumnies and reproaches very freely and largely; traducing his perſon, and aſperſing his character as a wicked man; blaſpheming his miracles, as if done by the help of the devil; charging his doctrine with novelty, falſhood and blaſphemy; loading him with invidious names, as *Samaritan*, madman, *&c.* repreſenting him as an enemy to the ſtate, as a ſeditious perſon, and a diſturber of the nation's peace; particularly their mouths were opened againſt him when they called for his crucifixion, and would have no denial; and eſpecially when he was on the croſs, where they gaped upon him with their mouths, and poured out their ſcoffs and jeers at him; ſee *Pſal.* xxii. 14. *They have ſpoken againſt me with a lying tongue*; falſe witneſſes roſe up againſt him, and laid things to his charge he knew nothing of, and which they could not prove, *Matt.* xxvi. 59, 60, 61.

℣. 3. *They compaſſed me about alſo with words of hatred*, &c.] They ſurrounded him as he hung on the croſs, and expreſſed their malice and hatred againſt him; then was he encloſed with theſe ſpiteful ſnarling dogs, and encompaſſed by them as with ſo many bees, who every one left their ſting in him, *Pſal.* xxii. 16. and cxviii. 12. *And fought againſt me without a cauſe*; they were of an hoſtile ſpirit, enemies and enmity itſelf againſt him; fought againſt him both with words and blows, with their tongues and with their fiſts; ſought his life, and at length took it away; he was attacked by the body of the Jewiſh nation, and by the whole poſſe of devils; and all this without any cauſe or juſt reaſon: he gave them no occaſion for this enmity and malice, and oppoſition to him; and it was in the iſſue without effect, it was in vain and to no purpoſe; for though they gained their point in putting him to death, yet he roſe again a triumphant conqueror over them all.

℣. 4. *For my love, they are my adverſaries*, &c.] For the love that Chriſt ſhewed to the Jews; to their bodies, in going about and healing all manner of diſeaſes among them; to their ſouls, in preaching the goſpel to them in their ſeveral cities; and for the love he ſhewed to mankind in coming into the world to ſave them, which ſhould have commanded love again; but inſtead of this they became his implacable adverſaries: they acted the part of Satan; they were as ſo many Satans to him, as the word ſignifies. *But* I give myſelf unto *prayer*; or, *I* am a man of *prayer* [y], as *Aben Ezra* and *Kimchi* ſupply it; ſo he was in the days of his fleſh, *Heb.* v. 7. he was conſtant at it, and fervent in it; ſometimes a whole night together at it: his uſual method was, when at *Jeruſalem*, to teach in the temple in the day-time, and at night to go to the mount of *Olives*, and there abide and pray, *Luke* vi. 12. and xxi. 37. and xxii. 44. This was the armour he alone made uſe of againſt his enemies, when they fought againſt him, and acted the part of an adverſary to him; he betook himſelf to nothing elſe but prayer; he did not return railing for railing, but committed himſelf in prayer to God, who judgeth righteouſly, 1 *Pet.* ii. 23. yea, he prayed for thoſe his adverſaries: and ſo *Aben Ezra* and *Kimchi* interpret it, that he was a man of prayer for them, and prayed for them; as it is certain Chriſt did, when he was encompaſſed by his enemies, and they were venting all their ſpite and malice againſt him, *Luke* xxiii. 34.

℣. 5. *And they have rewarded me evil for good*, &c.] For the good words and ſound doctrine he delivered to them; for the good works and miracles he wrought among them, to the healing of them; ſee *John* x. 32 *And hatred for my love*; he came to ſeek and ſave that which was loſt, and yet they hated him, and would not have him to rule over them, *Luke* xix. 10, 14.

℣. 6. *Set thou a wicked man over him*, &c.] Or *them*, as the *Syriac* verſion; over every one of his adverſaries, and all of them: and which may be interpreted, as it is by *Cocceius*, of tyrannical princes and governors, ſet over the Jews, as *Tiberius*, *Caius*, *Claudius*, *Nero*, &c. and their deputies, *Pilate*, *Felix*, *Feſtus*, *Florus*; all wicked men, and which were a judgment on them for their uſage of Chriſt. Though here ſome ſingle perſon is deſigned, even *Judas*, notorious for his enmity and ingratitude to Chriſt; and by the *wicked* one ſet over him, may be meant Satan, as in the next clauſe, as he is ſometimes called, *Matt.* xiii. 38. 1 *John* v. 18. into whoſe hands and power *Judas* was put, under whoſe influence he was; who entred into him, took poſſeſſion of him, and put it into his heart to betray his Maſter, *John* xiii. 2, 27. *And let Satan ſtand at his right hand*; to direct and influence him, to ſolicit and tempt him to do the evil he did, and to accuſe him for it when done; ſee *Zech.* iii. 1.

℣. 7. *When he ſhall be judged, let him be condemned*, &c.] When he ſhall be arraigned at the bar of his own conſcience, and be charged with the ſin of which he is guilty; let conſcience, which is as a thouſand witneſſes, riſe up againſt him, and condemn him; ſo it did *Judas*, Matt. xxvii. 3, 4. or when he ſhall ſtand before the judgment-ſeat of Chriſt at the laſt day, *let him go out a wicked*, or a guilty, or condemned man [z]; let him hear the awful ſentence, *Go thou curſed, into everlaſting fire*; and let him go out immediately from the preſence of the Judge into eternal puniſhment, the condemnation of the devil: ſo *Judas* is ſaid to go to his own place, *Acts* i. 25. *And let his prayer become ſin*; let it be fruitleſs and in vain; and ſo far from being heard, let it be treated as an abomination; let it be conſidered as an aggravation of his crime, as *Haman*'s was, *Eſther* vii. 7, 8. let his prayer, being without faith in the blood of Chriſt, be reckoned ſinful as it was; let his cries, and tears, and repentance, iſſue in deſperation, and that in ſin, as it did in deſtroying himſelf, *Matt.* xxvii. 5.

℣. 8. *Let his days be few*, &c.] The days of men in common are but few at moſt: length of days, either beyond or according to the uſual term of life, is reckoned a bleſſing; and to be cut off in the midſt of a man's days, a curſe; when this is by the immediate hand of God, as a viſible token of his diſpleaſure; or by the hand of the civil magiſtrate, for ſome capital offence; or by a man's own hands, which was the caſe of *Judas*; whoſe days were but few, in compariſon of the other apoſtles, who outlived him many years; eſpecially the apoſtle *John*, who lived ſixty years after at leaſt. The *Syriac* verſion renders it, *let their days be few*; and ſo it reads the whole context in the plural number, both in the verſes preceding and following; and the whole may be interpreted of the Jews, as it is by *Theodoret*, as well as of *Judas*; ſince they were concerned in the ſame ſin, and are equally charged as the betrayers and murderers of Chriſt, *Acts* vii. 52. and their days as a nation and church after the death of Chriſt were very few; within forty years, or thereabout, their city and temple were deſtroyed. And *let another take his office*; or *biſhoprick*, as the *Septuagint* verſion, and the apoſtle *Peter* call it; who cites this paſſage, and applies it to *Judas*, in *Acts* i. 20. His office was the office of an apoſtle, an high and honourable one, the chief office in the church: it was a charge, as the word ſignifies; a charge of ſouls, an overſight of the flock; which is to be taken not by conſtraint, but willingly; not for filthy lucre's ſake, but of a ready mind. *Judas* took it for filthy lucre's ſake, and it was taken away from him, and given to another; to *Matthias*, on whom the lot fell, and who was numbered with the apoſtles in his room, *Acts* i. 21—26. This is true alſo of the prieſts, ſcribes and phariſees, who were diveſted of their offices in a very little time; three ſhepherds were cut off in one month, *Zech*. xi. 8. There being a change of the prieſthood, law and ordinances, there was a change of offices and officers; new ordinances were appointed by Chriſt, and new officers created, on whom gifts were beſtowed ſuitable to their work.

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[w] תהלתי gloriationis meæ, Cocceius; de quo glorior, ſo ſome in Vatablus.

[x] פי מרמה os doli, Vatablus, Cocceius; os fraudis, Gejerus, Michaelis; ſo Ainſworth.

[y] ואני תפלה & ego vir orationis, Pagninus, Gejerus.

[z] יצא רשע exeat impius, Pagninus, Montanus, Vatablus, De Dieu, Gejerus; damnatus, Junius & Tremellius; condemnatus, Cocceius.

℣. 9. *Let his children be fatherleſs, and his wife a widow.*] This ſometimes is the caſe of good men, who leave widows and fatherleſs children, whom the Lord ſhews mercy to; being the Father of the fatherleſs, and the Judge of the widow, *Pſal*. lxviii. 5. but ſometimes it is threatened and comes as a judgment, when the Lord ſhews no mercy and favour to them, *Exod*. xxii. 24. *Iſa*. ix. 17. And this is the caſe here, which very probably was literally fulfilled in *Judas*, who might have a wife and children; ſince it looks as if the other apoſtles had, and certain it is that one of them had a wife, even *Peter*, in the times of Chriſt; ſee 1 *Cor*. ix. 5. *Matt*. viii. 14. And this was verified in the people of the Jews; whom the Lord divorced from himſelf, and wrote a *Lo-ammi* upon them, and left them as orphans and fatherleſs, *Hoſ*. i. 9. This will never be the caſe of Chriſt's people, or the chriſtian church, *John* xiv. 18. though it will be of the antichriſtian one, *Rev*. xviii. 7, 8.

℣. 10. *Let his children be continually vagabonds, and beg*, &c.] Wander from place to place, begging their bread: this is denied of the children of good men in *David*'s time, *Pſal*. xxxvii. 25. yet was threatened to the children of *Eli*, 1 Sam. ii. 36. and was very likely literally true of the children of *Judas*; and was certainly the caſe of multitudes of the children of the Jews, the poſterity of them that crucified Chriſt, at the time of their deſtruction by the *Romans*; when great numbers were diſperſed, and wandered about in various countries, as vagabonds, begging their bread from door to door; which is reckoned [a] by them a great affliction, and very diſtreſſing. *Let them ſeek* their bread *alſo out of their deſolate places*; either deſcribing, as *Kimchi* thinks, the miſerable cottages, forlorn and deſolate houſes, in which they lived, and from whence they went out to every one that paſſed by, to aſk relief of them: or it may be rendered, *becauſe of their deſolate places* [b]; or, *after* them; ſo the *Targum*, "after their deſolation was made;" when their grand houſe was left deſolate, their temple, as our Lord ſaid it ſhould, and was, *Matt*. xxiii. 38. and all their other houſes in *Jeruſalem* and in *Judea*; then were they obliged to ſeek their bread of others elſewhere, and by begging. The *Syriac* verſion wants this verſe.

℣. 11. *Let the extortioner catch all that he hath*, &c.] Or, *lay a ſnare for all* [c]; as the *Romans* did, by bringing in their army, invading the land of *Judea*, and beſieging the city of *Jeruſalem*; who are the *extortioner* or *exacter* that demanded tribute of them; which they refuſed to pay, and therefore they ſeized on all they had for it. The *Syriac* and *Arabic* verſions render it, *the creditor*; who ſometimes for a debt would take wife and children, and all that a man had; ſee 2 *Kings* iv. 1, 2. *Matt*. xviii. 25. It might be literally true of *Judas*; who dying in debt, his wife and children, and all he had, might be laid hold on for payment. *And let the ſtranger ſpoil his labour*; plunder his houſe of all his goods and ſubſtance he had been labouring for: which was true of the *Romans*, who were aliens from the commonwealth of *Iſrael*; who came into the land, and ſpoiled their houſes, fields and vineyards, they had been labouring in; they took away their place and nation, and all they had, *John* xi. 48.

℣. 12. *Let there be none to extend mercy unto him*, &c.] No pity is ever expreſſed at hearing or reading the ſad caſe of *Judas*; and though the Jews were pitied of thoſe that carried them captive to *Babylon*, Pſal. cvi. 46. yet in their laſt deſtruction by the *Romans*, no mercy was ſhewn them; the wrath of God and man came upon them to the uttermoſt, 1 *Theſſ*. ii. 16. *Neither let there be any to favour his fatherleſs children*; to beſtow any benefit upon them; to relieve their wants, nor to protect their perſons; no more reſpect ſhewn them than to their father, being ſhunned and hated for their father's ſake.

℣. 13. *Let his poſterity be cut off*, &c.] As the ſeed of the wicked are ſaid to be, *Pſal*. xxxvii. 28. or cut down, as a tree to the very root; as the Jewiſh nation was by the ax of God's judgment, which *John* ſays, was laid to the root of the tree, and the blow juſt going to be given, as it was in a few years after, *Matt*. iii. 10. or, as the *Targum*, "let his end "be for deſtruction;" and ſo the *Syriac* verſion, *let their end be for deſtruction*; their laſt end, which it is ſaid, ſhall be cut off, and iſſue in death, eternal death; when the end of a good man is peace and eternal life, ſee *Pſal*. xxxvii. 37, 38. *Rom*. vi. 21. And *in the generation following let their name be blotted out*; or, *in another age* [d]; the next age, the third generation; meaning the name of the poſterity of *Judas*, and the name of the people of the Jews, ſo as to be ſpoken of with honour and reputation; but inſtead of that, they are for a taunt, a proverb and a curſe, in all places.

℣. 14. *Let the iniquity of his fathers be remembred with the Lord*, &c.] Not of *Abraham*, *Iſaac* and *Jacob*;

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[a] Miſchar Hapeninim apud Buxtorf. Florileg. Heb. p. 262, 263.

[b] So De Dieu, Gejerus, and ſome in Michaelis.

[c] יִנַקֵשׁ illaqueet, Pagninus, Montanus, Muſculus, Piſcator, Gejerus; iretiat, Vatablus, Michaelis.

[d] בדור אחר in generatione altera, Pagninus, Montanus, &c.

Jacob; who; though they had their failings, they were not remembred, and much leſs puniſhed in their poſterity, but were forgiven: rather of the *Amorites* and *Hittites*; the one being ſaid to be the father, and the other the mother of the Jews, *Ezek.* xvi. 3. they ſucceeding them in their land, and imitating their example, and committing the ſame ſins they did: or rather, of their wicked anceſtors, who killed the prophets; and the meaſure of whoſe ſins *Judas* and the Jews filled up in crucifying Chriſt, ſee *Matt.* xxiii. 31, 32. The iniquity of theſe may be ſaid to be remembred, it not being forgiven, when it was brought to account, and puniſhed in their poſterity, doing the ſame wicked actions; compare with this *Rev.* xvi. 19. and xviii. 5. *And let not the ſin of his mother be blotted out*; or forgiven; but ſtand as a debt to be accounted for: meaning not the ſin of his mother *Eve*, nor of his immediate parent; but either of the *Hittite* as before, or of the ſynagogue of the Jews, or *Jeruſalem*, which killed the prophets of the Lord.

℣. 15. *Let them be before the Lord continually*, &c.] And not caſt behind his back, or into the depths of the ſea, never to be ſeen more, as ſins are when forgiven; but be always in ſight, as loathſome and abominable, and cauſing thoſe that committed them to be abhorred for them; and be before him, as a Judge, to examine them, the nature and deſert of them, and to condemn and puniſh for them; ſee *Exod.* xx. 5. The *Targum* is, "let them be before the Word of the Lord always; ſee *Heb.* iv. 13. *That he may cut off the memory of them from the earth*; ſo that they may not be remembered with any applauſe, or their name ſpoken of with any commendation; ſee *Job* xviii. 17.

℣. 16. *Becauſe that he remembered not to ſhew mercy*, &c.] As *Judas* did not; neither to the poor, whom he cared not for, *John* xii. 6. nor to Chriſt, whom he betrayed with a kiſs to his enemies: nor had theſe words of Chriſt any effect upon him, to move his pity and compaſſion, *Friend, wherefore art thou come?* Matt. xxvi. 49, 50. nor did the Jews ſhew mercy to him: they were a mercileſs and hard hearted people; though mercy was one of the weightier matters of the law, this they omitted, *Matt.* xxiii. 23. their want of compaſſion may be obſerved in the prieſt and *Levite* paſſing by the man wounded by thieves, *Luke* x. 30, 31, 32. Nor did they ſhew any mercy to Chriſt, when they ſmote and buffeted him; nor did it move their pity, when *Pilate* brought him forth, with a crown of thorns on his head, and in a miſerable condition, ſaying, *Behold the man*; but they cried out, *Crucify him, crucify him*; and gave him gall for his meat, and vinegar to drink; and mocked him when in all his miſeries and agonies. *But perſecuted the poor and needy man*; Chriſt, who became poor for our ſakes, and ſtood in need of the miniſtration of others to him, 2 *Cor.* viii. 9. *Luke* viii. 3. and was poor in ſpirit, a man of ſorrows, and acquainted with griefs; him, *Judas* and the Jews perſecuted to death, as follows: *That he might even ſlay the broken in heart*; Chriſt, whoſe heart was broken with the reproach and cruel uſage of men, *Pſal.* lxix. 20. whoſe life the Jews ſought to take away, and by means of *Judas* did.

℣. 17. *As he loved curſing, ſo let it come unto him*, &c.] *Judas* loved that which brought a curſe upon him, ſin; and ſo he may be ſaid to love the curſe; juſt as ſinners are ſaid to love death, *Prov.* viii. 36. He was deſirous of, and ſought after it, to bring Chriſt to an accurſed death; and which he accompliſhed and pleaſed himſelf with; and therefore it was a juſt retaliation upon him, that the curſe ſhould light on him, and he himſelf come to a ſhameful and ignominious death. The Jews loved the curſing law, the flying roll, called the curſe in *Zech.* v. 2, 3. which curſes every tranſgreſſor of it: they boaſted of it, reſted in it, and ſought for righteouſneſs by it; and ſubmitted not unto, but deſpiſed the righteouſneſs of Chriſt; and therefore it was but juſt they ſhould come under the curſe of the law: they imprecated the curſe on them and their children, ſaying, *His blood be upon us and them*, Matt. xxvii. 25. and which accordingly came upon them, and remains to this day. *As he delighted not in bleſſing, ſo let it be far from him*; *Judas* delighted not in the good will and good wiſhes of any to Chriſt, as appears from his diſlike of the ointment being poured on his head by the poor woman, in *John* xii. 4, 5. and ſo the Jews were diſpleaſed at the children, and at the diſciples in the temple, bleſſing Chriſt, pronouncing him bleſſed, and wiſhing bleſſings to him, *Matt.* xxi. 15, 16. *Luke* xix. 38, 39. yea, they delighted not in their own bleſſedneſs, or in that which only could give it to them; they delighted not in Chriſt, who was ſent to bleſs them, but deſpiſed and rejected him; nor in the goſpel, which is full of bleſſings; and particularly not in the doctrine of juſtification by Chriſt's righteouſneſs, which commonly makes a man bleſſed: yea, in a ſenſe, they judged themſelves unworthy of everlaſting life; and therefore it was but a righteous thing that bleſſing ſhould be far from *Judas* and the Jews, as it was; even temporal, ſpiritual and eternal bleſſings: yet there have been a ſort of heretics [e], that have highly praiſed and commended *Judas*, as doing a brave and noble action in betraying Chriſt, whereby the work of ſalvation was haſtened.

℣. 18. *As he clothed himſelf with curſing like as with his garment*, &c.] He was full of it; his mouth was full of curſing and bitterneſs; it was viſible in him, eaſy to be diſcerned; he took pride as well as pleaſure in it, it was in his eſteem an ornament to him, as his clothes were. The *Syriac* verſion renders it, *as armour*; as if it was a protection to him, or he thought it to be ſo. *So let it come into his bowels like water*; the meaning is, let the wrath of God and the curſe of the law come into his conſcience, and make ſad work there, and fill him with dread and terror, and that in great abundance, and with great force; like a flood of waters that carry all before it; or like the waters of jealouſy which made the belly to ſwell and the thigh to rot; or the flying roll of the curſe, which entering into the houſe of the ſinner deſtroyed it, and all in it, *Numb.* v. 22. *Zech.* v. 4. *And like oil into his bones*; which is more piercing and penetrating than water; and ſignifies the inward and quick ſenſe he ſhould have of his ſins, and of the wrath of God for them; ſee *Job* xx. 11.

℣. 19. *Let it be unto him as the garment* which *covereth him*, &c.] Let him be ſurrounded on all ſides with the wrath of God; and let it be viſible to all, as a man's garment on him is; ſee *Iſa.* lxvi. 24. *And for a girdle wherewith he is girded continually*; let him be in the utmoſt ſtraits and diſtreſs, being encompaſſed about with the curſe and wrath of God; and let that ſtick cloſe unto him as a man's girdle does; and let him not be able to get clear of it, or extricate himſelf out of it, as no man can on whom it is.

℣. 20.

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[e] Epiphan. contra Hæreſ. l. 1. hær. 38.

℣. 20. Let *this* be *the reward of mine adverſaries from the Lord*, &c.] Who were ſo many Satans, as the word uſed ſignifies; and *Judas* particularly is called a devil; and of the ſame malevolent and diabolical diſpoſition were the Jews in general, *John* vi. 70. and viii. 44. and what is before imprecated upon them is the juſt recompence of reward for their hatred to Chriſt and ill uſage of him. *And of them that ſpeak evil againſt my ſoul*; or *life*[f]; in order to take it away, as did the falſe witneſſes that roſe up againſt him, and the Jews who charged him with ſedition and blaſphemy.

℣. 21. *But do thou for me, O God the Lord, for thy names ſake*, &c.] The ſenſe of the petition is, and which is a prayer of Chriſt as man; that the Lord God would take his part, be on his ſide, be preſent with him, work with him, help and aſſiſt him, and that for his own honour and glory, for his truth and faithfulneſs-ſake, who had promiſed him help and aſſiſtance, *Pſal.* lxxxix. 21, 22, 33, 34. *Becauſe thy mercy* is *good, deliver thou me*; or *thy kindneſs*[g]; meaning the loving-kindneſs of God to Chriſt, which he always bore to him, and was eminently and ſuperlatively good; which he makes uſe of as an argument for his deliverance out of all his troubles, and from death itſelf; ſee *Pſal.* lxix. 14, 16.

℣. 22. *For I* am *poor and needy*, &c.] As he was in human nature, being born of poor parents, brought up in a mean manner, had not where to lay his head, and was miniſtred to by others; tho' he was Lord of all, and immenſely rich in the perfections of his nature, and in his vaſt empire and dominion, and the revenues ariſing from thence; ſee 2 *Cor.* viii. 9. It may here chiefly reſpect his helpleſs and forlorn eſtate as man, at the time of his ſufferings and death; ſee *Pſal.* xl. 17. *And my heart is wounded within me*; with the ſins of his people on him, with a ſenſe of divine wrath, and when under divine deſertions, eſpecially when his ſoul was exceeding ſorrowful, even unto death, *Matt.* xxvi. 38. ſee *Pſal.* xl. 12.

℣. 23. *I am gone like the ſhadow when it declineth*, &c.] When the ſun is ſetting, and the ſhadow is going off; man's life is often compared to a ſhadow, becauſe fleeting, momentary, and ſoon gone, 1 *Chron.* xxix. 15. *Job* xiv. 2. *Pſal.* cii. 11. and death is expreſſed by going the way of all fleſh; and by going to the grave, the houſe for all living, a man's long home, *Joſh.* xxiii. 14. *Job* xxx. 23. and ſo is the death of Chriſt, *Luke* xxii. 22. it may be rendered, *I am made to go*[h], denoting the violent death of Chriſt, who was cut off out of the land of the living, and whoſe life was taken away from the earth, *Iſa.* liii. 8. *I am toſſed up and down as the locuſt*; or *ſhaken out*[i], by the wind, as the locuſt is by the eaſt-wind, and carried from place to place, *Exod.* x. 13. or when a ſwarm of them by a ſtrong wind are crouded together and thrown upon one another; or like the graſhopper, which leaps from hedge to hedge, and has no certain abode: and ſuch was the caſe of Chriſt here on earth; and eſpecially it may have reſpect not only to his being ſometimes in *Judea* and ſometimes in *Galilee*, ſometimes in the temple and ſometimes in the mount of *Olives*; but to his being toſſed about after his apprehenſion, when he was led to *Annas*, and then to *Caiaphas*, then to *Pilate*, then to *Herod*, then delivered to the ſoldiers, and by them led to *Calvary*, and crucified.

℣. 24. *My knees are weak through faſting*, &c.] Either voluntary or forced, through want of food or refreſhment; this was verified in Chriſt, when he kneeled and prayed, and his ſweat was as it were great drops of blood falling to the ground; ſee *Pſal.* lxix. 10. *And my fleſh faileth of fatneſs*; or *for want of oil*[k]; the radical moiſture of his fleſh being dried up like a potſherd, *Pſal.* xxii. 15.

℣. 25. *I became alſo a reproach unto them*, &c.] Or they reproached him; not only in life, traducing his converſation, blaſpheming his miracles, calling him a *Samaritan*, ſaying he had a devil, and charging him with ſedition; but at the time of his death they reviled him, and treated him in the moſt opprobrious manner. When *they looked upon me, they ſhaked their heads*; which was verified in the Jews as they paſſed by the croſs of Chriſt, whither they came to ſtare upon him and ſcoff at him, *Matt.* xxvii. 39.

℣. 26. *Help me, O Lord my God*, &c.] *Jehovah* the Father is here addreſſed, who is the God of Chriſt, as Chriſt is man; who formed him, ſupported him, and glorified him; and whom Chriſt loved, believed in, obeyed and prayed unto; nor did he pray to a God that could not hear, but to one that was able to ſave him from death: as a divine perſon he needed no help, being the mighty God, the moſt mighty, the almighty; but as man he did, being encompaſſed about with infirmities; and as mediator help was promiſed him, he expected it, and he had it, *Pſalm* lxxxix. 21. *Iſa.* l. 7, 8. and xlix. 8. *O ſave me according to thy mercy*; or *kindneſs*; as before in ℣. 21. from ſufferings, and out of them; from death and the grave, as he was; or his people by him, who are ſaved not by works of righteouſneſs, but according to the mercy of God, *Tit.* iii. 5.

℣. 27. *That they may know that this* is *thy hand*, &c.] Which inflicted vengeance, and executed judgments on *Judas* and the Jews, as before imprecated; ſo the *Targum*, "that they may know "that this is thy ſtroke;" or which was concerned in all the ſorrows and ſufferings of the Meſſiah, which could never have come upon him had it not been the will of God; it was his hand and council that determined it, or men could never have effected it; ſee *Acts* iv. 28. *John* xix. 11. or which wrought deliverance and ſalvation as before prayed for; ſee *Pſal.* cxviii. 21—23. That *thou, Lord, haſt done it*; one or other, or all the above things; the finger of God was to be ſeen in them; particularly in the ſufferings of Chriſt, and in his exaltation; ſee *Acts* ii. 23. and v. 31.

℣. 28. *Let them curſe, but bleſs thou*, &c.] Let them curſe me, as *Shimei* did *David*, the type of Chriſt; let them curſe themſelves, as they did; or my people: or *let them be curſed*, as the *Syriac* verſion; curſed in life and at death, and to all eternity: but *bleſs thou* me, the Meſſiah; as he did, when he raiſed him from the dead, ſet him at his right hand, and gave him a name above every one, and made him moſt bleſſed for evermore; and bleſs my people with all ſpiritual bleſſings of grace, and with eternal glory and happineſs. Or *be thou bleſſed*; let honour, bleſſing and praiſe be continually aſcribed to thee; if God does but bleſs, it is no matter if wicked

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על נפשי contra vitam meam, Gejerus.

[g] חסדך benignitas tua, Muſculus, Junius & Tremellius, Piſcator.

[h] נהלכתי cogor abire, Junius & Tremellius, Piſcator, Cocceius; abire factus ſum, Gejerus, Michaelis.

[i] נערתי excuſſus ſum, Montanus, Vatablus, Gejerus, Michaelis; excutior, Tigurine verſion, Muſculus, Cocceius.

[k] משמן δι' ἐλαιον, Sept propter oleum, V. L. propter defectum olei, Eth. Arab.

wicked men curſe, ſo *Aben Ezra* and *Kimchi* interpret it; ſee 2 *Sam.* xvi. 11, 12. *When they ariſe, let them be aſhamed*; be ſuffered to do thoſe things which may bring ſhame and diſgrace upon them; or let them be diſappointed and ſo confounded, as the Jews were; who though they ſo far gained their point as to bring Chriſt to the duſt of death and the grave, yet to their great confuſion he roſe again from the dead; or let them be aſhamed at the laſt day, as they will be when Chriſt ſhall come in the clouds of heaven and be their judge, who will then be glad to ſhelter themſelves in rocks and caves. This is imprecated to be done *when they ſhall ariſe*; riſe up againſt Chriſt to take away his life; riſe up againſt his diſciples to perſecute them, againſt his goſpel to contradict and blaſpheme it, and againſt his cauſe and intereſt to cruſh it; or againſt the *Romans*, to ſhake off their yoke, when they were brought to great ſhame and confuſion; or when they ſhall ariſe at the reſurrection of the dead, which will be to ſhame and everlaſting contempt, *Dan.* xii. 2. *But let thy ſervant rejoice*; the Meſſiah, who appeared in the form of a ſervant; came not as a temporal lord and prince, to be miniſtred unto, but as a ſervant, to miniſter to others; and who is a ſervant of God's chooſing, calling and ſending, and whom he faithfully ſerved; and who, as prayed for, did rejoice in the ſtrength of the Lord, given him as man; and in the ſalvation wrought for and by him, *Pſal.* xxi. 1. in the work of the Lord proſpering in his hand; in his victory over ſin, Satan, the world, and death; in the preſence of God he was made glad with, and in the glory promiſed him, which he had with his Father before the world was, *Pſal.* xvi. 11. and xxi. 6.

℣. 29. *Let mine adverſaries be clothed with ſhame*, &c.] This is only explanative of what is ſaid before. *And let them cover themſelves with their own confuſion, as with a mantle*: the *Arabic* verſion is, *as with a breaſt-plate*. Some underſtand it as a petition of Chriſt, that they might be brought to repentance for their ſins, and ſo to ſhame for them; which is an inſtance of his wondrous grace and goodneſs; and it is certain, he prayed for the forgiveneſs of his enemies when on the croſs, *Luke* xxiii. 34.

℣. 30. *I will greatly praiſe the Lord with my mouth*, &c.] Vocally, and in the higheſt ſtrains. *Yea, I will praiſe him among the multitude*; of converted perſons, both Jews and Gentiles, and by them: or, *among the mighty*[l]; or great ones; the great congregation, as in *Pſal.* xxii. 25. among the innumerable and mighty angels in heaven; or, as the *Targum*, "among the wiſe men;" his own diſciples, made wiſe unto ſalvation, and to win ſouls; being filled with the gifts of wiſdom and knowledge; among and with whom Chriſt ſung an hymn of praiſe after the celebration of the ſupper, *Matt.* xxvi. 30.

℣. 31. *For he ſhall ſtand at the right hand of the poor*, &c.] Of the Meſſiah, as in ℣. 22. at whoſe right hand the Lord was, to guide and direct, help and aſſiſt, protect and defend, *Pſal.* xvi. 8. or of his poor people, who are poor in every ſenſe; but the Lord is on their ſide, and is a preſent help in time of trouble, *Pſal.* xlvi. 1, 5. *To ſave him from thoſe that condemn his ſoul*; the Meſſiah; from his judges, the high prieſt and Jewiſh ſanhedrim, and *Pilate* the *Roman* governor, who condemned him to death; but he committed his ſpirit, or ſoul, to God, who received it, and raiſed his body from the dead; and would not ſuffer it to ſee corruption, as a teſtimony of his innocence: or the ſoul of the poor ſaints, which the Lord ſaves from the condemnation of ſin, Satan, the law, and their own conſciences, *Rom.* viii. 1, 33, 34.

PSALM CX.

A pſalm of David.

THIS pſalm was written by *David*, as the title ſhews, and which is confirmed by our Lord Jeſus Chriſt, *Matt.* xxii. 43. and by the apoſtle *Peter*, Acts ii. 34. and was not written by any one of the ſingers concerning him, as *Aben Ezra* and *Kimchi*; nor by *Melchizedek*, nor by *Eliezer* the ſervant of *Abraham*, concerning him, as *Jarchi* and others: for the former could not call *Abraham* his lord, ſince he was greater than he, *Heb.* vii. 7. and though the latter might, yet he could not aſſign his maſter a place at the right hand of God; nor ſay he was a prieſt after the order of *Melchizedek*: and as it was written by *David*, it could not be concerning himſelf, as the *Targum*, but ſome other; not of *Hezekiah*, to whom ſome of the Jews applied it, as *Tertullian*[m] affirms; but of the Meſſiah, as is clear from the quotation by Chriſt, *Matt.* xxii. 43, 44. and from the references to it by the apoſtle, *Acts* ii. 34. 1 *Cor.* xv. 25. *Heb.* i. 13. And that this was the general ſenſe of the ancient Jewiſh church, is manifeſt from the ſilence of the phariſees, when a paſſage out of it was objected to them by our Lord concerning the Meſſiah; and is the ſenſe that ſome of the ancient Jews give of it; ſays R. *Joden*[n], "God will make the King Meſſiah ſit "at his right hand, *&c.*" and the ſame is ſaid by others[o]; and it is likewiſe owned by ſome of the more modern[p] ones; and we Chriſtians can have no doubt about it. The pſalm is only applicable to Chriſt, and cannot be accommodated to any other; no not to *David* as a type, as ſome pſalms concerning him may.

℣. 1. *The Lord ſaid unto my Lord*, &c.] The *Targum* is, "the Lord ſaid in his Word." *Galatinus*[q] ſays, the true *Targum* of *Jonathan* has it, "the Lord ſaid to his Word;" and produces an authority for it. Theſe are the words of *Jehovah* the Father, to his Son the Meſſiah; the *Adon*, or Lord, ſpoken of in *Iſa.* vi. 1. *Mal.* iii. 1. the one Lord Jeſus, and only potentate; the Lord of all, the Lord of *David*, and of every believer; not by right of creation only, as of all mankind; but by redemption, having bought them; and by right of marriage, having eſpouſed them; and by their own conſent, they owning him to be their Lord. The words ſaid to him by *Jehovah*, as follow, were ſaid in his mind, in his eternal purpoſe and decree; to which he, lying in his boſom, was privy, when he fore-ordained him to be the Redeemer; and in the council and covenant of peace, when he promiſed him this glory as the reward of his ſufferings; and in the prophecies of the Old Teſtament, which ſpeak as of the ſufferings of Chriſt, ſo of the glory that ſhould follow; and when the fact was done, when after his death, reſurrection, aſcenſion and entrance into heaven, he was placed, as follows: *Sit thou at my right hand*; of power and majeſty; expreſſive of the honour done to Chriſt, and the glory put on him in the human nature, ſuch as angels nor any creature ever had, *Heb.* i. 13. it being always accounted honourable to ſit at the right hand of great perſonages, 1 *Kings* ii. 19. *Pſal.* xlv. 9. *Matt.* xx. 21. and alſo of rule, and power and authority; being upon the ſame throne with his Father, exerciſing the ſame government over angels and men; *ſitting* is explained by *reigning* in 1 *Cor.* xv. 25. It alſo denotes his having done his work, and to ſatisfaction; and therefore is ſet down, being entred into his reſt, and having ceaſed from his work and labour, enjoying the preſence of his divine Father; in which is fulneſs of joy, and at whoſe right hand are pleaſures for evermore: and it alſo ſignifies the continuance of regal honour and power; he ſits and continues a King as well as a Prieſt for ever. *Until I make thine enemies thy footſtool*; Chriſt has his enemies; all the enemies of his people are his; ſome are overcome already by him, as ſin, Satan, and the world; and the Jews, his enemies, who would not have him to reign over them, have been deſtroyed: but as yet all things are not put under his feet which will be; as Antichriſt, and the kings of the earth that are with him, who will be overcome by him; the beaſt and falſe prophet will be taken and caſt into the lake of fire; where alſo the old ſerpent, the devil, after he has been bound and looſed, will be caſt likewiſe; and when the laſt enemy, death, ſhall be deſtroyed: till that time comes, Chriſt reigns and will reign, and afterwards too, even to all eternity. The alluſion is to the cuſtom of conquerors treading upon the necks of the conquered; ſee *Joſh.* x. 24.

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[l] בתוך רבים in magno cœtu, Tigurine verſion.

[m] Adv. Marcion. l. 5. c. 9.

[n] In Midraſh Tillim apud Yalkut in loc.

[o] R. Moſes Haddarſan & Arama in Galatin. de Cath. Arcan. Ver. l. 3. c. 17. & l. 8. c. 24.

[p] Saadiah Gaon in Dan. vii. 13. Nachman. Diſput. cum Fratre Paulo, p. 36, 55. Abkath Rochel, p. 80.

[q] De Cathol. Arcan. Ver. l. 3. c. 5. & l. 8. c. 24.

℣. 2. *The Lord ſhall ſend the rod of thy ſtrength out of Zion*, &c.] His royal and powerful ſceptre, called the ſceptre of righteouſneſs, *Pſal.* xlv. 6. and is no other than the goſpel, the power of God unto ſalvation; and which is mighty through him, for the reducing ſouls to the obedience of Chriſt; when it comes with power, and works effectually. This was firſt preached in *Zion*, or *Jeruſalem*, and went out from thence into all parts of the world; the firſt miniſters of it had their commiſſion there, and were ſent from thence to publiſh it all over the world; ſee *Iſa.* ii. 3. *Luke* xxiv. 47. *Acts* i. 4. and viii. 4. by means of which the kingdom of Chriſt was ſet up and ſpread in the world; with this rod and ſceptre in his hand, he went forth with his miniſters, conquering and to conquer, *Rev.* vi. 2. The Jews [r] own this rod to be a rod in the hand of the Meſſiah, which they ſeem to underſtand literally; and have a fabulous notion of its being the ſame that *Jacob*, *Judah*, *Moſes*, *Aaron*, *David*, and ſo every king of *Judah*, had, down to the deſtruction of the temple: the *Targum* in the king's Bible is, "the Word of the Lord ſhall ſend, *&c.*" the eſſential Word. *Rule thou in the midſt of thine enemies*; or, *thou ſhalt rule*, as the *Targum* and *Arabic* verſion; in the hearts of thoſe, who, in their unregenerate ſtate, are enemies: but the arrows of his word being ſharp in them, they are brought to ſubmit to him; the everlaſting doors are cauſed to open; he enters in, takes poſſeſſion of their hearts, and rules there. Or this may be underſtood of his church in the world, which is his kingdom, and lies ſurrounded with enemies on all hands; but in ſpite of them, and all their oppoſition, he will ſupport his kingdom and intereſt.

℣. 3. *Thy people* ſhall be *willing in the day of thy power*, &c.] Or, *in the day of thine army* [s]. When thou muſtereſt thy forces, ſendeſt forth thy generals, the apoſtles and miniſters of the word, in the firſt times of the goſpel; when Chriſt went forth working with them, and their miniſtry was attended with ſigns, and miracles, and gifts of the holy Ghoſt; and which was a day of great power indeed, when wonderful things were wrought; the god of this world was caſt out, the heathen oracles ceaſed, their idols were aboliſhed, and their temples deſolate; and Chriſtianity prevailed every where. Or this may reſpect the whole goſpel-diſpenſation, the day of ſalvation, which now is and will be as long as the world is; and the doctrine of it is daily the power and wiſdom of God to them that are ſaved. Or rather this ſignifies the ſet time of love and life to every particular ſoul at converſion; which is a day for light, and a day of power; when the exceeding greatneſs of the power of God is put forth in the regeneration of them: and the people that were given to Chriſt by his Father, in the covenant of grace, and who, whilſt in a ſtate of nature are rebellious and unwilling, are made willing to be ſaved by Chriſt, and him only; to ſerve him in every religious duty and ordinance; to part with their ſins and ſinful companions, and with their own righteouſneſs; to ſuffer the loſs of all things for him; to deny themſelves, and take up the croſs and follow him: and when they become free-will-offerings to him, as the word [t] ſignifies; not only willingly offer up their ſpiritual ſacrifices of prayer and praiſe, but themſelves, ſouls and bodies, to him; as well as enter *voluntiers* [u] into his ſervice, and chearfully fight his battles, under him, the Captain of their ſalvation; being aſſured of victory, and certain of the crown of life and glory, when they have fought the good fight, and finiſhed their courſe. The alluſion ſeems to be to an army of voluntiers, ſuch as deſcribed by *Cicero* [w], who willingly offered themſelves through their ardour for liberty. *In the beauties of holineſs, from the womb of the morning:* this does not deſign the place where theſe willing ſubjects of Chriſt ſhould appear; either in *Zion*, beautiful for ſituation; or in *Jeruſalem*, the holy city, compact together; or in the temple, the ſanctuary, in which ſtrength and beauty are ſaid to be; or in the church, the perfection of beauty: but the habit or dreſs in which they ſhould appear, even in the beautiful garment of Chriſt's righteouſneſs and holineſs; the robe of righteouſneſs, and garments of ſalvation; the beſt robe, the wedding garment; gold of *Ophir*, raiment of needle-work; and which is upon all them that believe: as alſo the ſeveral beautiful graces of the Spirit; the beauty of internal holineſs, by which ſaints are all-glorious within; and holineſs is the beauty and glory of God himſelf, of angels and glorified ſaints. This, tho' imperfect now, is the new man put on as a garment;

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[r] Jelammedenu apud Yalkut in loc. Bemidbar Rabba, fol. 224. 1. Vid. Bereſhit Rabba, fol. 75. 1.

[s] ביום חילך in die exercitus tui, Munſter, Vatablus, Piſcator, Gejerus; ſo Ainſworth; quum educes tuas copias, Tigurine verſion; die copiarum tuarum, Junius & Tremellius.

[t] נרבות oblationes voluntariæ, Junius & Tremellius; ſpontanea oblatio, Cocceius, Gejerus.

[u] Milites voluntarii, Bootius.

[w] Epiſt. l. 11. ep. 8.

ment; and is true holineſs, and very ornamental. The phraſe, *from the womb of the morning*, either ſtands in connection with *the beauties of holineſs*; and the ſenſe is, that as ſoon as the morning of the goſpel-diſpenſation dawns, theſe people ſhould be born again, be illuminated, and appear holy and righteous: or, *from the womb, from the morning* [x], ſhall they be *in the beauties of holineſs*; that is, as ſoon as they are born again, and as ſoon as the morning of ſpiritual light and grace breaks in upon them, and they are made light in the Lord, they ſhall be clad with theſe beautiful garments of holineſs and righteouſneſs; ſo, *from the womb*, ſignifies literally as ſoon as men are born; ſee *Pſal.* lviii. 3. *Iſa.* xlviii. 8. *Hoſ.* ix. 11. or elſe with the latter clauſe, *Thou haſt the dew of thy youth*; and ſo are rendered, *more than the womb of the morning*; i. e. than the dew that is from the womb of the morning, is *to thee the dew of thy youth*: that is, more than the dew of the morning are thy converts; the morning is the parent of the dew, *Job* xxxviii. 28. but the former ſenſe is beſt; for this laſt clauſe is a member or propoſition of itſelf, *thou haſt the dew of thy youth*; which expreſſes the open property Chriſt has in his people, when made willing; and when they appear in the beauty of holineſs, as ſoon as they are born of the Spirit, and the true light of grace ſhines in them; then thoſe who were ſecretly his, even whilſt unwilling, manifeſtly appear to belong unto him: ſo young lambs juſt yeaned, are in *Homer* [y], called ερσαι, *dews*; and it is remarkable, that the *Hebrew* words for *dew* and *a lamb*, are near in ſound. Young converts are Chriſt's lambs; they are Chriſt's youth, and the dew of it; they are regenerated by the grace of God, comparable to dew, of which they are begotten, to a lively hope of heaven; and which diſtilling upon them, makes them fruitful in good works: and who for their numbers, and which I take to be the thing chiefly deſigned by this figure, are like to the drops of the dew; which in great profuſion is ſpread over trees, herbs and plants, where it hangs in drops innumerable: and ſuch a multitude of converts is here promiſed to Chriſt, and which he had in the firſt times of the goſpel, both in *Judea*, when three thouſand perſons were converted under one ſermon; and eſpecially in the Gentile world, where the ſavour of his knowledge was diffuſed in every place; and as will be in the latter day, when a nation ſhall be born at once, and the fulneſs of the Gentiles be brought in. The ſenſe given of theſe words, as formed upon the *Septuagint* and *Vulgate Latin* verſions, reſpecting the generation of Chriſt's human or divine nature, is without any foundation in the original text.

℣. 4. *The Lord hath ſworn, and will not repent*, &c.] What he ſwore about, and did not repent of, was the prieſthood of Chriſt, as follows; and which ſhews the importance of it, ſince when *Jehovah* ſwears, as it is by himſelf, becauſe he can ſwear by no greater; ſo it is about matters of great moment only that are ſworn to by the Lord, as this of the prieſthood of Chriſt was; which was concerned in things pertaining to God and his glory, as well as in making reconciliation for the ſins of his people: and it ſhews the truth, and was for the confirmation of it; ſince doubts might ariſe whether the *Aaronical* prieſthood was changed, ſeeing it was given to *Phinehas* for an everlaſting prieſthood; and ſince ſo great a perſon as the Son of God is ſaid to be a Prieſt; and ſince in the human nature he was of the tribe of *Judah*, of which tribe nothing was ſaid concerning the prieſthood: and this oath was not ſo much for Chriſt's ſake, to eſtabliſh the prieſthood with him, and aſſure him of it, as for the ſake of his people; who, by two immutable things, the word and oath of God, might have ſtrong conſolation from it; and it clearly ſhews the validity of his prieſthood; that he was called of God to this office, and inveſted with it, and conſecrated in it with an oath; and which is expreſſive of the ſingularity of it, and of the dignity and preference of the prieſthood of Chriſt to that of *Aaron*'s, Heb. vii. 20, 21, 28. What follows was ſaid, and this oath was made, in the council of peace, when Chriſt was called to this office, and he accepted of it, *Pſal.* xl. 6, 7, 8. and of this the Lord never repented; as he never does of any of his acts of grace, *Numb.* xxiii. 19. *Rom.* xi. 29. *Thou art a prieſt for ever after the order of Melchizedek*; or, *according to the word of Melchizedek* [z]; that is, according to what is ſaid of him; there being an agreement between the things ſaid of one and of the other; ſo the *Syriac* verſion, *according to the likeneſs of Melchizedek*, ſee *Heb.* vii. 15. of him no mention is made elſewhere, but in *Gen.* xiv. 18. and in the epiſtle to the *Hebrews*. Various are the opinions of men concerning him: ſome think he was not a man, but an angel that appeared to *Abraham*: others, a divine power, ſuperior to Chriſt; who were called *Melchizedecians*: and others, that he was the holy Ghoſt; and others, the Son of God himſelf, in an human form. On the other hand, ſome take him to be a mere man. The general notion of the Jews is, that he was *Shem*, the ſon of *Noah*; others, that he was a *Canaanitiſh* king, of the poſterity of *Ham*: but others do not think it proper or lawful to inquire who he was, or from whom he deſcended; this being purpoſely hidden from men, that he might be more clearly a type of Chriſt. That there is a likeneſs between them is certain; the ſignification of his name, a title of office, King of righteouſneſs, and King of peace, agrees with Chriſt the Lord, our righteouſneſs and our peace: his being without father, mother, deſcent, beginning of days, and end of life, agree with the divinity, humanity and eternity of Chriſt; and who is likewiſe King and Prieſt, as he was; and who bleſſes his people, as he did *Abraham*; and refreſhes them with bread and wine, as he did *Abraham*'s ſoldiers; ſee the note on *Heb.* vii. 2, 3. Now Chriſt is a Prieſt like him; whoſe office is to offer ſacrifice, which he has done, even himſelf, for the atonement of the ſins of his people; to make interceſſion for them, which he ever lives to do; to introduce their perſons to his Father, and preſent their petitions to him; and to call for every bleſſing for them, and anſwer all charges againſt them: in which office he continues for ever; there never will be any change in his prieſthood, as there has been in *Aaron*'s; nor will he ever have any ſucceſſor; his prieſthood is unchangeable, or does not paſs from one to another, *Heb.* vii. 24. the efficacy of his blood and ſacrifice always continues, and interceſſion is ever made by him, and the glory of his mediation is ever given him. The apoſtle produces this paſſage in proof of the change of the *Aaronical* prieſthood, and ſo of the law, *Heb.* vii. 11—19. and about the time Chriſt appeared as the high prieſt, the legal prieſthood ſenſibly declined, and which the Jews themſelves own; for they ſay, "after the death of "*Iſhmael Ben Phabi*, the ſplendor of the prieſt-

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[x] מרחם משחר a vulva, ab aurora, Montanus.

[y] Odyſſ. ix. v. 222.

[z] על דברתי ſuper meum verbum, Montanus; juxta verbum, Vatablus.

"hood ceaſed [a];" which man was made prieſt by *Valerius Gratus*, governor of *Judea*, under *Tiberius Cæſar* [b].

℣. 5. *The Lord at thy right hand*, &c.] Theſe words are either directed to Chriſt, at whoſe right hand the Lord was to help and aſſiſt him, *Pſal.* xvi. 8. or to the church, conſiſting of the Lord's willing people, at whoſe right hand he is to ſave them; is ready to help them, and is a preſent help to them in time of need, *Pſal.* cix. 31. or rather, to *Jehovah* the Father, at whoſe right hand the *Adonai*, or Lord, even *David*'s Lord, and every believer's Lord is, as in ℣. 1. and who is ſpoken of in all the following clauſes; and to whom the things mentioned are aſcribed, and ſo what immediately follows: *Shall ſtrike through kings in the day of his wrath*; not only ſtrike at them, and ſtrike them; but ſtrike them through, utterly deſtroy them. This is to be underſtood of the kings and princes, that ſtood up and ſet themſelves againſt him, *Pſal.* ii. 2. which is interpreted of *Herod* and *Pontius Pilate*, Acts iv. 26, 27. who both died ſhameful deaths; as did another *Herod*, that ſet himſelf againſt the apoſtles and church of Chriſt, *Acts* xii. 1, 2, 23. and alſo of heathens, kings and emperors, who perſecuted the Chriſtians; as *Diocletian*, *Maximilian*, and others; who are repreſented as fleeing to rocks and mountains, to hide them from the Lamb, the great day of his wrath being come, *Rev.* vi. 15, 16, 17. and alſo of the antichriſtian kings, that ſhall be gathered together to he battle of the Lord God Almighty, and ſhall be vercome and ſlain by Chriſt, *Rev.* xvi. 14, 16. nd xvii. 14. and xix. 20, 21. which will be a time o wrath, when the vials of God's wrath ſhall be poured out upon the antichriſtian kings and ſtates; ſee *Rev.* xvi. 1, 19. and xi. 18. And may alſo reach the laſt nd general judgment; when kings, as well as oters, ſhall ſtand before him, and receive their awfu doom from him; and ſhall periſh when his rath is kindled againſt them, *Pſal.* ii. 11, 12.

℣. 6. *Hſhall judge among the heathen*, &c.] Either rule aong the Gentiles, making them thro' his goſpel bedient by word and deed, and ſo reigning in the hearts by his Spirit and grace; and by making any converts among them, enlarge his dominio from ſea to ſea, and from the river to the ends f the earth: or inflict judgments on the heathen that is, the Papiſts, as they are called. Theſe e the Gentiles to whom the outward court is giv; the nations that will be angry when the time his wrath, and to judge the dead is come; and om Chriſt will break in pieces with his iron rod; d are the heathen that ſhall periſh out of his land when he is King over all the earth, *Rev.* xi. 2, 1 and xix. 15. *Pſal.* x. 16. *He ſhall fill the pla with the dead bodies:* the *Targum* adds, "of "ungodly that are ſlain;" namely, at the battle of *mageddon*; when the fowls of the air ſhall be cal to eat the fleſh of kings, captains, and mighty n; of horſes and their riders; of all men, bond an ree, great and ſmall, *Rev.* xix. 17, 18. *He ſhavound the heads over many countries*; that is, ki over many countries, as the *Targum* explains it: is to be read in the ſingular number, *he ſhall wd the head over a large country* [c]; him who is thead over a large country; meaning either Satahe god of this world, the wicked one, under wh the world lies; and who has deceived the inhabitants of the earth, and rules them at his pleaſure; him Chriſt has wounded and bruiſed, even his head; deſtroyed him and all his power, policy, ſchemes and works, agreeable to the firſt hint concerning him, *Gen.* iii. 15. ſee *Heb.* ii. 14. 1 *John* iii. 8. or elſe Antichriſt, who is head over a large country, or many countries; the whore that ſits on many waters, which are people, nations and tongues, and reigns over the kings of the earth; who has ſeven heads and ten horns; one of whoſe heads has been wounded already, of which it has been curing again; but ere long this beaſt will receive ſuch a wound from Chriſt, as that he will never recover of it; when he ſhall conſume him with the breath of his mouth, and the brightneſs of his coming; ſee *Rev.* xvii. 2, 15, 18. and xiii. 1, 3. 2 *Theſſ.* ii. 8. *Muſculus* renders it, *the head of the country of Rabbah*; and refers it to *David*'s conqueſt of the king of the *Ammonites*, whoſe head-city was *Rabbah*, 1 Chron. xx. 1, 2.

℣. 7. *He ſhall drink of the brook in the way*, &c.] This ſome underſtand of the ſufferings of Chriſt, compared to a brook, a flow of waters, becauſe of the abundance of them, as in *Pſal.* lxix. 1, 2. his partaking of which is ſometimes expreſſed by drinking, *Matt.* xx. 21. *John* xviii. 11. and this was in the way of working out the ſalvation of his people, and in his own way to glory, *Luke* xxiv. 26. If this is the ſenſe, there may be ſome alluſion to the black brook *Kidron*; over which *David*, the type of Chriſt, paſſed when in diſtreſs; and over which Chriſt himſelf went into the garden, where his ſorrows began, 2 *Sam.* xv. 23. *John* xviii. 1. but ſeeing this clauſe ſtands ſurrounded with others, which only ſpeak of his victories, triumph and exaltation, it ſeems to require a ſenſe agreeable to them; wherefore thoſe interpreters ſeem nearer to the truth of the text, who explain it of Chriſt's victory over all enemies, ſin, Satan, the world, and death; and illuſtrate it by the paſſage in *Numb.* xxiii. 24. *he ſhall drink of the blood of the ſlain*; with which compare *Iſa.* lxiii. 1, 2, 3. Others think the alluſion is to the eagerneſs of a general purſuing a routed army and puſhing on his conqueſt; who, though almoſt choaked with thirſt, yet will not ſtop to refreſh himſelf; but meeting with a brook or rivulet of water by the way, takes a draught of it, and haſtens his purſuit of the enemy: and ſo this is expreſſive of the eagerneſs of Chriſt, to finiſh the great work of man's ſalvation, and the conqueſt of all his and their enemies; ſee *Luke* ii. 49. and xii. 50. *John* xviii. 4, 5, 6, 7, 8. But I think the clauſe is rather expreſſive of the ſolace, joy and comfort, which Chriſt, as man, has in the preſence of God, and at his right hand, having finiſhed the work of our ſalvation; then he drank to his refreſhment of the river of divine pleaſure, when God ſhewed him the path of life, and raiſed him from the dead, and gave him glory, and introduced him into his preſence; where are fulneſs of joy, and pleaſures for evermore, *Pſal.* xvi. 11. *Therefore ſhall he lift up the head*; as he did at his reſurrection; he bowed it when he died, he lifted it up when he roſe again, and ſo when he aſcended on high to his God and Father; when he took his place at his right hand; where his head is lifted up above his enemies, and where he is exalted above angels, principalities and powers, and where he muſt reign till all enemies are put under his feet. Or, *ſo ſhall he lift up his head*, as *Noldius* [d] renders it; not that his ſufferings, which he underſtands by *drinking out of the brook*, were the cauſe of his exaltation, but the conſequent of it: theſe two, Chriſt's humiliation and exaltation, though they are ſometimes joined together, yet not as cauſe and effect, but as the antecedent and conſequent; Chriſt having finiſhed, what according to the divine order was to be finiſhed, glory followed by the ſame order: and ſo the words thus taken reſpect not the cauſe, but the conſecution of things, according to that writer.

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[a] iſn. Sotah, c. 9. ſ. 15.

[b] Joſeph. Antiqu. l. 18. c. 2. ſ. 2. Vid. Ib. l. 20. c. 7. ſ. 8.

[c] ארץ רבה ראש caput ſuper terram multam, Pagninus, Montanus; vel amplam, Piſcator, Cocceius; ſo Gejerus & Michaelis.

[d] cord. Ebr. Part. p. 727. N° 1941.

PSALM CXI.

THIS pſalm, though without a name, is thought to be penned by *David*; it is compoſed in an artificial manner, in an alphabetical order, each clauſe or ſentence beginning with a letter of the *Hebrew* alphabet in courſe, till the whole is finiſhed; this perhaps was done to recommend the pſalm, to make it more obſerved, and to help the memory; the general deſign of it is to excite to praiſe the Lord, from the conſideration of his great and wonderful works.

℣. 1. *Praiſe ye the Lord*, &c.] Or *hallelujah*; this is the title of the pſalm, and is expreſſive of the ſubject-matter of it; and ſo it ſtands in the *Targum*, *Septuagint*, *Vulgate Latin*, *Ethiopic* and *Arabic* verſions; as it ſhould, as appears from the pſalm being alphabetical; for the firſt letter of this word is the fifth and not the firſt of the alphabet; it is wanting in the *Syriac* verſion, which gives the title in this manner, "without a name, concerning the "glorious virtues of the works of God; but it "exhorts us to give thanks to Chriſt; and it is ſaid "in the perſon of the apoſtles." *I will praiſe the Lord with* my *whole heart*; the pſalmiſt excites to praiſe God by his own example; the object of his praiſe is *Jehovah*, the ſelf-exiſtent Being, the Being of beings, the author of his being, and in whom all men live and move, and have their being; the God of their mercies, temporal and ſpiritual, and therefore ſhould praiſe him, even *Jehovah*, Father, Son, and Spirit; eſpecially *Jehovah* the Meſſiah may be here intended, whoſe work of redemption is particularly attended to: the manner in which he determines to perform this ſervice is, *with his whole heart*; which ought to be engaged in every religious exerciſe, even the whole of it, all the powers and faculties of the ſoul, without being divided between other objects, and diſtracted or drawn off from the Lord by them; the phraſe is not expreſſive of perfection, which is not to be expected in any duty, but of ſincerity and cordial affection. The place where follows, *In the aſſembly of the upright, and in the congregation*; which may ſignify one and the ſame; even the place where upright perſons aſſemble and gather together for divine worſhip, the tabernacle in *David*'s time, and the temple afterwards; and may point at any place of worſhip in goſpel-times, and the people that meet there; who being for the moſt part upright perſons, or in a judgment of charity ſo accounted, though every individual among them may not be ſuch, are thus called; and that becauſe they have the uprightneſs, righteouſneſs and holineſs of Chriſt imputed to them; and have right ſpirits renewed in them, and ſo are upright in heart; and in conſequence of this, walk uprightly according to the rules of the goſpel. It may be rendered, as it is by the *Targum*, "in the *ſecret*[e] of the upright, and "the congregation;" becauſe here the ſecret of the Lord is made known to his people; the myſteries of his grace are revealed, and his ordinances, which are his counſel, are adminiſtered: or it may deſign ſome particular friends and acquaintance of the pſalmiſt's, who privately met and took ſweet counſel together, and communicated their ſecrets to one another, as the other word *congregation* may intend the public aſſembly of the people; and then the ſenſe is, that he would ſincerely praiſe the Lord both in private and public, and that becauſe of his works; as follows.

℣. 2. *The works of the Lord* are *great*, &c.] His works of creation are great, being made out of nothing, are the effects of great power, and the produce of great wiſdom, and which greatly diſplay the glory of their Maker; the works of providence are great, which are daily wrought, eſpecially ſuch as concern the church and people of God, for whom he does great things, whereof they have reaſon to be glad and praiſe his name; the miracles of Chriſt he wrought here on earth were ſurprizingly great ſome of them ſuch as had not been known fro the creation of the world; and yet greater thing were ſhewn him, and done by him, particularly t work of redemption, a work which angels and m n were unequal to, a work which none but the grat God and our Saviour could effect, and is truly called the great ſalvation; the work of grace upon the heart is a great work, and requires the exceeding greatneſs of the divine power, and whh is exerted in the beginning, carrying on, and fiſhing that work; and for all which the Lord is t be praiſed: and the rather ſince they are ſuch as a, *Sought out of all them that have pleaſure therein*; *ſought out becauſe of all the pleaſures of them*, or *hat are in them*[f], which comes to much the ſame nſe: there is a pleaſure in the contemplation of tl works of nature and providence; to behold the wer, wiſdom, and goodneſs of God in them, a his care over all his creatures; and particularl how he makes all things to work together for th good of his people; and eſpecially it is delightfu to obſerve the works of grace, how the glory all the divine perfections is diſplayed in them angels themſelves take pleaſure in looking int hem: now theſe are ſought and found out by th who delight in them; the works of creation ar o be ſought and found in the book of nature, th orks of providence in the book of experience, a the works of grace in the book of God; and in d all of them are recorded there, which are ſearch with pleaſure by thoſe that are inquiſitive after th.

℣. 3. *His work* is *honourable and gloriou* c.] Or *honour* and *glory*[g] itſelf; there is nothin ean and trifling done by him; nothing unw y of him in nature, providence, and grace; eve ork of his ſerves to diſplay his glory, and ſet the greatneſs of his majeſty; the heavens and t arth are full of his glory; and he does all things and iſely wiſely in the government of the world; and whatever he does in a way of grace is for the glory of it, and tends to make his people honourable and glorious, as well as manifeſts his own glory, and makes for the honour of his own name. *And his righteouſneſs endureth for ever*; his juſtice and holineſs, which appear in all his ways and works; for there is no unrighteouſneſs in any thing done by him, juſt and true are all his ways; there is a conſtant tenor of righteouſneſs in them all; his faithfulneſs in fulfilling every word of promiſe, in making his words good by his works, is to be ſeen in all generations; and true evangelical righteouſneſs, the righteouſneſs of Chriſt, which is ſo conſiderable a branch of the work of redemption and ſalvation, is an everlaſting one; it can never be aboliſhed, it will anſwer for the ſaints in a time to come.

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[e] בסוד in ſecreto, Pagninus, Montanus, Piſcator; ſo Ainſworth.

[f] לכל חפציהם ob omnes amabi s eorum, Cocceius; ſecundum omnia deſideria eorum, Gejerus.

[g] הוד והדר gloria & decor, Pagninus, Mont Gejerus, Michaelis; gloria & ſplendor, Muſculus; majeſtas & magnificentia, Piſcator.

℣. 4. *He hath made his wonderful works to be remembered*, &c.] All his works are marvellous ones; his works of creation, that they ſhould riſe out of nothing at a word of command; his works of providence, which have ſuch a depth of wiſdom and knowledge in them, are unſearchable and paſt finding out; and his works of redemption and grace, and theſe are ſo wrought by him, and ſuch methods taken to continue the memory of them, that they cannot well be forgotten: all things in nature are as they were from the beginning; the ſun, moon, and ſtars keep their courſe and ſtation; cold and heat, ſummer and winter, ſeed-time and harveſt, are as they always were; remarkable providences have been carefully recorded, and memorials of them handed down to poſterity. The deliverance of *Iſrael* out of *Egypt* was annually remembered in the paſſover; the feeding of them with manna in the wilderneſs, was cauſed to be remembered by a pot of manna preſerved in the tabernacle and temple; and the great work of our redemption by Chriſt is brought to remembrance in the ordinance of the Lord's ſupper, appointed for that purpoſe. *The Lord is gracious and full of compaſſion*; ſo he was in eternity, and is in time; this appears in all his works, and eſpecially in our ſalvation by Jeſus Chriſt; ſee *Pſal.* lxxxvi. 5, 15.

℣. 5. *He hath given meat to them that fear him*, &c.] Or a *prey*[h], alluding to the ſpoil of the *Egyptians*; or to the manna; corporal food, daily bread, which they that fear him ſhall not want, *Pſalm* xxxiv. 9. ſpiritual meat, ſuch that endures for ever; the fleſh of Chriſt, which is meat indeed; the word and ordinances, in which are milk for babes, and meat for ſtrong men; ſavoury meat does God give his people, ſuch as their ſouls love, and the world knows nothing of; all is given, and freely given, and in plenty. *He will ever be mindful of his covenant*; made with *Abraham*, and that at *Sinai*; and eſpecially which he made with his people in Chriſt before the world was; and which is the ground and foundation of all his works of grace and redemption, and the reaſon why he gives food unto them; he never forgets that, his promiſes in it, nor the bleſſings of it, nor the people for whom they are made and provided, nor his love unto them; he is a covenant-keeping God.

℣. 6. *He hath ſhewed his people the power of his works*, &c.] Or his works of power, his mighty works, in which his great power was ſhewn; as to the people of *Iſrael* in *Egypt*, at the Red-ſea, in the wilderneſs, and in bringing them to, and ſettling them in the land of *Canaan*; theſe he ſhewed to them in fact, they ſaw them with their eyes; and he ſhewed or declared them to them in prophecy, before they came to paſs, as *Kimchi* obſerves, that it might not be ſaid they came by chance. So he hath ſhewed his works of power to his people in goſpel-times, as the miracles of Chriſt, his reſurrection from the dead, redemption by him, and the work of grace on the hearts of men in all ages. *That he may give them the heritage of the heathen*; the Lord did the above works of his power for the people of *Iſrael* that he might put them into the poſſeſſion of the land of *Canaan*, inherited by heathens; that it might become their inheritance, and they might enjoy their houſes, vineyards and fields; and he wrought powerfully through the miniſtration of the goſpel, by his Spirit and grace, upon the hearts of men in the Gentile world; that the chriſtian church might poſſeſs the dominions of it, as it did in the times of *Conſtantine* and others, and as it will more largely in the latter day; ſee *Pſalm* ii. 8. *Rev.* ii. 26.

℣. 7. *The works of his hands* are *verity and judgment*, &c.] His works of providence are juſt and true, particularly thoſe which reſpected the driving the *Canaanites* out of their land, and ſettling the *Iſraelites* in it; theſe were done according to the truth of the divine promiſes and prophecies, and ſo were *verity* or *truth*; and for the ſins of the heathen, and by him who has a right to diſpoſe of the earth and the fulneſs of it to whom he pleaſes, and ſo are *judgment* or righteous; and this holds good of his works of grace upon the heart, which is the work of his hands, and is *truth in the inward parts*; and is created in righteouſneſs and true holineſs; and of all his acts of grace in election, redemption, *&c.* which are according to the truth of the divine nature and its perfections, and in which there is no unrighteouſneſs. Some interpret this of the two tables of ſtone, which were the work, writing and engraving of God, and on which were inſcribed the judgments of the Lord; and are *true and righteous altogether*. *Aben Ezra* underſtands it of the law implanted in the hearts of men. *All his commandments* are *ſure*; firm, and to be believed and complied with, either to deſtroy the nations, or to poſſeſs their land; or rather the commands of the moral law, which are firm and ſure, one jot or tittle of which ſhall never paſs away; all have been fulfilled by Chriſt, and remain with him a rule of walk and converſation; or the word which the Lord has commanded to a thouſand generations, *Pſalm* cv. 8. the covenant which is ordered in all things and ſure; the promiſes of which are yea and amen in Chriſt; and the bleſſings of it, the ſure mercies of *David*; and even the doctrines of the goſpel are the commandments and teſtimony of the Lord, which are ſure, *Pſal.* xix. 8. and to be believed, being the word of truth, the goſpel of our ſalvation, and coming from God who cannot lie.

℣. 8. *They ſtand faſt for ever and ever*, &c.] Not only the covenant and its promiſes do, but both law and goſpel, the commandments of the one and the doctrines of the other; the law is an eternal law, as to the matter of it, and is not made void by faith, but eſtabliſhed; and the goſpel is an everlaſting goſpel, which lives and abides for ever, being eſtabliſhed upon the word of God, which cannot be broken; and is continued in the church, the pillar and ground of truth, from whence it can never be removed. And are *done in truth and uprightneſs*; either made by the Lord according to the truth of things, the moral perfections of his nature and will, and the rectitude of it; or obſerved by men that truly fear the Lord, with great truth and ſincerity.

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[h] טרף prædam, Montanus, Vatablus, Muſculus; ſo Ainſworth.

℣. 9. *He ſent redemption unto his people*, &c.] Or one to redeem them, who effected it; *Moſes* to redeem *Iſrael* out of *Egypt*, and Chriſt to redeem his people from ſin, Satan, and the law, and who has done it; and having obtained eternal redemption, he ſent his miniſters to publiſh it in the world, and his Spirit to apply it, and to ſhew his people their intereſt in it; and make it over to them, and the bleſſings of it, that they may enjoy it, and all the comforts and advantages ariſing from it; temporal redemption, as typical of the ſpiritual and eternal one, is here meant. *He hath commanded his covenant for ever*; which cannot be the covenant of circumciſion, or that at *Sinai*, neither of which were for ever; but the covenant of grace made with Chriſt, and which ſtands faſt with him for ever; it is everlaſting, ſure, and can never be removed; its bleſſings and promiſes are for ever; and it is ſo made and framed, and ſo kept and obſerved, as that it ſhall always continue, which is meant by its being *commanded*; as well as it may denote the decree and reſolution of God never to break and alter it; ſee *Pſalm* lxxxix. 3, 28, 34. *Holy and reverend* is *his name*; the name of God is *holy*; it is his nature, and appears in all his works; and in which he is glorious, and ſo is *reverend*; he is to be feared and reverenced by all his creatures, and among his ſaints, as he is by the angels in heaven.

℣. 10. *The fear of the Lord* is *the beginning of wiſdom*, &c.] The fear of the Lord, whoſe name is reverend, is not a fear of his judgments here or hereafter, but of his goodneſs and grace; it is a reverential affection for him, a fiducial fear of him, a fear of offending ſo good a Being as he is; and it includes all religious worſhip of him, inward and outward, private and public; and at this true wiſdom begins; a man begins to be wiſe when he fears the Lord, and not till then; this is his higheſt wiſdom, and this is, as it may be rendered, *the chief of wiſdom*[i], the principal part of it; ſee *Prov.* ix. 10. *A good underſtanding have all they that do* his commandments; or *that do them*[k]; the fear of the Lord and wiſdom; that exerciſe them, that do as they oblige and direct to; ſo R. *Moſes* in *Aben Ezra* connects the words; ſuch have a good underſtanding of the Lord, know him as the object of their fear and reverence, and of their duty to him, and of their own intereſt, it being their wiſdom to fear him; ſince by attending to their duty, to the word and ordinances of God, ſuch arrive to a greater degree of knowledge and underſtanding of divine things. Some render it *good ſucceſs*[l] or *proſperity*, as *Kimchi*; ſuch uſually have proſperity in ſoul and body, in things temporal and ſpiritual; ſee *Joſhua* i. 8. *His praiſe endureth for ever*; or *its praiſe*[m]; the praiſe of the fear of the Lord, of divine wiſdom, and of a good underſtanding; juſt as of circumciſion in the heart, *Rom.* ii. 29. or the praiſe of him that does the above things, that does the commandments of God, or acts under the fear of God, and as a wiſe man, 1 *Cor.* iv. 5. or rather the praiſe of God, which ſhall be given him by angels and men now and for evermore, as it ought to be; and to ſtir up to which is the deſign of the pſalm throughout; and which men are encouraged to from the works and word of God, from his name, nature, and covenant, and from his bleſſings and acts of grace and goodneſs.

PSALM CXII.

THIS pſalm alſo very probably was written by *David*, and is compoſed, as the former, in an alphabetical order. The inſcription of it in the *Syriac* verſion is, "When *David* in it commanded *Solomon* his ſon, ſaying, Keep the commandments of the Lord, and worſhip him: likewiſe the calling of the Gentiles, and the righteouſneſs of Chriſt." The ſubject-matter of the pſalm are the character, conduct, uſefulneſs, and happineſs of a good man.

℣. 1. *Praiſe ye the Lord*, &c.] Or, *hallelujah*. This is properly the title of the pſalm: *Aben Ezra* ſays, it is a word of the pſalmiſt; it ſhews that all that a good man is, has, or does, is from the Lord; and therefore his name is to be praiſed: and he is not only to be praiſed for his perfections and works, but for this among others; that there are any good men on earth, that fear and ſerve him, and are uſeful in their day and generation. *Bleſſed* is *the man that feareth the Lord*; not men, but the Lord; not his wrath, nor his judgments here or hereafter, but his goodneſs; not with a ſervile, but with a godly fear. This every man does not; there are but few that truly fear the Lord, only ſuch who have the grace of God; and theſe are happy men: they have an intereſt in the heart of God, in his pity, love and delight; great diſcoveries are made unto them; the ſecret of the Lord is with them; he ſhews them his covenant; and the Sun of righteouſneſs ariſes upon them: they are guarded and protected by the Lord; his eye of providence, as well as love, is upon them, and his angels encamp about them: they are ſupplied with all needful good things, temporal and ſpiritual; and have much goodneſs laid up for them hereafter. This pſalm begins with what the preceding ends, the fear of the Lord; and is a further illuſtration and enlargement of it; ſee there. That *delighteth greatly in his commandments*; in the righteouſneſs, purity and holineſs of them; in keeping and doing them: they are not grievous, but pleaſant; a good man delights in them, after the inward man; he obſerves them from a principle of love, and finds peace and pleaſure in them; he loves them above gold, yea, above fine gold; and eſteems them concerning all things to be right, *Pſal.* cxix. 97, 127, 128, 165.

℣. 2. *His ſeed ſhall be mighty upon earth*, &c.] The *Targum* is, "mighty in the law;" as *Apollos* is ſaid to be *mighty in the ſcriptures*, Acts xviii. 24. This muſt be underſtood of ſuch of them as fear the Lord alſo, and love him, and delight in his commandments, according to *Exod.* xx. 6. and not in a literal ſenſe, for not many mighty are called; but in a ſpiritual ſenſe, of their being ſtrong in the Lord, and in the power of his might, and in the grace that is in Chriſt Jeſus. Some underſtand this of the ſpiritual ſeed of Chriſt; and make him to be the man that feared the Lord, and greatly delighted in his commandments, as it is certain he did; he was heard in that he feared; and it was his meat and drink to do the will of him that ſent him. He has a ſpiritual ſeed; and theſe are mighty in the ſenſe before given; and as they will be in the latter day, when the feeble among them ſhall be as *David*, and the houſe of *David* as God, as the angel of the Lord; when the greatneſs of the kingdom under the whole heaven ſhall be given to the ſaints, and being kings and prieſts, they ſhall reign with Chriſt on earth. *Aben Ezra* thinks the note of ſimilitude *as* is wanting, and ſupplies it thus, *his ſeed ſhall be* as *a mighty man on earth*; be known, as he is in his generation. *The generation of the upright ſhall be bleſſed*; the ſeed of them as before, who are the upright in heart and converſation: or the age in which upright men live, is happy on their account; or a ſucceſſion of upright perſons: or rather a company of them dwelling together, at the ſame time, and in the ſame place; the ſame with the generation of them that ſeek the Lord, *Pſal.* xxiv. 6. theſe are bleſſed with ſpiritual and eternal bleſſings.

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[i] ראשית חכמה caput ſapientiæ, Junius & Tremellius; vel præcipuum, Cocceius; ſumma, Michaelis.

[k] עשיהם facientibus ea, Pagninus, Montanus, Junius & Tremellius, &c.

[l] שכל טוב ſucceſſus optimus, Junius & Tremellius; ſo Ainſworth.

[m] תהלתו quorum laus, Tigurine verſion; i. e. uniuſcujuſque facientium, Gejerus. Michaelis.

℣. 3. *Wealth and riches* ſhall be *in his houſe*, &c.] In his family; if not poſſeſſed by him, yet by his poſterity: though rather this ſignifies ſpiritual riches, the riches of grace, the unſearchable riches of Chriſt, durable riches and righteouſneſs; ſeeing it is connected with an everlaſting righteouſneſs, as in the next clauſe. *And his righteouſneſs endureth for ever*; he is not hurt by his temporal riches, as others are, the prodigal, the covetous, and formal profeſſor; he continues the good and righteous man he was, notwithſtanding his riches. Some underſtand this of his liberality with his riches, as alms-deeds are ſometimes called righteouſneſs; ſee ℣. 9. *Matt.* vi. 1. though it rather intends either inherent righteouſneſs, the new man which is created in righteouſneſs, the inward principle of grace which always continues; or the righteouſneſs of Chriſt imputed to him, which is an everlaſting one.

℣. 4. *Unto the upright there ariſeth light in the darkneſs*, &c.] Upright ones are ſometimes in the darkneſs of affliction, under divine deſertions, without ſpiritual joy, and in an uncomfortable condition; when on a ſudden light ariſes to them, like break of day or the morning-light: they have deliverance from affliction, and enjoy proſperity; the light of God's countenance is lifted up on them; the Sun of righteouſneſs ariſes upon them with healing in his wings; and ſpiritual joy and comfort are communicated unto them. It may denote the comforts the people of God have amidſt their afflictions and troubles, even whilſt they are in them; and the light they enjoy, whilſt darkneſs is round about others, like the children of *Iſrael* in *Egypt*: or the ſuddenneſs of deliverance from adverſity, temporal or ſpiritual; weeping endures for a night, joy comes in the morning, and at evening-time it is light, *Pſal.* xxx. 5. *Zech.* xiv. 7. He is *gracious, and full of compaſſion, and righteous*; that is, the Lord is ſo. Thus the *Arabic* verſion, "the Lord "God is merciful and bountiful;" and the *Ethiopic* verſion, "merciful and compaſſionate is the "Lord, and righteous is our King." And becauſe God is the God of all grace, and is able to make it abound to his people, and is compaſſionate to them in diſtreſs, and is juſt and faithful to his promiſes; therefore he cauſes light to ariſe to them in darkneſs; and which, on ſuch account, they may believe and expect; ſee *Mic.* vii. 8, 9. Some underſtand this of the upright man and of his character; that he is *gracious*, kind and bountiful; that he is *full of compaſſion*, tender-hearted, and ſhews mercy to diſtreſſed objects; and is *righteous*, through Chriſt, and lives ſoberly and righteouſly. This ſenſe agrees both with what goes before and follows after.

℣. 5. *A good man ſheweth favour, and lendeth*, &c.] Without uſury, hoping for nothing again: he pities thoſe that labour under difficulties, for want of a little money; and he generouſly lends it till they are able to pay him again; which oftentimes is of as much ſervice as if it was given; ſee *Pſal.* xxxvii. 21, 26. *Luke* vi. 34, 35. A good man is not only a man that has the good work of grace in him, and is ready to every good work; but one that is munificent, bountiful and liberal; in which ſenſe the word is uſed in *Rom.* v. 7. and ſo in *Latin* writers [n]. *He will guide his affairs with diſcretion*; his civil and domeſtic affairs: he will act the part of a good œconomiſt; ſo that he may be able to ſupport his family with credit and reputation, and have ſomething to give to the relief of thoſe in want. Some reſtrain this to his acts of charity. He lends to ſome, and gives to others: he takes care that they to whom he gives are proper objects of charity; he gives to perſons ſeaſonably, and in proportion to his own ability and their wants. It may be rendered, *he ſhall guide his words with judgment* [o]; take care of what he ſays, and before whom; and that it be at a proper time and place; and eſpecially when ſpeaking of ſpiritual and religious things.

℣. 6. *Surely he ſhall not be moved for ever*, &c.] Out of the heart of God, and from his love and affections; out of the covenant of grace, and from an intereſt in it; out of the hands of Chriſt, or off of him the foundation; out of the houſe and family of God; out of a ſtate of grace and righteouſneſs, into condemnation: and though he may be diſtreſſed by afflictions, yet not deſtroyed; and though he may be ſo ſhaken, as to fall from ſome degree of ſtedfaſtneſs in the faith, and into ſin, yet not ſo as to periſh everlaſtingly: the ſaint's perſeverance is a ſure and certain truth, and to be depended upon. *The righteous ſhall be in everlaſting remembrance*; with good men, and eſpecially ſuch whoſe names are recorded in ſcripture: and even others are remembered after death; and for a long time after, their pious characters, ſayings, actions, ſufferings, works and writings; and with God, who remembers his love to them, his covenant with them, his promiſes to them; has a book of remembrance for their thoughts, words, and actions; which will be remembered and ſpoken of at the laſt day, when forgotten by them; ſee *Prov.* x. 9. *Mal.* iii. 16. *Heb.* vi. 10. *Matt.* xxv. 35, &c.

℣. 7. *He ſhall not be afraid of evil tidings*, &c.] Either reſpecting things temporal; the death of friends, loſs of ſubſtance, public calamities, wars and rumours of wars, commotions, confuſions, convulſions and revolutions, in ſtates, kingdoms, and nations, *Pſal.* xlvi. 1, 2, 3, 4. or things ſpiritual; ſuch as are brought to him by Satan; that he is an hypocrite, and the root of the matter is not in him; for he knows him to be a liar, and the father of lies; or by his own unbelieving heart: or, what will befal the churches of Chriſt, and the intereſt of religion, in the latter day; as that the outward court ſhall be given to the Gentiles; that the witneſſes ſhall be ſlain, and an hour of temptation ſhall come upon all the earth; and ſuch a time of tribulation, as has not yet been; for he knows that the ſaints will be kept in it, and carried through it, and glorious times will follow. Or, *he ſhall not be afraid of an evil hearing* [p]; of an ill report raiſed of himſelf; for he knows he muſt go through good report and bad report; and eſpecially when it is a falſe one, and for the ſake of truth and righteouſneſs, it gives him no uneaſineſs: nor is he afraid of hearing the report of the law, which in ſome ſenſe may be called an evil hearing or report, in oppoſition to the hearing of faith, or the good report of the goſpel; he is not afraid of it, when it curſes thoſe that are under it; ſeeing he is redeemed by Chriſt from the curſe of it; and therefore is not afraid of its menaces and threatnings, its curſe and condemnation: nor is a good man afraid of or terrified at the tidings of death; nor will he be diſmayed when the laſt trumpet ſounds, and the dead are raiſed; when the heavens ſhall melt away with a great noiſe; when all ſhall be ſummoned to the judgment-ſeat, and the wicked will hear, *Go ye curſed*; he will be under no fears of hearing ſuch a ſentence. *His heart is fixed*; on the love of God, and is rooted and grounded in it; and is firmly perſuaded of his intereſt in it, and that nothing can ſeparate him from it: it is fixed on Chriſt the foundation; his faith is fixed and ſettled in him, and ſo are his affections; and nothing can ſeparate from his love to him, *Rom.* viii. 35, 36, 37, 38, 39. Or, *his heart is prepared* [q]; to meet the Lord in the way of his judgments: he expects tidings of evil things, and that he ſhall receive evil things, as well as good, at the hands of the Lord; and therefore is not afraid of them, or ſurpriſed at them when they come; as well as his heart is prepared by the Lord to ſerve him, and is ready to every good work. *Truſting in the Lord*; in his covenant-God and Father, who will never leave him nor forſake him; in his grace, which is ſufficient for him in the worſt of times; and who will ſupply all his wants: in his ſtrength, to enable him to do his duty; to bear up under trials and exerciſes, and to do and ſuffer his will and pleaſure; and in his power, to protect and preſerve him, and keep him unto ſalvation; and in his faithfulneſs, to perform his promiſes, truſting in him for things temporal, ſpiritual and eternal. The *Targum* is, "truſting in the word of the Lord;" in Chriſt the eſſential Word; looking to him, as the author and finiſher of faith; leaning upon him, laying the whole ſtreſs of his ſalvation on him; truſting in his perſon for acceptance, in his righteouſneſs for juſtification, in his blood for pardon and cleanſing, in his ſacrifice for atonement, in his fulneſs for ſupply, and in his ſtrength and power for aſſiſtance and protection; all which give him peace, and ſecure him from fear of evil tidings; ſee *Iſa.* xxvi. 3, 4.

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[n] Bonus eſt hic homo, Plauti Pœnulus, act. 5. ſc. 4. v. 42. Vellet bonus atque benignus, Horat. Satyr. l. 1. ſat. 2 v. 51. Piſo bonus, Juvenal. Sat. 5. v. 109.

[o] דבריו במשפט verba ſua in, vel cum, judicio, Pagninus, Montanus, Muſculus, Cocceius, Gejerus.

℣. 8. *His heart is eſtabliſhed*, &c.] With the doctrine of grace; which is food unto it, and by which it is ſtrengthened and nouriſhed; it is eſtabliſhed in the faith of Chriſt, both in the grace of faith, and in the doctrine of faith, even in all the doctrines of the goſpel; ſo that he is not as a child, toſſed to and fro with every wind; his heart is eſtabliſhed in the exerciſe of grace, and he is ſtedfaſt and immoveable in the diſcharge of duty. This being the caſe, *He ſhall not be afraid, until he ſee* his deſire *upon his enemies*; until he looks them in the face boldly and confidently; or until he ſees them all ſlain and deſtroyed, as the *Iſraelites* ſaw the *Egyptians* on the ſea-ſhore. We ſupply *his deſire*; it might be put *vengeance*, as in *Pſal.* lviii. 10. the puniſhment of God on wicked men, who are the enemies of the upright; and which they ſhall ſee with pleaſure, becauſe of the glory of divine juſtice conſpicuous therein; ſee *Rev.* xviii. 20. and xix. 1, 2. and even before this is brought about, whilſt their enemies are oppreſſing them, inſulting them, and triumphing over them; they ſhall not be afraid, as knowing the time is coming when the ſcene will be changed, and they ſhall triumph in their turn.

℣. 9. *He hath diſperſed*, &c.] His money, as the *Targum*; ſcattered it here and there, as the ſower ſcatters his ſeed; does not throw it all in one place, but ſome here and ſome there, and all with profuſion and plenty. This denotes the bounty and liberality of the upright; and his wiſdom and diſcretion in diſtributing his charity, and the numerous objects of it; ſee *Prov.* xi. 14. 2 *Cor.* ix. 6, 9, 10. *He hath given to the poor*; that ſtand in need of his charity, freely, chearfully and bountifully. *His righteouſneſs endureth for ever*; his liberality continues, he is not weary of well-doing; he gives a portion to ſeven and to eight, and to as many and as often, as there is a call and need for it; ſee the note on ℣. 3. *His horn ſhall be exalted with honour*; the reproach caſt upon him ſhall be wiped off; he ſhall grow more proſperous, and become more honourable among men here on earth; and in the reſurrection-morning ſhall have the dominion over the wicked, and ſhall appear with Chriſt in glory, and be with him to all eternity.

℣. 10. *The wicked ſhall ſee it*, &c.] The glory and happineſs of the upright man: ſo when the witneſſes ſhall aſcend to heaven, a phraſe expreſſive of a more glorious ſtate of the church, their enemies ſhall behold them, *Rev.* xi. 12. *And be grieved*; at their happineſs, and grudge it: the *Targum* is, "and ſhall be angry at him;" the upright man. *He ſhall gnaſh with his teeth, and melt away*; like ſnow-water [r]; or as a ſnail melteth, or as wax before the fire, *Pſal.* lviii. 7, 8. and lxviii. 2. or ſhall pine away with grief and envy at the happineſs and proſperity of the righteous; the wicked will weep and gnaſh their teeth, when they ſhall ſee them in the kingdom of heaven, and they themſelves ſhut out, *Luke* xiii. 28. *The deſire of the wicked ſhall periſh*; they ſhall not have their deſire, neither of good things for themſelves here and hereafter, nor of evil things for the righteous.

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[p] משמועה רעה ab auditione mala, V. L. Pagninus, Montanus.

[q] נכון לבו paratum cor ejus, V. L. Gejerus.

[r] Mens mea tabida liqueſcit, &c. Liqueſcunt pectora, &c. Ovid. de Ponto, l. 1. eleg. 1. v. 68. & eleg. 2. v. 57.

PSALM CXIII.

WITH this pſalm begins the great *Hallel*, which ends with the 118th; and was uſed to be ſung at the Jewiſh feſtivals, particularly at the feaſt of tabernacles and of the paſſover; and is thought by ſome to be the hymn ſung by Chriſt and his apoſtles, after the celebration of the Lord's ſupper; in which there are many things pertinent to that occaſion, as well as to the above feaſts. This pſalm is a ſong of praiſe for redemption by Chriſt, to be ſung in goſpel-times, when the name of the Lord ſhould be known among all nations, from the riſing to the ſetting ſun. It is thought by ſome to be an abridgment of the ſong of *Hannah*, 1 Sam. ii. 1—10. there is an agreement.

℣. 1. *Praiſe ye the Lord*, &c.] Or, *hallelujah*. This is the title of the pſalm, as in the two preceding, and directs to the principal matter of it. *Praiſe, O ye ſervants of the Lord*; meaning not the angels, nor all men, nor the prieſts and *Levites* only; but all the ſaints, who are a holy prieſthood, to offer up ſpiritual ſacrifices to God; who are ſervants, not of ſin, nor of Satan, nor of men, but of God and Chriſt; and who ſerve the Lord willingly and chearfully, with much pleaſure and delight, in righteouſneſs and holineſs, with reverence and godly fear, and without truſting to and depending on their ſervice for ſalvation: and one principal branch of their ſervice is praiſe, eſpecially under the goſpel-diſpenſation; in which all legal ſacrifices are aboliſhed, and the ſacrifice of praiſe is continued; and which is pleaſant and delightful work, and yet there is a backwardneſs to it; and therefore there is need of ſuch an exhortation to excite unto it, and to repeat it, as follows: *Praiſe the name of the Lord*; not any particular name, as *Jehovah*; but him himſelf, and the perfections of his nature; his holineſs, juſtice, truth, faithfulneſs, power, goodneſs, grace and mercy. The repetition of the exhortation denotes either the abundance of praiſe to be given to the Lord, or the conſtancy and continuance of it; which ought to be done at all times, every day, ſince his mercies are new every morning. Some have thought the threefold repetition reſpects the Trinity of perſons, who are each to be praiſed, as in *Numb.* vi. 24, 25, 26. *Pſal.* xcvi. 1. but this is doubtful, and perhaps not ſufficient to build ſuch a doctrine on; and eſpecially ſince the firſt of theſe exhortations is the title of the pſalm: however this is a certain truth, that *Jehovah*, Father, Son, and Spirit, are to be praiſed.

℣. 2. *Bleſſed be the name of the Lord*, &c.] Some prefix the word *ſaying*, as directing to the matter and manner of praiſing the Lord, and to expreſs themſelves thus; *let the name of the Lord be bleſſed*; honoured, glorified, ſpoken well of. *From this time forth and for evermore*; from the beginning of time, or as ſoon as time began, the Lord's name was to be praiſed, and was praiſed by the holy angels, who were preſent at laying the foundation of the earth, *Job* xxxviii. 4—7. and all the works of the Lord, in their way, have praiſed him ever ſince. Here it may reſpect the time of penning this pſalm, or the time when the perſons called upon commenced the ſervants of the Lord, the time of their converſion; a time of love, life, light and deliverance, and therefore a time to begin to praiſe the Lord: or the whole time of the goſpel-diſpenſation, to which this pſalm refers; the accepted time, and day of ſalvation, and of the Gentiles glorifying God for his mercy; in which the Lord is to be and is praiſed, as he will be to all eternity, by angels and glorified ſaints.

℣. 3. *From the riſing of the ſun unto the going down of the ſame*, &c.] Meaning not from morning to night; for it deſigns not time but place, even all the ſpace from eaſt to weſt, or that lies between the riſing and ſetting ſun; even all nations, and the inhabitants of them; and who ought to praiſe the Lord for the riſing ſun, and the benefit and advantages of it; and yet many of them have worſhipped the ſun, and ſerved the creature more than and beſides the Creator. All within this compaſs are the creatures of God, and the care of his providence, and therefore are bound to praiſe him; and yet he has had this tribute due unto him but from a few. Here it reſpects goſpel-times, when the goſpel ſhould be ſent into all the world; and many ſhould be called from the eaſt and weſt, from the north and ſouth, and fear the Lord and worſhip him, and offer a pure offering of praiſe unto him; and his name be great among the Gentiles, from the riſing of the ſun to the going down of the ſame, *Mal.* i. 11. For within this wide ſpace, *The Lord's name is to be praiſed*; it ought to be, though it is not; and ere long it will be, when all nations ſhall come and worſhip before him, *Rev.* xv. 3, 4.

℣. 4. *The Lord is high above all nations*, &c.] He is the moſt High in all the earth; he is higher than the higheſt; he is King of kings, and Lord of lords: all nations are made by him, and are under his government and dominion, he is the governor among the nations; they are in compariſon of him as the drop of a bucket, as the ſmall duſt of the balance; as nothing, yea leſs than nothing, and vanity. Here it ſeems to reſpect the time when the Lord ſhall be more viſibly King over all the earth, and the kingdoms of this world ſhall be the kingdoms of our Lord and of his Chriſt, *Zech.* xiv. 9. *Rev.* xi. 15. And *his glory above the heavens*; it is above what the heavens do or can declare; they declare ſomething of it, but not all. Chriſt, who is the brightneſs of his Father's glory, is made higher than the heavens, and has aſcended far above them; and is above the angels in them, both as to nature, name, office and place, *Heb.* i. 4—14. and vii. 26.

℣. 5. *Who is like unto the Lord our God*, &c.] Among the gods of the nations, as *Kimchi*; or among the angels of heaven, or among any of the mighty monarchs on earth; there is none like him for the perfections of his nature, for his wiſdom, power, truth and faithfulneſs; for his holineſs, juſtice, goodneſs, grace and mercy; who is eternal, unchangeable, omnipotent, omniſcient, and omnipreſent; nor for the works of his hands, his works of creation, providence, and grace; none ever did the like: and what makes this reflection the more delightful to truly good men is, that this God is their God; and all this is true of our *Immanuel*, God with us; who is God over all, and the only Saviour and Redeemer; and there is none in heaven and earth like him, or to be deſired beſides him. *Who dwelleth on high?* in the high and holy place, in the higheſt heaven, which is his throne; or *who* *exalteth himſelf to dwell*[s]; ſo the *Targum*, "he "exalteth his habitation to dwell," ſuitable to the dignity and the greatneſs of his majeſty; as he is high and above all, ſo he has fixed his habitation in the higheſt heavens; as he is ſelf-exiſtent he is ſelf-exalted, and none can exalt him as himſelf; he is exalted above all bleſſing and praiſe; and if it is an exaltation of him to dwell in the higheſt heavens, what an exaltation will it be of the ſaints to dwell with him there, in thoſe manſions in his houſe which Chriſt is gone to prepare for them! This clauſe may be applied to Chriſt, who, both previous to his humiliation, and after it, dwelt in the higheſt heavens with his Father, in his boſom, from whence he came down on earth, and whither he is gone again, and is highly exalted there.

℣. 6. *Who humbleth* himſelf *to behold* the things that are *in heaven, and in the earth!*] The perſons in the higheſt heavens, the angels whom he upholds in their beings and admits into his preſence; who always behold his face, and he beholds them, delights in their perſons, and accepts their ſervices; which, though pure and perfect, it is a condeſcenſion in him to do, ſince they are but creature-ſervices, and chargeable with folly and weakneſs; and who themſelves are as nothing in compariſon of him, and veil their faces before him, *Job* iv. 18. alſo glorified ſaints are continually in his view, and favoured with intimate communion with him: and he humbles himſelf to look lower than this, and behold the things in the ſtarry heavens, the ſun, and moon, and ſtars; whom he preſerves in their being, directs their courſes, and continues their influence; brings out their hoſt by number, calls them by their names, and becauſe of his power not one fails: he looks lower ſtill, and beholds the things in the airy heavens; there is not a meteor or cloud that flies, or a wind that blows, but he obſerves, guides, and directs it; nor a bird in the air but his eye is on it; he feeds the fowls of the air, and not ſo much as a ſparrow falls to the ground without his knowledge and will: and he alſo humbles himſelf to behold perſons and things on earth, even every beaſt of the foreſt, the cattle on a thouſand hills, all the fowls of the mountains, and the wild beaſts of the field; and their eyes are on him, and he gives them their food in due ſeaſon; he looks down from heaven and beholds all the children of men, and is the Saviour of them in a providential way; in an eſpecial manner his eye, both of providence and grace, is on his own people, whom he beholds in Chriſt as fair and comely, and rejoices over them to do them good; and he has reſpect to their ſervices for his ſake, and condeſcends to dwell on earth with them. This may alſo be applied to Chriſt, who humbled himſelf to look upon the angels in heaven, and take them under his care and protection, be the head of them, and confirm them in that eſtate in which they were created; and who from all eternity vouchſafed to look with delight upon the ſons of men, rejoicing in the habitable parts of the earth, where he knew they would dwell; and in the fulneſs of time he humbled himſelf to come down on earth in human nature and dwell among men, and become very man in that nature; made himſelf of no reputation, and humbled himſelf ſo as to become obedient to death, the death of the croſs, and be made ſin and a curſe for his people. This was an humiliation indeed!

℣. 7. *He raiſeth up the poor out of the duſt*, &c.] Perſons of mean extraction and in low life are ſometimes raiſed by him to great honour and dignity, as *Saul*, *David*, and others; and is true of many who are ſpiritually poor and needy, as all men are, but all are not ſenſible of it; ſome are, and theſe are called *poor in ſpirit*, and are pronounced *bleſſed*, for *theirs is the kingdom of heaven*; they are raiſed out of a low and mean eſtate, out of the duſt of ſin, and ſelf-abhorrence for it, in which they lie when convinced of it. And *lifteth the needy out of the dunghill*; which denotes a mean condition; ſo one born in a mean place, and brought up in a mean manner, is ſometimes repreſented as taken out of a dunghill[t]: and alſo it is expreſſive of a filthy one; men by ſin are not only brought into a low eſtate, but into a lothſome one, and are juſtly abominable in the ſight of God, and yet he lifts them out of it: the phraſes of *raiſing up* and *lifting out* ſuppoſe them to be fallen, as men are in *Adam*, fallen from a ſtate of honour and glory, in which he was created, into a ſtate of ſin and miſery, and out of which they cannot deliver themſelves; it is Chriſt's work, and his only, to raiſe up the tribes of *Jacob*, and to help or lift up his ſervant *Iſrael*, Iſa. xlix. 6. Luke i. 54. ſee 1 *Sam*. ii. 8.

℣. 8. *That he may ſet* him *with princes*, &c.] As all the ſaints are by birth, being the ſons of God, the King of kings; born of him, and not of the will of man; and are of a princely ſpirit, have a free ſpirit, and offer themſelves and ſervices willingly to the Lord; have the Spirit of adoption, in oppoſition to a ſpirit of bondage; and as princes, have power with God and prevail; and are alſo heirs of God, heirs of ſalvation, heirs of a kingdom, as princes be; now ſuch as are raiſed by Chriſt and his grace from a low eſtate and condition, are ſet among thoſe princes here; they are brought to *Zion*, and have a place and a name in the houſe of God, better than that of ſons and daughters; and become fellow-citizens with the ſaints; and they are ſet among princes hereafter in the kingdom of heaven. Even *with the princes of his people*; the more eminent among the people of God, ſuch as *Abraham*, *Iſaac*, and *Jacob*, with whom they ſhall ſit down in the kingdom of heaven; and with the prophets of the Old Teſtament, and the apoſtles of the New; and even with all the ſaints, who are made kings and prieſts unto God; ſee *Pſal*. xlv. 16.

℣. 9. *He maketh the barren woman to keep houſe*, &c.] Or *to dwell in the houſe*, as the *Septuagint*, *Vulgate Latin*, and other verſions; or rather *to cauſe the houſe to be inhabited*; to fill the houſe with inhabitants, to build up the houſe, as the barren woman, when made fruitful, does, as *Rachel* and *Leah* built up the houſe of *Iſrael*, Ruth iv. 11. This may be applied to the church of God, as it is to the congregation of *Iſrael* by the *Targum*, "who makes the congregation of *Iſrael*, which is "like to a barren woman, that ſitteth ſorrowful, "to dwell with the men of her houſe, full of mul"titudes." *Jarchi* interprets it of *Zion*, who was as a barren woman; ſee *Iſa*. liv. 1. *Gal*. iv. 27. It may be illuſtrated by the caſe of the primitive and apoſtolic church, which at firſt had but very few converts, but afterwards, both in *Judea* and in the Gentile world, had large numbers; as the church in the latter day will alſo have, when the fulneſs of the Gentiles is brought in, and the nation of the Jews born at once. And to be *a joyful mother of children*; as the barren woman is when ſhe becomes the mother of children; and indeed every woman rejoices when a man is born into the world, *John*

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[s] המגביהי לשבת ſuſtollens ſe ad habitandum, Montanus; qui ſe elevat, Pagninus.

[t] Ex ſterquilinio effoſſe, Plauti Caſina, act. 1. ſc. 1. v. 26.

xvi. 21. and ſo does the church of Chriſt and people of God, when ſouls are born again among them; this cauſes great joy among the ſaints; ſee *Pſalm* lxxxvii. 4—7. *Acts* xv. 3. *Iſa.* xlix. 18—21. and lx. 4, 5. *Praiſe ye the Lord*; not only for the church's fruitfulneſs, but for all the great and good things the Lord has vouchſafed to do for his people, mentioned in this pſalm.

PSALM CXIV.

THE title of this pſalm in the *Arabic* verſion is *hallelujah*, as in ſome preceding ones; it is part of the great *hallell* ſung at the paſſover, and with great propriety; ſince the ſubject-matter of it is the departure of the children of *Iſrael* out of *Egypt*, typical of our ſpiritual redemption by Chriſt; and of the effectual vocation of God's elect out of a ſtate of nature into a ſtate of grace; and particularly of the converſion of the Gentiles, and the bringing of them from paganiſm to chriſtianity: the inſcription of the *Syriac* verſion is, "a pſalm "without a name, out of the ancient writing, con- "cerning *Moſes*, who ſung praiſe at the ſea; but "unto us the calling of the goſpel, by which we "become a new people; ſpiritual to God who is "incarnate, to Jeſus Chriſt, who redeemed us by "his blood from the curſe of the ſcripture (the "law) and hath cleanſed us from ſin by his Spi- "rit."

℣. 1. *When Iſrael went out of Egypt*, &c.] The people of *Iſrael* in a body, publicly, openly, and not by ſtealth; freely and willingly, not forced and drove out; though urged by the *Egyptians* to go, through the hand of God upon them; and ſo went out with the mighty hand and ſtretched out arm of the Lord, and with great riches, and in health, not one feeble or ſick among them. *The houſe of Jacob from a people of ſtrange language*; or barbarous; as every language was reckoned by the Jews but their own; the *Egyptian* language they did not underſtand; ſee *Pſalm* lxxxi. 5. *Gen.* xlii. 23. no doubt many of them learned it during their long ſtay there, but in general they retained their own language. This was an emblem of the Lord's people in effectual vocation, coming out of bondage into liberty, out of darkneſs into light, out of ſuperſtition and idolatry and profaneneſs, to the ſervice of the true God in righteouſneſs and true holineſs; and from a people of a ſtrange language to thoſe that ſpeak the language of *Canaan*, a pure language, in which they can underſtand one another when they converſe together, either about experience or doctrine; and the manner of their coming out is much the ſame, by ſtrength of hand, by the power of divine grace, yet willingly and chearfully, with great riches, the riches of grace, and a title to the riches of glory, and with much ſpiritual ſtrength; for though weak in themſelves, yet are ſtrong in Chriſt.

℣. 2. *Judah was his ſanctuary*, &c.] Meaning not the tribe of *Judah* only, though that in many things had the preeminence; the kingdom belonging to it, the chief ruler being out of it, eſpecially the Meſſiah; its ſtandard was pitched and moved firſt; it offered firſt to the ſervice of the Lord; and the Jews have a tradition mentioned by *Jarchi* and *Kimchi*, that this tribe, with its prince at the head of it, went into the Red-ſea firſt; the others fearing, but afterwards followed, encouraged by their example: but rather all the tribes are meant, the whole body of the people; for this is not to be underſtood of the tabernacle or temple in the tribe of *Judah*, ſometimes called a ſanctuary; for neither of theſe were in being when *Iſrael* came out of *Egypt*; but it may be rendered, *Judah was his holineſs*[u], or was holineſs to the Lord, the Lord's holy people; ſee *Jer.* ii. 2, 3. not all internally holy; for there were many that came out of *Egypt* that were unholy, rebellious, and diſobedient, and whoſe carcaſes fell in the wilderneſs; but externally, when brought out of *Egypt* they were ſeparated from all other people, and in this ſenſe ſanctified, and became a holy and ſpecial people, choſen by the Lord to be ſo; with whom he made a covenant, and to whom he gave holy laws and righteous ſtatutes: and in this they were typical of thoſe who are effectually called by grace with an holy calling, and unto holineſs; have principles of grace and holineſs wrought in them, and have holineſs to the Lord written upon them; they have the ſanctification of the Spirit, and Chriſt is made ſanctification to them; and they are the Lord's ſanctuary in which he dwells. And *Iſrael his dominion*; for though all the world is his kingdom, and his government; yet the people of *Iſrael* were in a very particular and remarkable manner his dominion; from the time of their coming out of *Egypt* to their having a king, their government was properly a theocracy; God was their king, and by him they were immediately ruled and governed, and had a body of laws given them from him, and were under his immediate care and protection, *Exod.* xix. 5. 1 *Sam.* viii. 7. and xii. 12. In this they were typical of the ſaints called by grace, who are then tranſlated from the power of Satan into the kingdom of Chriſt; whom they acknowledge to be their Lord and King, and whoſe laws, commands, and ordinances they willingly obſerve; the people of God are often repreſented as a kingdom, and Chriſt as king of ſaints; the *Targum* is, "the congregation of the houſe of *Ju-* "*dah* was united to his holineſs, and *Iſrael* to his "power."

℣. 3. *The ſea ſaw* it, *and fled*, &c.] When the Word of the Lord appeared at it, as the *Targum* in the king's Bible; the Red-ſea, to which the *Iſraelites* came when they went out of *Egypt*; this ſaw that *Judah* was the Lord's holy and peculiar people, and that *Iſrael* were the ſubjects of his kingdom; it ſaw the preſence of the Lord among them; it ſaw him in the glory of his perfections, and felt his power; ſee *Pſal.* lxxvii. 16. at which its waters fled and parted, and ſtood up as a wall to make way for *Iſrael* to paſs through as on dry land, *Exod.* xiv. 21, 29. This was typical of the nations of the Gentile world, comparable to the ſea, *Dan.* vii. 2, 3. who ſaw the work of God going on among them under the miniſtry of the goſpel in the firſt times of it, whereby multitudes were turned from idols to ſerve the living God; this they ſaw and trembled at, and they and their kings fled for fear; ſee *Iſa.* xli. 5. *Rev.* vi. 15, 16, 17. and of the ſtop put to the ocean of ſin in a man's heart, and to the torrent of wickedneſs that breaks out from thence, by powerful and efficacious grace, much more abounding where ſin has abounded. *Jordan was driven back*; this was done not at the time of the departure of the *Iſraelites* from *Egypt*, but juſt before their entrance into the land of *Canaan*, and in order to it; and being an event ſimilar to the former is here mentioned, and done by the power and preſence of God; for as ſoon as the feet of the prieſts who bore the ark of the Lord, the ſymbol of the divine preſence, were dipped in the brim of the waters, the waters below were cut off from thoſe above, and ſtood up on an heap, and all the *Iſraelites* paſſed through on dry ground, *Joſh.* iii. 13—17. this was an emblem of death, through which the ſaints paſs to glory, which is aboliſhed by Chriſt, its ſting and curſe taken away; which when the ſaints come to, they find it like *Jordan* driven back, and have an eaſy and abundant paſſage through it; and when on the brink of it, and even in the midſt of it, ſing, *O death where is thy ſting? O grave, where is thy victory?* 1 Cor. xv. 55.

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[u] לקדשו ſanctificatio ejus, Pagninus, Vatablus; ſanctitas ejus, Gejerus, Michaelis.

℣. 4. *The mountains ſkipped like rams*, &c.] The mountains of *Sinai* and *Horeb* quaked and moved at the preſence of the Lord, when he deſcended thereon to give the law; theſe ſaw his glory and trembled, *Exod.* xix. 18. *Pſal.* lxviii. 8. *Hab.* iii. 6, 10. And *ye little hills, like lambs*; very beautifully are the larger mountains of *Sinai* and *Horeb* compared to rams, and the motion of them to their ſkipping; and the little hills adjacent to them to lambs: theſe may repreſent the greater and leſſer governors in the *Roman* empire at the time when ſuch large converſions were made in it as before obſerved; and which ſkipped, and trembled, and fled, and were moved out of their places, at the downfal of paganiſm and progreſs of chriſtianity, *Rev.* vi. 14. and alſo may be an emblem of the difficulties which lie like mountains and hills in the way of a ſinner's converſion and effectual calling, which yet give way to and are ſurmounted by the efficacious grace of God; all mountains become a plain before him, and when he works none can let.

℣. 5. *What* ailed *thee, O thou ſea, that thou fleddeſt?* &c.] What was the matter with thee? what appeared to thee? what didſt thou ſee? what didſt thou feel, which cauſed thee to flee in ſuch haſte? *Thou Jordan*, that *thou waſt driven back?* what is the meaning that thou didſt not continue to flow as uſual? what was it that ſtopped thy flowing tide? that cut off thy waters? that drove them back as faſt or faſter than they came?

℣. 6. *Ye mountains*, that *ye ſkipped like rams*, &c.] Not for joy but fear; what cauſed theſe trembling motions? theſe violent agitations, and quakings, and movings to and fro like the ſkipping of rams? And *ye little hills, like lambs?* what was it that diſturbed you, and put you into a panic, that you ſkipped like frighted lambs? Theſe queſtions are put, by a beautiful and poetical figure, to inanimate creatures; the Red-ſea, the river of *Jordan*, the mountains of *Sinai* and *Horeb*, and the hills about them; to which an anſwer is returned in the next verſe.

℣. 7. *Tremble thou earth at the preſence of the Lord*, &c.] Or, *the earth has trembled at the preſence of the Lord*; ſo the *Syriac* and *Arabic* verſions render it; the imperative is ſometimes put for the preterit or paſt tenſe, ſee *Pſal.* xxii. 9. likewiſe the *Septuagint* and *Vulgate Latin* verſions thus render it, *the earth is moved at the preſence of the Lord*; and then the ſenſe is by a *proſopopœia*. Is it to be wondered at, that we, the ſea, the river of *Jordan*, the mountains and hills have fled, or have been driven back, or have ſkipped like rams and lambs; when the whole earth, of which we are a part, has trembled at the preſence of God? who, when he does but look, the earth trembles; and when he touches the hills, they ſmoke, *Pſal.* civ. 32. and lxviii. 8. It is at the ſame preſence of God we have been thus moved, the power of which we have felt, even *At the preſence of the God of Jacob*; who brought *Jacob* out of *Egypt*, led him through the ſea, and gave him the law on *Sinai*. This is not to be underſtood of the general and common preſence of God, which is every where, and with all his creatures; for this is not attended with ſuch wonderful phœnomena as here mentioned, either in the literal or myſtic ſenſe; but of the majeſtic, powerful and gracious preſence of God; ſuch as he ſometimes cauſes to attend his miniſters, his word, his churches, his martyrs and confeſſors; and ſo as to ſtrike an awe upon, and terror into, their greateſt enemies, as well as to convert his own people.

℣. 8. *Which turned the rock into a ſtanding water*, &c.] Both at *Rephidim* and at *Kadeſh*; which being ſmitten, ſtreams of water flowed out like rivers, as if the rock itſelf was changed into water; and which became a conſtant and continual ſupply for the *Iſraelites*, for it is ſaid to follow them; ſee *Exod.* xvii. 6. *Numb.* xx. 11. *Pſal.* lxxviii. 15, 16. and cv. 41. 1 *Cor.* x. 4. *The flint into a fountain of waters*; referring to the ſame thing, the rocks were flinty ones. This was a type of Chriſt the rock; who has an abiding fulneſs of grace in him; is the fountain of it, from whence it flows in great abundance for the ſupply of his peoples wants, while paſſing through this wilderneſs to *Canaan*'s land.

PSALM CXV.

THIS pſalm is by the *Septuagint*, *Vulgate Latin*, *Syriac*, *Arabic* and *Ethiopic* verſions, joined to the former, and makes one pſalm with it: and *Kimchi* ſays, that in ſome books the pſalm does not begin here; but in the beſt and correct copies of the *Hebrew*, and in the *Targum*, it ſtands a diſtinct pſalm; and the different ſubject-matter or argument ſhews it to be ſo. It is aſcribed to various perſons; by ſome to *Moſes* and the *Iſraelites*, when purſued by *Pharaoh*: by others to the three companions of *Daniel*, caſt into the fiery furnace: by others, to *Mordecai* and *Eſther*, when *Haman* diſtreſſed the Jews: by others, to the heroes at the times of *Antiochus* and the *Maccabees*; ſo *Theodoret*: by ſome to *Jehoſhaphat*, when a numerous army came againſt him; and by others to *David*, which is more probable; though on what occaſion is not eaſy to ſay: ſome have thought it was written by him, when inſulted by the *Jebuſites*, 2 Sam. v. 6. The occaſion of it ſeems to be ſome diſtreſs the church of God was in from the heathens; and the deſign of it is to encourage truſt and confidence in the Lord; and to excite the ſaints to give him the glory of all their mercies, and to expoſe the vanity of idols.

ỳ. 1. *Not unto us, O Lord, not unto us, but unto thy name give glory*, &c.] There is no glory due to men, no not to the beſt of men, nor to be given them on any account whatever; neither on account of things natural, civil and temporal, nor on account of things ſpiritual and eternal; but all to be given to the Lord: for, as for their beings and the preſervation of them, with all the mercies of life, food, raiment, *&c.* they are not of themſelves, but of the Lord; and ſo are the ſalvation of their ſouls, their election and redemption, their regeneration, converſion and ſanctification, their juſtification and pardon; whatſoever good thing is in them, or done by them: nor have they any thing for the ſake of righteouſneſs done by them; nor do they deſire to take the glory of paſt favours to themſelves; nor requeſt deliverance from preſent evils for their own merits, which they diſclaim; nor for their own ſakes, or that they may be great and glorious; but for the Lord's ſake, for his name's-ſake, that he may be glorified; which is the principal ſenſe of the paſſage. So the *Targum*, "not for our ſakes, O Lord, "not for our merit, but to thy name give glory." Good men deſire to glorify God themſelves, by aſcribing to him the perfections of his nature, and celebrating them; by giving thanks to him for mercies, ſpiritual and temporal; by exerciſing faith upon him, as a promiſing God; and by living to his glory: and they are very deſirous that all others would give him the glory due unto his name; and that he would glorify himſelf, and get himſelf a glorious and an everlaſting name. And indeed the words are addreſſed to him, and not to others; and particularly that he would glorify, or take the glory of the following perfections: *For thy mercy*, and *for thy truth's ſake*; ſo very manifeſt in the ſalvation of his people, and in all their deliverances, and therefore ought to have the glory of them. His *mercy*, or his *grace* [w], as it may be rendered, is diſplayed in the ſalvation of his people by Chriſt, in their regeneration, juſtification, pardon, and eternal life: and ſo is his *truth*, or faithfulneſs in all his promiſes; and particularly in the miſſion of his Son as a Saviour, ſo long promiſed and expected; and who is *truth* himſelf, the truth of all promiſes and prophecies; and by whom the truth of the goſpel came, the Word, which God has magnified above every name.

ỳ. 2. *Wherefore ſhould the heathen ſay*, &c.] The nations about *Iſrael*, the nations of the world; the Gentiles in any age; the Papiſts in ours, ſometimes called the heathen, *Pſal.* x. 16. *Rev.* xi. 2, 18. The church expoſtulates with the Lord, why thoſe ſhould be ſuffered to ſay, in a reproachful, inſulting manner, and by way of triumph, *Where* is *now their God?* that they have boaſted of would help them; in whom they have put their truſt and confidence; why does not he help them, as he has promiſed, and they expect? Thus the church ſuggeſts, that if the Lord did not appear for them, his own glory lay at ſtake. Such language is generally uſed by their enemies, when the people of God were in any diſtreſs; ſee *Pſal.* xlii. 10. and lxxix. 10. *Joel* ii. 17. *Mic.* vii. 9, 10.

ỳ. 3. *But our God* is *in the heavens*, &c.] His habitation is in the heavens, as the *Targum*; the *Septuagint* and *Arabic* verſions add, *and in earth*: he is in both, and fills both with his preſence; and cannot be contained in either. He is the maker and poſſeſſor of heaven and earth; the one is his throne, and the other is his footſtool: he dwells in the higheſt heaven, and overlooks all perſons and things on earth, and overrules all; he is higher than the higheſt, and his kingdom ruleth over all. *He hath done whatſoever he pleaſed*; in creation, in providence, and in grace: he hath made what creatures he pleaſed, and for his pleaſure; and he does according to his will, and after the counſel of it, in heaven and in earth; and is gracious to whom he will be gracious; ſaves and calls men, not according to their works, but according to his own purpoſe and will; whoſe counſel ſhall ſtand, and he will do all his pleaſure; he is the moſt high God, and a ſovereign being; all that he wills are poſſible to him, and eaſily done by him, and which heathens themſelves own [x].

ỳ. 4. *Their idols* are *ſilver and gold*, &c.] The idols of the Gentiles; ſo the *Septuagint*, *Vulgate Latin*, *Syriac*, *Arabic* and *Ethiopic* verſions. The gods they ſerve and worſhip, are not in the heavens; but the matter of which they are made is dug out of the earth: and this is the greateſt excellency and value that there is in them; and ſuch as are made of theſe are of the greateſt worth, and yet only for the matter of them, otherwiſe uſeleſs and inanimate ſtatues; ſuch are the idols of the Papiſts, *Rev.* ix. 20. *The work of mens hands*; the matter of them is gold and ſilver, which they owe to the earth as their original; the form of them they owe to men, and therefore cannot be God, *Hoſea* viii. 6. If it is idolatry to worſhip what God has made, the ſun, moon, and ſtars; it muſt be groſs idolatry, and great ſtupidity, to worſhip what man has made: if it is ſinful to worſhip the creature beſides the Creator, or more than him; it muſt be ſtill more ſo to worſhip the creature of a creature.

ỳ. 5. *They have mouths, but they ſpeak not*, &c.] Theſe idols are carved with mouths, but they can make no uſe of them; if any cry to them for help, they cannot anſwer them, nor ſave them from their troubles. *Baal*'s prieſts cried to their idol, but there was no voice heard, nor anſwer returned; they are rightly called dumb idols, *Hab.* ii. 18. ſee *Iſa.* xlvi. 7. *Jer.* x. 5. 1 *Kings* xviii. 26, 29. but our God in the heavens, when his people cry to him, he anſwers them, and ſends them relief; and tells them his grace is ſufficient for them, and ſo they find it to be. *Eyes have they, but they ſee not*; they are made with eyes in their heads, but cannot ſee with them; they cannot ſee their worſhippers, nor what they bring to them; neither their perſons, nor their wants, *Dan.* v. 23. but our God and Father in heaven, he ſees in ſecret, the perſons and hearts of his people; their deſires are before him, and their groanings are not hid from him; his eyes are on the righteous, and are never withdrawn from them.

ỳ. 6. *They have ears, but they hear not*, &c.] The makers of them have taken care to place a pair of ears to their heads, but could not convey the faculty of hearing to them; ſo that though their votaries may cry from morning to noon, as *Baal*'s worſhippers did, ſaying, O *Baal*, hear us; and even to night, and one day and night after another, nothing is heard, 1 *Kings* xviii. 26, 27. Indeed the image of *Jupiter* at *Crete*, was made without ears; becauſe it was thought unbecoming that he, who was prince and lord of all, ſhould give ear to any [y]: but the God of heaven and earth is a God hearing prayer; his ear is not heavy, that it cannot hear; his ears are always open to the cries of his people. *Noſes have they, but they ſmell not*; the incenſe that is ſet before them, nor the ſacrifices offered to them, *Deut*. iv. 28. but our God ſmelled a ſweet ſavour in legal ſacrifices, offered up in the faith of the Meſſiah; and eſpecially he ſmells a ſweet ſavour in the ſacrifice of his Son, and in the prayers of his ſaints, which are ſweet odours; and particularly as they come to him perfumed with the incenſe of Chriſt's mediation, *Gen*. viii. 21. *Eph*. v. 2. *Rev*. v. 8. and viii. 3, 4.

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[w] על חסדך propter gratiam tuam, Cocceius, Michaelis.

• Facile eſt omnia poſſe Deo, Ovid. de Arte Amandi, l. 1.

[x] θεοι δε τε παντα δυνανται. Homer. Odyſſ. 10. v. 306.

[y] Plutarch. de Iſid. & Oſir. prope finem.

℣. 7. *They have hands, but they handle not*, &c.] So as to feel any thing that is put into their hands; they cannot make uſe of their hands to ſtretch them out, and receive any thing from their worſhippers; nor can they give any thing to them: but our God receives and accepts the ſacrifices of his people, their prayers and their praiſes; and opens his hand, and liberally ſupplies their wants, both in providence and grace. *Feet have they, but they walk not*; cannot ſtir from the place where they are, to the aſſiſtance of thoſe that call unto them, *Iſa*. xlvi. 7. but our God walks upon the wings of the wind, and is a preſent help in times of trouble; a God at hand and afar off, and makes haſte to the relief of his people in diſtreſs. *Neither ſpeak they through their throat*; or make a mournful voice as a dove, as the word is uſed in *Iſa*. xxxviii. 14. or chirp as a bird, or chatter as a crane; or warble out any note through the throat, as birds do; and much leſs form any articulate ſound, or utter any proper word, that may be underſtood.

℣. 8. *They that make them, are like unto them*, &c.] As ſtupid as the matter of which they are made; as ſottiſh and as ſenſeleſs as the idols themſelves, ſee *Iſa*. xliv. 9—20. *Aben Ezra* and *Kimchi* interpret it as a petition, *let them that make them be like unto them*; and ſo the *Targum*, the *Septuagint*, *Vulgate Latin*, *Syriac*, *Arabic* and *Ethiopic* verſions: they liked not to retain God in their knowledge, let them be given up to a reprobate mind, to a mind void of all ſenſe and judgment; and which indeed is their caſe, *Rom*. i. 28. So is *every one that truſteth in them*; more eſpecially they that worſhip them: for an artificer may make them for gain, and have no faith in them; but a worſhipper places confidence in them. Or this clauſe may be explanative of the former, and be rendered, even *every one*, &c. for *to make* ſometimes ſignifies to ſerve and worſhip, *Exod*. xxxii. 35.

℣. 9. *O Iſrael, truſt thou in the Lord*, &c.] Or, *the houſe of Iſrael hath truſted in the Lord*; ſo the *Septuagint*, *Vulgate Latin*, *Syriac*, *Arabic* and *Ethiopic* verſions: the *Targum* is, "*Iſrael* truſteth in the "Word of the Lord;" in diſtinction from the heathens that truſt in their idols. But it is better rendered as an imperative, *truſt thou*; it being an exhortation to *Iſrael* to truſt in the Lord, in oppoſition to idols; and may be underſtood of *Iſrael*, literally taken, who were God's choſen, covenant-people, to whom he had made a revelation of himſelf, and of his will; and therefore ſhould truſt in him and in no other: and of ſpiritual *Iſrael*, or all the elect of God, and redeemed of the Lamb; every *Iſraelite* indeed; every wreſtling *Jacob*, and prevailing *Iſrael*; every praying ſoul; every ſenſible ſinner, Jew or Gentile. It becomes them to truſt in the Lord, not in the creature; not in their own ſtrength, wiſdom, riches, righteouſneſs, or fleſhly privileges; but in the Lord, as the God of nature, providence and grace; as a promiſing and covenant-keeping God, who is to be truſted with all, and for every thing temporal and ſpiritual, and at all times. *He is their help and their ſhield*; the help and ſhield of every true *Iſraelite*; of every one that truſts in the Lord: or, "your help and your "ſhield, O ye *Iſraelites*; ſo *Ben Balaam* in *Aben Ezra* reads the words: which are a reaſon or argument, encouraging truſt in the Lord, ſince he is the *help* of his people; they are helpleſs in themſelves, and vain is the help of man, for there is none in him; there is no help but in the Lord, and he is a preſent, ſeaſonable and ſufficient help: *Jehovah* the Father has promiſed them help, and he is both able and faithful to make it good; he has laid help upon his Son for them; and has ſet up a throne of grace, where they may come for grace to help them in time of need: Chriſt has helped them out of the miſerable eſtate they were fallen into by ſin; he helps them on in their way to heaven, by his power and grace, and at laſt brings them thither: the Spirit of God helps them to the things of Chriſt; to many exceeding great and precious promiſes; and out of many difficulties, ſnares and temptations; and he helps them in prayer under all their infirmities, and makes interceſſion for them, according to the will of God; and therefore they ſhould truſt in the Lord, Father, Son and Spirit: and who is alſo *their ſhield*, to protect and defend them from all dangers, evils and enemies; what a ſhield is to the body, to ſecure it from hurt, that to the people of God are the love and favour of God, his power and might, his truth and faithfulneſs; as likewiſe Chriſt, his blood, righteouſneſs and ſalvation; and the Spirit, and his grace; ſee *Pſal*. v. 12. and xviii. 35. and xci. 4. *Epheſ*. vi. 16. *Iſa*. lix. 19.

℣. 10. *O houſe of Aaron, truſt in the Lord*, &c.] The family of the tribe of *Levi*, that was ſeparated from the reſt, to miniſter in the prieſt's office, to offer gifts and ſacrifices for the people, and to bleſs them; and therefore ought to truſt in the Lord, and ſet a good example to others: as miniſters of the word ſhould, who are intruſted with much by the Lord, and ſhould truſt in him for much; for every ſupply of gifts and grace; and the rather, as they are to be examples of faith to the people: and as all the ſaints under the goſpel-diſpenſation, are prieſts unto God, they ſhould put their truſt and confidence in the Lord; ſince their ſacrifices cannot be acceptable and well-pleaſing to God, without faith in him. *He is their help and their ſhield*; the Lord is the help and ſhield of every one of *Aaron*'s family; of the prieſts under the law, and of miniſters under the goſpel; and of all thoſe who are kings and prieſts unto God; and therefore they ſhould truſt in him. This is repeated for the certainty of it, and for the particular application of it to *Aaron*'s houſe.

℣. 11. *Ye that fear the Lord, truſt in the Lord*, &c.] Which is ſaid not to diſtinguiſh true ſaints from hypocrites, in *Iſrael* or in *Aaron*'s houſe; rather to deſcribe ſuch who belonged to neither: but, as *Aben Ezra* interprets it, who feared the Lord, of every people and nation; or proſelytes, as *Jarchi* explains it: the diſtinction between the people of the Jews, and the proſelytes among them, under the character of thoſe that feared the Lord, may be obſerved in *Acts* xiii. 26. It takes in all true worſhippers of the Lord; and who are exhorted to truſt in him, for faith and fear are conſiſtent; and where there is the one, there is the other; where there is the true fear of God, not a ſlaviſh nor an hypocritical fear, but a holy reverence and a godly fear, there will be faith and confidence in him. *Job* was a man that feared the Lord, and yet truſted in him; theſe characters meet in the ſame perſons, ſee *Pſal*. xxxi. 19. *He* is *their help and their ſhield*; the help and ſhield of all thoſe that fear the Lord, their protector and defender, and therefore ſhould truſt in him. The word *ezer*, tranſlated *help*, in this and the two preceding verſes, is applied to God, and often in this book of Pſalms, as a title and epithet belonging to him; and it may be obſerved that *Æſar*, in the *Etruſcan* language, ſignifies God[z].

℣. 12. *The Lord hath been mindful of us*, &c.] The *Targum* is, "the Word of the Lord hath remembered us for good." And is another reaſon why his people ſhould truſt in him: he has been mindful of his covenant with them, and promiſes to them, and has kept them; he remembered them in their low eſtate, and ſent redemption to them; goodneſs and mercy have followed them all their days. Paſt experiences of divine favour ſhould encourage truſt in the Lord, as well as promiſes of future bleſſings, as follow: *He will bleſs* us; with all kind of bleſſings, temporal and ſpiritual; with bleſſings indeed, ſolid and ſubſtantial: it is certain, and may be depended upon; he has promiſed it, and ſwore to it, that in bleſſing he will bleſs. *Kimchi* interprets it as a wiſh, *let him bleſs*: the *Septuagint*, *Vulgate Latin*, and all the *Oriental* verſions, render it in the paſt tenſe, *he hath bleſſed*; but the *Targum* as we: and as it follows, *He will bleſs the houſe of Iſrael*; with whom he has made his new covenant; the houſhold of faith, the family named of Chriſt, the whole *Iſrael* of God. *He will bleſs the houſe of Aaron*; his prieſts, his miniſters, all that offer up ſpiritual ſacrifices to him; he will bleſs them with an increaſe of gifts and grace, and with his preſence and Spirit, and therefore they ſhould truſt in him.

℣. 13. *He will bleſs them that fear the Lord*, &c.] They ſhall want no good thing now, and have much goodneſs laid up for them to be enjoyed hereafter; the Sun of righteouſneſs riſes upon them, and a book of remembrance is written on their account; the Lord delights in them, his eye is upon them; and they are bleſſed with more grace now, and will be bleſſed with glory hereafter. Both *ſmall and great*; young and old, rich and poor, high and low, leſſer or greater believers; be they children, young men, or fathers; ſee *Rev.* xi. 18.

℣. 14. *The Lord ſhall increaſe you more and more*, &c.] The Word of the Lord, as the *Targum*, ſhall do it; in a temporal ſenſe, with a numerous poſterity, with riches, wealth and honour; and in a ſpiritual ſenſe, with an addition of ſpiritual bleſſings; with renewed inſtances of divine favour; with an increaſe of the gifts and graces of the Spirit of God, as faith, hope, love, joy, patience, humility, and other graces; and with more knowledge of God and Chriſt, and of divine and ſpiritual things. *You and your children*; not only they that feared the Lord of the preſent generation, but thoſe that ſhould ſucceed them; and be as they were, a ſeed to ſerve the Lord, and who ſhould be accounted to him for a generation.

℣. 15. *You* are *bleſſed of the Lord*, &c.] The *Arabic* verſion reads it, *we are bleſſed*; with temporal and with ſpiritual bleſſings; being the beloved of the Lord, choſen of him; whoſe ſins are pardoned, whoſe perſons are juſtified by the righteouſneſs of Chriſt; who are put among the children of God, and are heirs of God, and joint-heirs with Chriſt; regenerated by his Spirit, favoured with communion with God, and wrought up to ſome degree of conformity to Chriſt, and ſhall ever be with him. *Which made heaven and earth*; and ſo able to bleſs with all kind of bleſſings, both heavenly and earthly; and from whom all help and aſſiſtance may be hoped for, and who may be truſted and confided in: and this, it may be, is obſerved to diſtinguiſh him from the idols of the Gentiles, who made not the heavens and the earth; and who are not able to bleſs, nor give the leaſt relief to any of their votaries.

℣. 16. *The heaven*, even *the heavens* are *the Lord's*, &c.] Not only the viſible heavens, the airy and ſtarry regions, which are within our ſight; but the heaven of heavens, the third heaven, into which the apoſtle *Paul* was caught, and heard and ſaw things not to be uttered; and which is, as the *Targum* expreſſes it, "for the majeſty of the glory of the Lord:" he is the maker, owner, proprietor and poſſeſſor of them all: but the third heaven is more eſpecially the ſeat of his majeſty; where he has prepared the throne of his glory, where he keeps court; where his miniſters, his angels, wait upon him, obſerve his orders, and execute his will; and which he has prepared for his ſaints to dwell with him in to all eternity. *But the earth hath he given to the children of men*; to *Adam* and his poſterity, to dwell in it, to till it, and enjoy the fruits of it; yet ſo as not to leave it intirely to the care of men, and have no concern in it, and the affairs of it, as ſome licentious perſons would from hence conclude; as if God had took the heavens to himſelf, and only minded the perſons and things in that, and never concerned himſelf about the earth, and perſons and things there; having diſpoſed of it to the children of men, and left it to their conduct: for though he has given it to them for their uſe, yet he has ſtill a claim upon it, and can and does diſpoſe of it, and order all things in it according to his pleaſure; and men, from the higheſt to the loweſt, are accountable to him, being but ſtewards, and at moſt but deputies and viceroys under him: beſides the words may be rendered, *and the earth* which *he hath given to the children of men*[a]; that is his alſo, as well as the heavens. This the Lord gives to the children of men as their portion; and ſad is the caſe of ſuch, when this is their all; but to his own children he gives heaven, the kingdom of heaven, eternal glory and happineſs. *Maimonides*[b] gives the ſenſe of the whole paſſage thus; "God only perfectly knows the truth, nature, ſubſtance, form, motion and cauſes of the heavens: and to man he has given, that he may underſtand what are under the heavens; becauſe they are the world, and as it were his houſe, in which he dwells, and of which he is a part."

℣. 17. *The dead praiſe not the Lord*, &c.] Not the dead in ſin; ſuch as the makers of idols, and thoſe that truſt in them, who are like unto them; men muſt be made ſpiritually alive, ere they can ſhew forth the praiſes of God: nor the dead corporally. The ſouls of departed ſaints can and do praiſe the Lord: theſe die not with their bodies, nor ſleep in the grave; they go immediately to God and Chriſt, and are employed in the ſervice of God continually; particularly in praiſing him, as do the angels with whom they join; they ſing the ſong of *Moſes* and of the Lamb, of providence and grace; eſpecially the ſong of redeeming love, with which they always praiſe the Lord: but they cannot praiſe him with their bodily organs until the reſurrection, which by death are rendered uſeleſs; they can praiſe him no more among men on earth, as they have before done; there is no work of this kind in the grave. *Neither any that go down in ſilence*; the grave, ſo called, becauſe every thing is mute and ſilent there[c]; the inſtruments of ſpeech are no more uſed on any account; no noiſe and clamour there from wicked men; *there the wicked ceaſe from troubling*; and no ſongs of praiſe from good men, all ſtill and quiet there. So the *Targum*, "not any that go down to the houſe of "the grave of the earth;" or the earthly grave. And therefore ſave us, O Lord, ſuffer not the enemy to deſtroy us; for ſhould he, we ſhall no more be capable of praiſing thee, as we have done and deſire to do; for no ſuch ſervice is to be done in the grave, ſee *Pſal.* vi. 4, 5. and xxx. 9. and lxxxviii. 10—12.

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[z] Sueton. in Auguſt. c. 97.

[a] So Junius & Tremellius.

[b] Moreh Nevochim, par. 2. c. 24. p. 256.

℣. 18. *But we will bleſs the Lord; from this time forth and for evermore*, &c.] The *Septuagint*, *Vulgate Latin*, *Ethiopic* and *Arabic* verſions render it, *we who are alive*; both in a corporal and in a ſpiritual ſenſe; who, as long as we live, and while we have a being, will bleſs the Lord; being made ſpiritually alive, quickned by the Spirit and grace of God, and ſo capable of aſcribing bleſſing, praiſe, and glory to him, for all the great and good things he has done; and eſpecially when in lively frames, or in the lively exerciſe of grace: and that *from this time*; under a ſenſe of preſent favours, and outward mercies being renewed every day; yea, throughout the whole of life, and ſo to all eternity in the world above; ſee *Iſaiah* xxxviii. 19. *Praiſe the Lord*; let others do the ſame as we; let us join together in this work, now and hereafter.

PSALM CXVI.

THEODORET applies this pſalm to the diſtreſſes of the Jews in the times of the *Maccabees* under *Antiochus Epiphanes*; and R. *Obadiah* interprets ſome paſſages in it of the *Grecians* of thoſe times; but it rather ſeems to have been written by *David* on account of ſome troubles of his, out of which he was delivered; and refers either to the times of *Saul*, and the perſecutions he endured from him, particularly when he was beſet round about by him and his men in the wilderneſs of *Maon*, 1 Sam. xxiii. 26. to which he may have reſpect ℣. 3. The inſcription of the pſalm in the *Syriac* verſion is, "the progreſs of the new people "returning to the chriſtian worſhip, as a child to "underſtanding; and as to the letter, it was ſaid "when *Saul* ſtaid at the door of the cave where "*David* lay hid with his men;" ſee 1 *Sam.* xxiv. 4. But ſince mention is made of *Jeruſalem*, ℣. 19. where the pſalmiſt would praiſe the Lord for his deliverance, which as yet was not in his hands nor in the hands of the *Iſraelites*, but of the *Jebuſites*; ſome have thought it was written on account of the conſpiracy of *Abſalom* againſt him, and who hearing that *Abithophel* was among the conſpirators ſaid the words related in ℣. 11. it is very probable it was compoſed after the death of *Saul*, and when he was ſettled in the kingdom, as *Jarchi* obſerves, and was delivered out of the hands of all his enemies; and very likely much about the ſame time as the eighteenth pſalm was, which begins in the ſame manner, and has ſome expreſſions in it like to what are in this. *David* was a type of Chriſt, and ſome apply this pſalm to him.

℣. 1. *I love the Lord*, &c.] As the Meſſiah, *David*'s antitype, did; of which he gave the fulleſt proof by his obedience to his will; and as *David*, the man after God's own heart, did, and as every good man does; and the Lord is to be loved for the perfections of his nature, and eſpecially as they are diſplayed in Chriſt, and ſalvation by him; and for his works of creation, providence and grace, and particularly for his great love ſhewn in redemption, regeneration, and other bleſſings of grace, as well as for what follows. *Becauſe he hath heard my voice* and *my ſupplication*; in the original text the words lie thus, *I love, becauſe the Lord hath heard*, or *will hear*; and ſo read the *Septuagint* and *Vulgate Latin*, *Ethiopic*, *Syriac* and *Arabic* verſions, and ſo the *Targum*; and may be rendered, *I love that the Lord ſhould hear me*, ſo the *Syriac* and *Arabic* verſions; nothing is more deſirable and grateful to good men than that the Lord ſhould hear them; but *Kimchi* and others tranſpoſe the words as we do, which gives a reaſon why he loved the Lord; becauſe he heard his prayers, which were vocal, put up in a time of diſtreſs, in a humble and ſubmiſſive manner, under the influence of the Spirit of grace and ſupplication, in the name of Chriſt, for his righteouſneſs-ſake, and through his mediation; and ſuch ſupplications are heard and anſwered by the Lord, ſooner or later; and which engages the love of his people to him; ſee *Pſal.* xxxiv. 1—6. It may be applied to Chriſt, who offered up prayers and ſupplications, with ſtrong crying and tears, and was always heard; and for which he thanked his Father and loved him, *Heb.* v. 7. *John* xi. 41, 42.

℣. 2. *Becauſe he hath inclined his ear unto me*, &c.] Not as hard of hearing, for his ear is not heavy that it cannot hear; he is quick of hearing, and his ears are always open to the righteous; it rather denotes his readineſs to hear; he hearkens and hears, he liſtens to what his people ſay, and hears them at once, and underſtands them, though ever ſo broken and confuſed; when their prayers are but like the chatterings of a crane or ſwallow, or only expreſſed in ſighs and groans, and even without a voice; when nothing is articulately pronounced: moreover this ſhews condeſcenſion in him; he bows his ear as a father to a child, he ſtoops as being above them, and inclines his ear to them. *Therefore will I call upon* him *as long as I live*; or *in my days*[d]; in days of adverſity and affliction, for help and relief; in days of proſperity, with thankfulneſs for favours received; every day I live, and ſeveral times a day: prayer ſhould be conſtantly uſed; men ſhould pray without ceaſing always, and not faint; prayer is the firſt and laſt action of a ſpiritual life; it is the firſt thing a regenerate man does, *behold, he prays*; as ſoon as he is born again he prays, and continues praying all his days; and generally goes out of the world praying, as *Stephen* did, *Lord Jeſus receive my ſpirit*; and it is the Lord's hearing prayer that encourages his people to keep on praying, and which makes the work delightful to them. Chriſt was often at this work in life, and died praying, *Luke* vi. 12. and xxiii. 46.

℣. 3.

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[c] Silet rex ipſa ſilentûm, Virgil. Migranteſque domos animarum intraſſe ſilentum, Propert. l. 3. eleg. 12. v 33.

[d] בימי in diebus meis, V. L. Pagninus, Montanus, Junius & Tremellius, Piſcator, &c.

℣. 3. *The ſorrows of death compaſſed me*, &c] Chriſt, of whom *David* was a type, was a man of ſorrows all his days; and in the garden he was περιλυπος, ſurrounded with ſorrow; exceeding ſorrowful even unto death, in a view of the ſins of his people imputed to him, and under a ſenſe of wrath for them, he was about to bear; and his agonies in the article of death were very grievous, he died the painful and accurſed death of the croſs. This was true of *David*, when *Saul* and his men compaſſed him on every ſide, threatning to cut him off in a moment; when he deſpaired of life, and had the ſentence of death in himſelf, and ſaw no way to eſcape; and ſuch a caſe is that of the people of God, or they may be ſaid to be compaſſed about with the ſorrows of death, when through a ſlaviſh fear of it they are all their lifetime ſubject to bondage; and eſpecially when under dreadful apprehenſions of eternal death. *And the pains of hell gat hold upon me*; or *found me*[e]; overtook him, and ſeized upon him; meaning either the horrors of a guilty conſcience under a ſenſe of ſin, without a view of pardon; which is as it were a hell in the conſcience, and like the pains and torments of it: or *the pains of the grave*[f]; not that there are any pains felt there, the body being deſtitute of life and ſenſeleſs; but ſuch ſorrows or troubles are meant which threaten to bring down to the grave, which was the caſe of *Jacob* on the loſs of his children, *Gen.* xxxvii. 35. and xlii. 38. This applied to Chriſt may deſign the wrath of God and curſe of the law, which he endured in the room and ſtead of his people, as their ſurety; and which were equivalent to the pains of the damned in hell; or it may refer to his being laid in the grave, in a ſtrait and narrow place, as the word[g] ſignifies; where he lay bound in grave-clothes, till he was looſed from the pains and cords of death, it being not poſſible he ſhould be held by them, *Acts* ii. 24. ſee the notes on *Pſal.* xviii. 4, 5. *I found trouble and ſorrow*; without ſeeking for them; they ſeized and took hold of him, on *David*, and his antitype, when in the above circumſtances; and often do the ſaints find trouble and ſorrow from a body of ſin and death, from the temptations of Satan, divine deſertions, and afflictive providences. *Aben Ezra* refers the one to the body, the other to the ſoul.

℣. 4. *Then called I upon the name of the Lord*, &c.] Upon the Lord himſelf in prayer for ſpeedy deliverance; or *in the name of the Lord*[h], in the name of the Meſſiah, the only mediator between God and man; *ſaying*, as follows, and which word may be ſupplied, *O Lord, I beſeech thee, deliver my ſoul*; from theſe ſorrows and pains, from theſe afflictions and diſtreſſes, from death and the grave, and from wrath, and a ſenſe of it, and fears about it.

℣. 5. *Gracious* is *the Lord*, &c.] So the pſalmiſt found him, calling upon him; ſo he is in Chriſt, the author and giver of all grace, to help in time of need. *And righteous*; faithful to his promiſes, juſt in every diſpenſation of his providence, even in afflictive ones; righteous in puniſhing the enemies of his people, and in ſaving, juſtifying, and pardoning them for Chriſt's ſake. *Yea, our God is merciful*; compaſſionate, tender hearted, full of bowels of pity, as a father to his child; and ſympathizes with his people under all their afflictions, and ſaves them out of them; ſee *Pſalm* lxxxvi. 5, 15.

℣. 6. *The Lord preſerveth the ſimple*; &c.] Such as have but a ſmall degree of underſtanding, either in things natural or ſpiritual, in compariſon of others; babes, as the *Septuagint*, *Vulgate Latin*, *Syriac*, *Arabic* and *Ethiopic* verſions render it; ſo in the *Talmud*[i]; ſee *Matt.* xi. 25. Such who are ſenſible of their lack of wiſdom, and what they have they do not lean unto or truſt in, but being ſenſible of their weakneſs commit themſelves to the Lord; they are ſincere and upright, harmleſs and inoffenſive, artleſs and incautious, and ſo eaſily impoſed upon by deſigning men; but the Lord preſerves them, as from ſin, from a total and final falling away by it, ſo from groſs errors and hereſies; he preſerves them from the ſnares and pollutions of the world, and from the temptations of Satan, ſo as not to be overcome with them; he preſerves them by his Spirit, power and grace, ſafe to his kingdom and glory. *I was brought low, and he helped me*; the pſalmiſt returns to his own caſe, and gives an inſtance of the divine goodneſs in himſelf; he had been brought low by affliction of body, by diſtreſs of enemies, through want of the neceſſaries and conveniencies of life; he had been brought low as to ſpiritual things, through the weakneſs of grace, the prevalence of corruption, the temptations of Satan, and the hidings of God's face; but the Lord helped him to bear up under all this, he put underneath his everlaſting arms, and upheld him with the right hand of his righteouſneſs; he helped him out of his low eſtate, and delivered him out of all his troubles, when none elſe could; when things were at the greateſt extremity, and he in the utmoſt diſtreſs, juſt ready to go down into ſilence and dwell there, *Pſal.* xciv. 17. The *Targum* is, "he looked upon me to redeem me."

℣. 7. *Return unto thy reſt, O my ſoul*, &c.] To a quiet and tranquil ſtate after much diſtreſs[k]; a ſoliloquy, an addreſs to his own ſoul to return to God his reſting place, as *Kimchi*; or to Chriſt, whoſe reſt is glorious, and which lies in a ceſſation from a man's own works; not from doing them, but from depending on them, or from labouring for life by them; in a deliverance from the bondage of the law, its curſe and condemnation, and from the dominion and tyranny of ſin, and from the diſtreſſing guilt of it on the conſcience; in ſpiritual peace and joy, ariſing from the application of the blood of Chriſt, and from a view of his righteouſneſs and juſtification by it, and of his ſacrifice, and of the expiation of ſin by that; which is enjoyed in the ways and ordinances of Chriſt, and oftentimes amidſt afflictions and tribulations: this is ſometimes broke in upon and interrupted, through the prevalence of ſin, the temptations of Satan, and divine deſertions; but may be returned to again, as *Noah*'s dove returned to the ark when it could find reſt no where elſe; as the believer can find none but in Chriſt, and therefore after he has wandered from him he returns to him again, encouraged by the following reaſon. *For the Lord hath dealt bountifully with thee*; in times paſt, even in an eternity paſt, having loved him with an everlaſting love, choſen him in Chriſt, made a covenant with him in him, bleſſed him with all ſpiritual bleſſings in him, and made unto him exceeding great and precious promiſes; provided a Redeemer and Saviour for him, whom he had made known unto him, having enlightened, quickened, and converted him; and had laid up good things for him to come, and had done many great things for him already; all which might ſerve to encourage his faith and hope in him. The *Targum* is, "be-"cauſe the Word of the Lord hath rendered good "unto me."

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[e] מצאוני invenerunt me, Pagninus, Montanus, &c.

[f] שאול ſepulchri, Vatablus, Junius & Tremellius, Piſcator.

[g] מצרי anguſtiæ, Pagninus, Montanus, &c.

[h] בשם יהוה in nomine Domini, Montanus, Muſculus, Vatablus.

[i] T. Bab. Sanhedrim, fol. 110. 2.

[k] Remigrat animus nunc denuo mihi, Plauti Epidicus, act. 4. ſc. 1. v. 42.

℣. 8. *For thou haſt delivered my ſoul from death,* &c.] From a corporal death, when his life was in danger, ſurrounded by *Saul*'s army, in the hand of the *Philiſtines* at *Gath*, and when his ſon rebelled againſt him; and from a ſpiritual death in regeneration, which is a paſſing from death to life; and from an eternal death, the juſt wages of ſin: and not only ſo, but even *mine eyes from tears*; they were ſometimes full of, and ſhed in great plenty; he watered his couch with them; and eſpecially when abſent from the worſhip of the Lord, and without his preſence, which his enemies ſometimes reproached him with; and particularly when he fled before his rebellious ſon, and at the death of him; but God dried up all his tears; ſee *Pſal.* vi. 6. and xlii. 3. 2 *Sam.* xv. 30. and xviii. 33. Many are the occaſions of the ſaints weeping as they paſs through the valley of *Baca*, but God will wipe away all tears from their eyes. And *my feet from falling*; through *a puſh*[l], by an enemy, ſo as to fall; the people of God are liable to falling, both into ſin and into calamity; it is the Lord only that keeps them; and which they may expect from their intereſt in his love, covenant and promiſes, and from their being in the hands of Chriſt; ſee *Pſal.* lvi. 13.

℣. 9. *I will walk before the Lord in the land of the living.*] As in the ſight of the omniſcient God, according to his word and will, and in ſuch manner as to pleaſe him. So *Enoch*'s walking with God, is by the apoſtle explained of pleaſing him; compare *Gen.* v. 22. with *Heb.* xi. 5. and ſo the *Septuagint*, *Vulgate Latin* and *Arabic* verſions render it, *I will pleaſe the Lord*; or as the *Syriac* and *Ethiopic* verſions, *that I may pleaſe the Lord*; be grateful to him; or walk gratefully and acceptably before him, ſenſible of the obligations I am under to him: and this, in the ſtrength of grace, he determined to do *in the land of the living*; in this world, where men live, and as long as he lived in it: or in the church of God, among the living in *Jeruſalem*, with whom he reſolved to walk in all the commandments and ordinances of the Lord. The land of *Canaan* is thought by *Jarchi* and *Kimchi* to be meant; and this being a type of heaven, the meaning may be, that he ſhould walk and dwell where living and glorified ſaints are to all eternity; and ſo it is an expreſſion of his faith of future glory and happineſs, agreeable to what follows.

℣. 10. *I believed, therefore have I ſpoken,* &c.] Here the *Septuagint*, *Vulgate Latin*, *Arabic* and *Ethiopic* verſions begin a new pſalm, but without any foundation in the original; nor is it countenanced by the *Targum*; and is manifeſtly againſt the connexion with the preceding verſes. *David* expreſſes his faith in relation to what goes before, though the particulars of it are not mentioned, but are left to be ſupplied from thence: he not only believed there was a God, but that this God was gracious and merciful, and that he was his God; who had made a covenant with him, ordered in all things, and ſure: he believed the promiſes of it; and particularly the grand promiſe of it reſpecting Chriſt, and ſalvation by him: he believed the Lord would deliver him out of all his troubles; that he ſhould walk before him, and ſee his goodneſs in the land of the living; he believed a future ſtate of happineſs he ſhould hereafter enjoy. The apoſtle *Paul* quotes this paſſage, and applies it to himſelf and other goſpel-miniſters; declaring their faith in the reſurrection of the dead, and an eternal weight of glory they were looking for, 2 *Cor.* iv. 13, 14. and therefore ſpake ſo freely about theſe things. Faith gives boldneſs and freedom of ſpeech to men; which believers uſe with God in prayer, in the believing views of him, as their God in Chriſt; and of Chriſt, his perſon, blood, righteouſneſs and ſacrifice: it gives miniſters boldneſs and freedom to ſpeak out plainly, conſtantly and boldly, the goſpel of Chriſt; it gives the ſame to private Chriſtians, to ſpeak freely one to another of their gracious experiences, and to declare publicly to the churches of Chriſt what God has done for their ſouls. *I was greatly afflicted*; when he believed and ſpake, and yet nevertheleſs did; he might be afflicted, reproached, and perſecuted for his faith, and his ſpeaking of it; particularly as it reſpected his coming to the crown and kingdom of *Iſrael*. And it is no unuſual thing for ſaints to be perſecuted for their faith, and profeſſion of it; and yet none of theſe things move them from it; their faith remains, and is much more precious than gold that periſheth; and they hold faſt the profeſſion of it. Many and great afflictions are the common lot of believers.

℣. 11. *I ſaid in my haſte, All men are liars.*] The ſin of lying is common to man; there is a natural proneneſs and propenſity to it: men go aſtray from the womb, ſpeaking lies; yet ſuch who have received the grace of God, *put it off* with the reſt of *the deeds* of the *old man*, and are *children that will not lie*. Wherefore, though the greater part of mankind might deſerve this character, yet all and every individual of them did not. However degenerate the age was in which *David* lived, and the faithful among men were few; yet there were ſome to whom this imputation did not belong; and therefore, on cool reflection, he owned it was ſaid *in haſte*; not with thought and deliberation, but raſhly and precipitately, unadviſedly, in a paſſion, and under a temptation, and when off of his guard; and which he acknowledged and repented of. The *Targum* is, "I ſaid in my flight;" when he made haſte and fled from *Saul*, whom he might call a liar and diſſembler, pretending reſpect to him when he had none; and alſo his courtiers; nay even *Samuel* himſelf, who had anointed him, and aſſured him he ſhould be king; and yet now he thought he had deceived him, and he ſhould periſh by the hand of *Saul*, and never come to the kingdom, 1 *Sam.* xxvii. 1. or when he fled from his ſon *Abſalom*, whom he might call a liar, who had deceived him with the pretence of a vow; and alſo *Ahithophel* and others, who proved treacherous and unfaithful to him. Some take the words in a quite different ſenſe, as an inſtance of his great faith; that when he was ſo greatly afflicted, and obliged to fly, yet declared that every man that ſhould ſay he ſhould not come to the kingdom was a liar; ſo *Kimchi*: and others think his meaning is, that every man is a liar in compariſon of God, who is true and faithful to his promiſes, and not a man that he ſhould lie. Men of both high and low degree, are a lie and vanity, and not to be truſted and depended upon; but a man may ſafely put confidence in the Lord; to this agrees *Rom.* iii. 4. where the apoſtle ſeems to have ſome reſpect to this paſſage.

℣. 12. *What ſhall I render unto the Lord?* &c.] He conſiders the Lord only as the author and giver of his mercies, and has nothing to ſay of his own merits, nor of other perſons, who might be inſtruments of good to him; but is for giving all the glory to God: not as though he could render any thing proportionable or equivalent to what he had received, but as having a grateful ſenſe of mercies, and willing to expreſs it; though at a loſs, in a great meaſure, in what manner to do it, and therefore puts this queſtion to himſelf and others: For *all his benefits towards me*; or, *all his benefits are upon me*[m]. This being a clauſe of itſelf; and ſhews what moved him to put the queſtion he did; a ſenſe of divine favours was impreſſed upon him, a load of benefits lay on him, and he wanted to eaſe himſelf in expreſſions of gratitude. Theſe benefits were the bleſſings of nature and providence; his being, and the preſervation of it, food, raiment, *&c.* and the bleſſings of grace; ſpiritual bleſſings, all things pertaining to life and godlineſs, ſanctification, adoption, pardon, juſtification and eternal life. Theſe may well be called *benefits*, ſince they ſpring intirely from the free grace of God; and they were many, more than could be counted and reckoned up, and ſet in order before the Lord; and yet he was deſirous that none of them might be forgotten, but that praiſe might be rendered to the Lord for them all.

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[l] מדחי ab impulſu, Montanus; ab impulſione, Cocceius, Gejerus, Michaelis.

℣. 13. *I will take the cup of ſalvation*, &c.] Or *ſalvations*[n]: not the euchariſtic cup, or the cup in the Lord's ſupper, which the apoſtle calls *the cup of bleſſing*, 1 Cor. x. 16. though ſome ſo think, and that the pſalmiſt perſonates the ſaints under the goſpel-diſpenſation; nor the cup of afflictions or martyrdom for the ſake of Chriſt; being willing, under a ſenſe of mercies received, to bear or ſuffer any thing for his ſake, he ſhould call him to; as knowing it would be a token to him of ſalvation, and work for his good: but rather an offering of praiſe for temporal ſalvation, and for ſpiritual and eternal ſalvation; in alluſion to a maſter of a family, who, at the cloſe of a feaſt or meal, uſed to take up a cup in his hands, and give thanks; ſee *Matt.* xxvi. 27. *And call upon the name of the Lord*; invocation of the name of the Lord, takes in all worſhip and ſervice of him, public and private, external and internal; and particularly prayer, which is calling upon the Lord in the name of Chriſt, with faith and fervency, in ſincerity and truth: and the ſenſe of the pſalmiſt is, that he would not only give thanks for the mercies he had received, but continue to pray to God for more; and this was all the return he was capable of making.

℣. 14. *I will pay my vows unto the Lord now, in the preſence of all his people.*] Make good the reſolutions and determinations he made in the ſtrength of divine grace, in the time of his troubles; that ſhould the Lord deliver him out of them, he would give him all the glory, and offer thankſgiving and praiſe to him; and now being delivered, this he declares he would do, in a public way, before all the people of God, aſſembled in the houſe of the Lord, as witneſſes of it; ſee *Pſal.* lxvi. 13, 14.

℣. 15. *Precious in the ſight of the Lord* is *the death of his ſaints.*] The Lord has his ſaints or ſanctified ones, who are ſanctified or ſet apart by God the Father from all eternity; who are ſanctified in Chriſt, their head and repreſentative; who are ſanctified by his blood, ſhed for the expiation of their ſins; who are ſanctified by his Spirit and grace, are called with an holy calling, and have principles of holineſs wrought in them, and live holy lives and converſations. The word[o] uſed alſo ſignifies one that has received kindneſs and favour, and ſhews it: ſaints are ſuch, who have received ſpiritual bleſſings from the Lord, to whom he has been kind and bountiful; and theſe are merciful and beneficent to others. Now theſe die as well as others, though holy and righteous, and though Chriſt has died for them; he has indeed delivered them from death as a puniſhment, he has aboliſhed it in this ſenſe; and has freed them from the curſe and ſting of it, but not from that itſelf; becauſe it is for their good, and it is precious in the ſight of the Lord. Saints are precious to him, living and dying; there is ſomething in their death, or that attends it, that is delightful to him, and of high eſteem with him; as when they are in the full exerciſe of grace at ſuch a ſeaſon; when they die in faith, and have hope in their death; and their love is drawn out unto him, and they long to be with him: beſides, they die in the Lord, and ſleep in Jeſus, in union with him; with whom he is well pleaſed, and all in him; and they die unto him, according to his will, and are reſigned unto it; and ſo glorify him in death, as well as in life. It is the time of their ingathering to him; at death he comes into his garden, and gathers his flowers, and ſmells a ſweet ſavour in them; their very duſt is precious to him, which he takes care of and raiſes up at the laſt day. The commonly received ſenſe of the words is, that the ſaints are ſo dear to the Lord; their lives are ſo much ſet by with him, and their blood ſo precious to him, that he will not eaſily ſuffer their lives to be taken away, or their blood to be ſpilled; and whenever it is, he will ſooner or later ſeverely revenge it; ſee 1 *Sam.* xxvi. 21, 24. *Pſal.* lxxii. 14. And to this ſenſe is the *Targum*, "precious before the Lord is death ſent to (or inflicted on) his ſaints;" that is, by men. The words will bear to be rendered, *precious in the ſight of the Lord* is *that death*, or *death itſelf, for his ſaints*: that very remarkable and obſervable death, even the death of his Son, which was not only for the good of his ſaints, for their redemption, ſalvation, juſtification, pardon, and eternal life; but in their room and ſtead; and which was very acceptable unto God, of high eſteem with him, of a ſweet-ſmelling ſavour to him: not that he took pleaſure in it, ſimply conſidered; for he that hath no pleaſure in the death of him that dieth, even of a ſinner, could have none in the death of his Son; but as hereby his juſtice was ſatisfied, his law fulfilled, the ſalvation of his people procured, and his covenant, counſels, purpoſes and decrees, accompliſhed. המותה has a double ה in it; one at the beginning, and the other at the end of the word; which is very emphatical, and ſo may point at ſomething very remarkable; and what more ſo than the death of Chriſt? and ל is ſometimes uſed for ſubſtitution, and ſignifies *for*, *inſtead*, or *in the room of* another; ſee *Exod.* iv. 16. and v. 12. *Numb.* x. 31. and xiv. 34. *Prov.* xxi. 18.

℣. 16. *O Lord, truly I* am *thy ſervant, I* am *thy ſervant*, &c.] Not merely by creation, and as obliged by providential favours; but by the grace of God, which made him a willing one: and he was ſo, not nominally only, but in reality; not as thoſe who ſay, Lord, Lord, but do not the will of

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[m] So Montanus, Junius & Tremellius, Cocceius, Michaelis.

[n] ישועות ſalutum, Pagninus, Montanus, Vatablus, Gejerus, Michaelis; ſalvationum, Muſculus.

[o] לחסדיו quos ipſe benignitate proſequitur, Junius & Tremellius; ſo Muſculus.

God; whereas he ſerved the Lord chearfully and willingly, in righteouſneſs and true holineſs: and this he repeats for the confirmation of it, and to ſhew his heartineſs in the Lord's ſervice, and his zealous attachment to him; and which he mentions, not as though he thought his ſervice meritorious of any thing at the hand of God; but that his being in this character was an obligation upon him to ſerve the Lord, and him only, and might expect his protection in it. And *the ſon of thy handmaid*; his mother was alſo a ſervant of the Lord; and had trained him up in his infancy in the nurture and admonition of the Lord; ſo that he was inured to it betimes, and could not eaſily depart from it. *Thou haſt looſed my bonds*; the bonds of affliction and death in which he was held; theſe were looſed, being delivered from them, ℣. 3, 8. and the bonds of ſin, and Satan, and the law, in whoſe ſervice he had been, which was no other than a bondage; but now was freed from the ſervitude and dominion of ſin, from the captivity of Satan, and the bondage of the law; and therefore though a ſervant, yet the Lord's free man.

℣. 17. *I will offer to thee the ſacrifice of thanksgiving*, &c.] For deliverance from afflictions and death; for looſing his bonds, in every ſenſe; for all mercies, temporal and ſpiritual; ſee *Rom.* vi. 17. Such ſacrifices are according to the will of God; are well pleaſing to him when offered up through Chriſt, and in faith, and are a glorifying of him. Theſe are more acceptable than all ceremonial ſacrifices; and therefore the pſalmiſt determined to offer this, and not them. *And will call upon the name of the Lord*; ſee the note on ℣. 13.

℣. 18. *I will pay my vows unto the Lord*, &c.] See the note on ℣. 14. And the *Targum* here, as there, paraphraſes the latter clauſe, *now in the preſence of all his people*, thus; "I will then declare "his ſigns (or wonders) to all his people;" the marvellous things he had done for him.

℣. 19. *In the courts of the Lord's houſe*, &c.] This is added by way of explanation of the former verſe, what he meant by *the preſence of all his people*: the aſſembly of the ſaints met together in the houſe of the Lord, at the door of the tabernacle, in the courts of it, where the people got together to worſhip God. *In the midſt of thee, O Jeruſalem*; the Lord's houſe or tabernacle; for as yet the temple was not built, and the courts of it were in the midſt of the city of *Jeruſalem*. And this ſhews, as ſome interpreters have obſerved, that this pſalm muſt have been written after *David* came to the kingdom, and had got this city into his hands, whither he brought the ark of the Lord. The whole ſignifies that he would praiſe the Lord publicly, as well as privately; and he concludes the pſalm thus, *Praiſe ye the Lord*; calling upon the Lord's people, in his houſe and courts, to join with him in this work of praiſe.

PSALM CXVII.

THE inſcription of this pſalm in the *Syriac* verſion is, "It is ſaid concerning thoſe of "the houſe (or the companions) of *Ananias*, when "they came out of the furnace; likewiſe it foretels the calling of the Gentiles by the declaration "of the goſpel." Which laſt is right; for the apoſtle has quoted it, to prove the Gentiles ſhould glorify God for his mercy, *Rom.* xv. 9, 11. *Aben Ezra* thinks it concerns only the nations ſubdued by *David*; but he quotes R. *Moſeh*, as of opinion, that all nations are comprehended: and *Kimchi* affirms, that the pſalm belongs to the times of the Meſſiah; and ſuppoſes there is a myſtery in its conſiſting of two verſes only; and that it intimates, that in thoſe times there will be two people that will ſerve the Lord; *Iſrael*, with the law; and the Gentiles, with the ſeven precepts of *Noah*. It certainly refers to goſpel-times, and to the converſion of the Gentiles; and when Jews and Gentiles ſhould make one people, and be partakers of the ſame privileges and bleſſings; receive the ſame doctrines, ſubmit to the ſame ordinances, and be under the ſame law, to Chriſt their King.

℣. 1. *O praiſe the Lord, all ye nations*, &c.] The Lord having choſen, and Chriſt having redeemed ſome out of every kindred, tongue, people and nation; and the goſpel being ſent and preached to all nations, and ſome of each being called and converted by the Spirit of God; they are excited to praiſe the Lord, *Jehovah*, Father, Son and Spirit, for their ſeveral acts of divine grace and kindneſs towards them, in chooſing, redeeming and ſanctifying them; and in favouring them with the goſpel and the ordinances of it, and with his gracious preſence in them; and in ſupplying them with his grace, and giving them a right unto and meetneſs for eternal glory; for all which praiſe ſhould be given to the Lord. *Praiſe him, all ye people*; ye people of God in the ſeveral nations of the world; not the Jews only, but the Gentiles alſo: the ſame thing is repeated in different words, for the greater certainty and confirmation of it; that this ſhould be the work and exerciſe of the Gentiles in goſpel-times, and expreſſes eagerneſs and vehemence to ſtir them up to it. A different word is here uſed for *praiſe* than in the former clauſe; and which is more frequently uſed in the *Chaldee*, *Syriac*, *Arabic* and *Ethiopic* languages; and ſignifies the celebration of the praiſes of God with a high voice.

℣. 2. *For his merciful kindneſs is great towards us*, &c.] Not us *Iſraelites* only, of whom *David* was, but Gentiles alſo; or otherwiſe there would be no force in the reaſon why all people and nations ſhould praiſe the Lord: but it reſpects the time when theſe ſhould become one people, partaking of the ſame grace, bleſſings, promiſes and privileges; in which the grace, mercy and lovingkindneſs of God greatly appeared; it *prevailed over us*[p], as it may be rendered: the word is uſed of the prevailing of the waters of the flood over the earth, *Gen.* vii. 18. and ſo may denote the exuberancy of the grace of God, of the abounding and ſuperabounding of it. There is an abundance of it in the heart of God, in his covenant, and in his Son; and which is diſplayed in redemption by him; in the forgiveneſs of ſin; and in the converſion of ſinners, and their everlaſting ſalvation: particularly there has been an inundation or deluge of it in the Gentile world, where it has flowed and overflowed; where ſin abounded, grace has much more abounded; and therefore the Lord is to be praiſed. And another reaſon follows, *And the truth of the Lord endureth for ever*; the faithfulneſs of God to his promiſes, not only made to the Jewiſh fathers concerning the Meſſiah, and redemption by him; but to the Gentiles, and concerning the bleſſing of all nations in the promiſed ſeed: and the faithfulneſs and truth of God, with reſpect to any of his promiſes, never fails; nor will his word of truth the goſpel; nor Jeſus Chriſt, who is the truth, and the truth of God, the truth of types, promiſes and prophecies; ſee *Pſal.* xliii. 3. for he is the ſame to-day, yeſterday, and for ever. *Praiſe ye the Lord*; for his ſuperabounding grace, and eternal truth; even all the people of God, of all nations, Jews and Gentiles.

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[p] גבר exſuperavit, Vatablus; invaluit, Junius & Tremellius, Piſcator, Gejerus, Michaelis; exuberavit, Cocceius.

PSALM CXVIII.

KIMCHI ſays, their Rabbins are divided about this pſalm. Some underſtand it of *David*; others of the Meſſiah: but, with us Chriſtians, there ought to be no doubt of its belonging to the Meſſiah; ſince our Lord has quoted a paſſage out of it, and applied it to himſelf, ℣. 22, 23. ſee *Matt.* xxi. 42. and ſo has the apoſtle *Peter*, Acts iv. 11. Nor did the Jews of thoſe times object thereunto, which doubtleſs they would have done, had the pſalm reſpected any other but the Meſſiah; yea, the common people that attended Chriſt when he entered into *Jeruſalem*, and the children in the temple, took their *hoſannah* from hence, ℣. 25, 26. ſee *Matt.* xxi. 9, 15. It is generally thought to be written by *David*, after he was eſtabliſhed in the kingdom, and had brought the ark of the Lord into the city. It concludes the great *hallel*, or hymn ſung at the Jewiſh feſtivals; particularly at the feaſts of tabernacles, and the paſſover.

℣. 1. *O give thanks unto the Lord*, &c.] For all his mercies temporal and ſpiritual; as all ſhould, who are partakers of them: this ſhould be done always, and for all things, in the name of Chriſt; it is but reaſonable ſervice. *For he is good*; in himſelf, and to others; is eſſentially and diffuſively good; the fountain of all goodneſs, and the author of all good things. *Becauſe his mercy* endureth *for ever*; in his own heart, and in his covenant; his grace and loving-kindneſs diſplayed in Chriſt; the bleſſings and promiſes of it, which are the ſure mercies of *David*: theſe always remain, notwithſtanding the unworthineſs of his people; and though he hides his face ſometimes from them, and chaſtiſes them; ſee *Pſal.* cvi. 1. and cvii. 1. the goodneſs and mercy of God were ſeen in ſetting *David* on the throne; and abundantly more in giving Chriſt to be the Saviour of his people; for both which thanks ſhould be given, and the kindneſs acknowledged, by the perſons mentioned in the following verſes.

℣. 2. *Let Iſrael now ſay, that his mercy* endureth *for ever.*] Let ſuch who have had an experience of it, acknowledge and declare it to others; not only believe in it with their hearts, and privately give thanks for it, but with the mouth make confeſſion of it to the glory of divine grace; not only literal *Iſrael*, whom the Lord brought out of *Egypt*, led and fed in the wilderneſs, and ſettled in the land of *Canaan*; and to whom the law and the ſervices of God, the covenants and promiſes, word and ordinances belonged; and who now were ſo happy under the government of ſuch a king as *David*; but alſo the ſpiritual *Iſrael* of God, the whole *Iſrael* of God, Jews and Gentiles, under the goſpel-diſpenſation; the *Iſrael* whom God has choſen, Chriſt has redeemed, and the Spirit effectually calls and ſanctifies; ſuch who are *Iſraelites* indeed, who have been encouraged to hope in the Lord, and in his mercy, and are made partakers of it; theſe ſhould ſpeak of the grace and mercy of God, and the continuance of it for the encouragement of others.

℣. 3. *Let the houſe of Aaron now ſay, that his mercy* endureth *for ever.*] The prieſts and Levites that bleſſed the people, and taught them the knowledge of divine things; but not theſe literally, at leaſt not only theſe, ſince the prieſthood of *Aaron* is changed, and the law of it abrogated, and all believers are now prieſts unto God, and offer up ſpiritual ſacrifices to him; and particularly the ſacrifice of praiſe for his grace and mercy, the perpetuity of which they ſhould publiſh and proclaim all abroad.

℣. 4. *Let them now that fear the Lord ſay, that his mercy* endureth *for ever.*] Not the proſelytes to the Jewiſh religion only, but all that feared the Lord among all people, as *Aben Ezra* obſerves; ſuch as fear the Lord and his goodneſs, and have had an experience of his grace and mercy, which has cauſed them to fear him; and to whom the mercy of God is great, and on whom it is from everlaſting to everlaſting; and therefore ſhould ſpeak well of it, and ſet their ſeal to it, that it abides for ever; ſee *Pſal.* ciii. 11, 17.

℣. 5. *I called upon the Lord in diſtreſs*, &c.] Or *out of that ſtrait*[q]; when *David* was encompaſſed by *Saul* and his men, or when at the court of *Achiſh*, or when his own people talked of ſtoning him. As this may reſpect the Meſſiah, it may deſign his diſtreſſes in the garden, when ſurrounded with ſorrow, and being in an agony prayed the more earneſtly, and his ſweat was as it were great drops of blood; and may be applied to his members, as it often is their caſe to be in diſtreſs, ſtraits and difficulties through outward afflictions and preſſures, inward corruptions, temptations and deſertions, and through the low exerciſe of grace; when they are as it were impriſoned, and ſo ſtraitned they cannot come forth in the free exerciſe of it; at all which ſeaſons prayer is neceſſary; and nothing is more proper than to call upon the Lord, which is both duty and privilege, and often attended with ſucceſs, as follows. *The Lord anſwered me*, and ſet me *in a large place*; as he did *David*, when he delivered him from all his troubles, placed him on the throne of *Iſrael*, and gave him reſt from all his enemies round about; ſee *Pſal.* xxxi. 8. And ſo he did the Meſſiah, when he raiſed him from the dead, received him to heaven, where he ſits at the right of God in human nature: this is a large place indeed, large enough for the innumerable company of angels, and for all the ſaints, for whom everlaſting habitations and manſions of bliſs are preparing by him; and which is the glorious liberty of the children of God; ſee *Pſal.* xviii. 19. and theſe alſo upon calling on the Lord in diſtreſs are heard and anſwered, and brought into large places, where they walk at liberty; ſo at firſt converſion, when diſtreſſed about their ſouls and cry for help, they are anſwered and brought out of the pit, and have their feet ſet upon a rock and their goings eſtabliſhed; and when at other times their grace is drawn forth into exerciſe, their ſouls are enlarged in duty, are favoured with large views of the love of God, with an increaſe of ſpiritual light, knowledge, peace and joy; and are delivered from their troubles, and out of the hands of their enemies. Or it may be rendered, *the Lord anſwered me largely*[r]; as he did *Solomon*, when he gave him more than he aſked for; and as he does his people, when he gives them a ſufficiency, and an abundance of his grace, and even not only above their deſerts, but above their thoughts and expectations; ſee *Eph.* iii. 20.

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[q] מן המצר ex ipſo angore, Junius & Tremellius; ex illa anguſtia, Michaelis.

℣. 6. *The Lord* is *on my ſide*, &c.] Or *for me*[s]; he was on the ſide of *David*, hence all his proſperity and victories, the wonderful things done by him, his exaltation to the throne, and the eſtabliſhment of it; and ſo he was on the ſide of Chriſt, he was near unto him, at his right hand, to guide, direct, and aſſiſt him as man; and he is likewiſe on the ſide of his people, to fight their battles for them, to ſupport them under all their afflictions, to ſupply all their wants, to deliver them from all evil, to carry on the work of grace in their ſouls, and to bring them to glory. The *Targum* is, "the Word of the Lord is for my help." *I will not fear. What can man do unto me? David* did not; he was not afraid of ten thouſands of men, no not of a whole army that encamped againſt him, God being for him, the ſtrength of his life, and his ſalvation, *Pſal.* iii. 6. and xxvii. 1, 2, 3. nor did the Meſſiah; he was not afraid of *Herod* when he was told he would kill him; nor of the high prieſts, ſcribes and phariſees, though he knew he ſhould fall into their hands, and they would deliver him to the Gentiles, to be ſcourged and crucified; nor of *Judas* and his band of men, who came to take him; nor of *Pilate* his judge, who had no power againſt him but what was given him. Nor have the ſaints any reaſon to fear what man can do unto them, when grace is in exerciſe; for what is man to God, who is but fleſh, and that fleſh graſs? Nor can he do any thing without a divine permiſſion; is often fruſtrated in his attempt; and what he is ſuffered to do, is overruled for good; and the utmoſt he can do is to kill the body; he cannot deſtroy the ſoul, or hinder the happineſs of it; ſee *Pſal.* lvi. 4, 9, 11.

℣. 7. *The Lord taketh my part with them that help me*, &c.] With the four hundred men that were with *David*, and ſtood by him in his troubles, 1 *Sam.* xxii. 2. ſee *Pſal.* liv. 4. and with thoſe who miniſtred unto Chriſt as man, *Luke* viii. 3. Or, *the Lord* is *for me, with* or *among my helpers*[t]; he is the principal helper, he is one for all; he is in the room and ſtead of other helpers; having him, there is no need of any other: the Lord is the only helper of his people, vain is the help of man; he helps them out of all their troubles and difficulties, in the exerciſe of every grace, and in the diſcharge of every duty; he helps them to all their mercies temporal and ſpiritual, to grace here, and glory hereafter. The *Targum* is, "the Word of the Lord is "to help me." *Therefore ſhall I ſee* my deſire *upon them that hate me*; ſee *vengeance* on them, as the *Targum*; which was deſired by *David*, by the Meſſiah, and by the ſaints; not for the ſake of that itſelf, but for the glory of divine juſtice. *David* ſaw this, *Pſal.* liv. 7. ſo will the Meſſiah, when all his enemies, that will not have him to reign over them, will be ſlain before him; and ſo will the people of God, when Antichriſt is deſtroyed.

℣. 8. It is *better to truſt in the Lord*, &c.] This, with what follows in the next verſe, is the concluſion from the above premiſes and experience; it is good to truſt in the Lord; ſuch enjoy peace, are in ſafety, ſhall not want any good thing, nor ever be aſhamed and confounded: the *Targum* is, "it "is better to truſt in the Word of the Lord." *Than to put confidence in man*; it is not good to put confidence in man at all; it is truſting to a broken ſtaff, to a mere ſhadow, which can yield no ſupport or relief: it is beſt to truſt in the Lord; he is able to help, as well as willing; he is faithful to his word, and unchangeable in his promiſes; whereas man, though he may have a will to help, oftentimes has it not in his power; and when it is in his power, and has promiſed it, he diſappoints, being changeable or unfaithful. Wherefore truſt not in man, but in the Lord; yea, curſed is the man that truſts in man; ſee *Jer.* xvii. 5.

℣. 9. It is *better to truſt in the Lord*, &c.] The *Targum* is, "in the Word of the Lord." This is repeated for the ſake of what follows: *Than to put confidence in princes*; who have greater ability to help, and whoſe honour ſhould engage them to keep their word; and yet it is better to truſt in the Lord than in them; ſee *Pſal.* cxlvi. 3. Two different words being uſed in this and the preceding verſe for truſt and confidence, *Jarchi* has obſerved, that the one ſignifies a leſſer, the other a ſtronger confidence; as if the ſenſe was this, It is better lightly to truſt in the Lord, than to put the ſtrongeſt confidence in men and princes. But the obſervation is ſcarcely ſolid enough.

℣. 10. *All nations compaſſed me about*, &c.] Not all the nations of the world, but all the neighbouring nations about *Judea*; as the *Philiſtines*, *Moabites*, *Ammonites*, *Amalekites*, and *Syrians*; and theſe not all at one time, but ſometimes one, and ſometimes another, whom *David* fought with and ſubdued: and theſe applied to Chriſt, deſign *Herod* and *Pontius Pilate*, with the Gentiles and the people of *Iſrael*; who were gathered together againſt him, to do what God had determined ſhould be done, *Acts* iv. 27, 28. ſee *Pſal.* xxii. 12, 16. And this is ſometimes the caſe of the church and people of God: at the firſt ſetting up of the intereſt of Chriſt, the whole world was againſt it; and in ſuch circumſtances was the church of Chriſt, when the whole world wondered after the beaſt, the *Romiſh* Antichriſt; as it will be, when the kings of the earth and of the whole world will be gathered to the battle at *Armageddon*; and alſo when the *Gog* and *Magog*-army ſhall compaſs the camp of the ſaints and the beloved city; ſee *Rev.* xiii. 3. and xvi. 14. and xx. 8, 9. and ſo *Jarchi* interprets this of *Gog* and *Magog*. Yea, it is applicable to particular believers, who are attacked by Satan, the god of this world; and who are hated and perſecuted by the men of it in general; and who are beſet on all hands, at times, with the temptations of the devil, and the corruptions of their own hearts, and the ſnares of the world; that it is as if all nations compaſſed them about. *But in the name of the Lord will I deſtroy them*; that is, calling upon the name of the Lord; as *Aſa*, *Jehoſhaphat*, and others did, beſides *David*: or truſting in the name of the Lord; and ſo the *Targum*, "in the name of the Word of "the Lord I truſted, therefore will I cut them off." Or, going forth in the name and ſtrength of the

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[r] במרחב in latitudine, V. L. Pagninus, Montanus, Munſter, Muſculus, Cocceius, Michaelis.

[s] לי pro me, Muſculus, Michaelis.

[t] לי בעזרי pro me eſt cum iis qui auxiliantur mihi, Vatablus; ſo Cocceius, Gejerus.

Lord, as *David* did againſt *Goliath*; and ſo againſt all nations that gathered together againſt him, whoſe armies he vanquiſhed and deſtroyed, and made the nations tributary to him. Thus our Lord Jeſus Chriſt his antitype, as Mediator, ſtood in the ſtrength and in the majeſty of the name of the Lord, calling upon him to glorify him; and truſting in his help and power, he attacked all his and our enemies, and obtained an intire victory over them, to the utter demolition of them; ſin, Satan, the world, death and hell. The word[u] uſed has the ſignification of conciſion or circumciſion; and may have a peculiar regard to the Jews, who boaſted of their circumciſion, and were the implacable enemies of Chriſt; and who were deſtroyed by him, when wrath came upon them to the uttermoſt.

℣. 11. *They compaſſed me about, yea, they compaſſed me about*, &c.] Which is repeated not only for the confirmation of it, but to denote the frequency and fury of their attacks, and their obſtinate perſiſting therein. *But in the name of the Lord I will deſtroy them*; which alſo is repeated to ſhew the ſtrength of his faith, and the continuance of it, notwithſtanding his numerous enemies, and their violent efforts againſt him.

℣. 12. *They compaſſed me about like bees*, &c.] In great numbers[w]; as a ſwarm of bees, which, being irritated and provoked, will fly upon perſons in a body, and with great fury; to which the *Amorites* and the *Aſſyrian* army were compared, *Deut.* i. 44. *Iſa.* vii. 18. They will attack horſes and kill them, as *Ariſtotle*[x] ſays; and places beſieged have been delivered, by throwing out hives of bees among the beſiegers[y]: and yet as they are feeble creatures, ſo by ſtriking they loſe their ſting; and either die very quickly, or however become uſeleſs. All which denotes the numbers of the enemies of *David* and of Chriſt, and of his church and people, and the wrath and fury of them againſt them, as well as their fruitleſs and unſucceſsful attempts upon them; for though they rage, what they contrive and endeavour to put in execution are vain things, and in the iſſue end in their own ruin and deſtruction. *They are quenched as the fire of thorns*; which make a blaze, a noiſe for a while; but are ſoon conſumed, and leave only a few aſhes behind. Wicked men are often compared to thorns, they being like them, unfruitful in themſelves, unprofitable to others, hurtful to the ſaints, and whoſe end is to be burnt; and whoſe deſtruction is certain and ſudden, and eaſily effected as the burning of thorns; ſee *Pſal.* lviii. 9. *Eccleſ.* vii. 6. The *Targum* renders it, "they burned as fire among "thorns;" which is eaſily kindled and ſoon quenched: and ſo the *Septuagint*, *Vulgate Latin*, *Ethiopic* and *Arabic* verſions; as if it was expreſſive of their wrath and fury, which was ſoon over; which agrees with what follows: *For*; or *but*, or *verily*[z], *in the name of the Lord I will deſtroy them*; ſee the notes on ℣. 10, 11.

℣. 13. *Thou haſt thruſt ſore at me, that I might fall*, &c.] Or *puſhing, thou haſt puſhed me*[a], *that I might fall:* an apoſtrophe to ſome particular enemy, as *Saul* was to *David*; who thruſt ſore at him to take away his life, by caſting a javelin at him; ſpeaking to his ſervants to kill him; ſending meſſengers to watch his houſe and ſlay him, and by purſuing him from place to place. And ſuch an one was *Judas* to Chriſt, who lifted up his heel againſt him, and betrayed him into the hands of his enemies; or the devil in him, and by him; and who thruſt ſore at Chriſt by others; by *Herod* in his infancy, who ſought to take away his life; and by the ſcribes and phariſees, who attempted it in different ways, and at laſt got him nailed to the croſs; as well as Satan thruſt ſore at him, by his temptations in the wilderneſs, and when in his agonies in the garden, and when on the croſs: and ſo the ſame enemy thruſts ſore at the members of Chriſt, to cauſe them to fall from him, and the ſtedfaſtneſs of their faith in him to fail; that they may fall into temptation, and by it into ſin, and that finally and totally, and into hell itſelf, could he obtain it. *But the Lord helped me*; helped *David*, ſo that he periſhed not by the hand of *Saul*, he ſometimes feared he ſhould; helped Chriſt, as man and Mediator, in the day of ſalvation, and raiſed him from the dead, and gave him glory: and he helps his people againſt all their enemies; holds them with his right hand; helps them to fight againſt them; maintains his own work of grace in them, and keeps them from a total and final falling away, by his power unto ſalvation. The *Targum* is, "the Word of the Lord helped "me."

℣. 14. *The Lord is my ſtrength and ſong*, &c.] It being in the name of the Lord the enemies of the pſalmiſt were deſtroyed; and having obtained help of him when ſore thruſt at, he gives him all the glory, and aſcribes nothing to himſelf. It was the Lord that ſtrengthned him, helped him, and gave him the victory. The Lord is the author and giver of ſtrength, natural and ſpiritual; he is the *ſtrength* of the hearts and lives of his people, and of their ſalvation; and therefore is their *ſong*, the matter of it: they ſing of his nature and perfections, of his works of providence and grace, of his righteouſneſs and ſalvation, as follows: *And is become my ſalvation*; the author of temporal, ſpiritual and eternal ſalvation; which the pſalmiſt ſaw his intereſt in, and was aſſured of, and therefore ſung praiſe on that account; ſee *Exod.* xv. 2. *Iſa.* xii. 2.

℣. 15. *The voice of rejoicing and ſalvation is in the tabernacles of the righteous*, &c.] In all the dwellings of good men, throughout the land of *Iſrael*, was heard nothing but the voice of joy, on account of *David*'s acceſſion to the throne; the deliverance of him from a perſecuting *Saul*, and of them from his mal-adminiſtration; and the victories *David* obtained over all his enemies: for, *when the righteous are in authority, the people rejoice*, Prov. xxix. 2. And ſtill much more occaſion is there of joy in the dwelling-places of the ſaints, though but cottages, and in the churches of God, the tabernacles of the moſt High, on account of the ſpiritual and eternal ſalvation Chriſt is the author of; which joy is inwardly felt in the heart, and outwardly expreſſed by one ſaint to another; and in vocal prayer to God, and in ſinging his praiſes; which may be done in the houſes of the ſaints, as well as in the houſe of God. What this voice, or the righteous with their voice, expreſſed in their ſeveral dwelling-houſes, is as follows; for the word *ſaying* may be ſupplied, and the words connected thus: Saying, *The right hand of the Lord doth valiantly*; or *acts powerfully*[b]; in helping and aſſiſting *David*, in protecting and defending him, in raiſing him to the throne, and in giving him reſt from all his enemies; and ſo in ſupporting the Meſſiah, his antitype, as man and Mediator, in his work and under his ſufferings; in raiſing him from the dead, and exalting him at his right hand; and which was done with his right hand, *Acts* ii. 33. and v. 31. *Jarchi* refers this joy here expreſſed to future times, the times of the Meſſiah: and in an ancient[c] writing of the Jews, the right hand of the Lord, three times mentioned in this and the following verſe, is interpreted of the Meſſiah, the ſon of *David*.

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[u] אמילם concidebam eos, Piſcator; concidam eos, Schmidt.

[w] ηυτε εθνεα μελισσαων, Homer. Iliad. 2. v. 87. Vid. Virgil. Æneid. 12. v. 587.

[x] Hiſt. Animal. l. 9. c. 40.

[y] Vid. Dieteric. Antiqu. Biblic. p. 478.

[z] כי ſed, Junius & Tremellius, Piſcator; certe utique, Polus; quod certiſſime, Michaelis.

[a] דחה דחיתני impellendo impuliſti me, Pagninus, Montanus, Muſculus, Michaelis; trudendo truſiſti me, Cocceius.

℣. 16. *The right hand of the Lord is exalted*, &c.] Lifted up, very eminent and conſpicuous, eaſily to be obſerved in the inſtances before given, and become great and glorious in power; ſee *Exod.* xv. 6. The power of God is ſuperior to all enemies; and is beyond conception and expreſſion; and is able to do for his people above all they are able to aſk or think. *The right hand of the Lord doth valiantly*; or *acts powerfully.* This is repeated for the confirmation of it, and to ſhew how much the righteous were affected with it, and how deſirous they were of glorifying of it; *the right hand of the Lord*, being three times mentioned, may have reſpect to the three divine Perſons in the Godhead; whoſe right hand or power is the ſame: and as the right hand of the Father has done powerfully in the inſtances given; ſo the right hand of the Son has worked mightily in vanquiſhing all enemies, ſin, Satan, death, and the world; in obtaining the ſalvation of his people, and in raiſing himſelf from the dead: and ſo the right hand of the holy Spirit has wrought powerfully on Chriſt, on whom he reſted as the Spirit of might, and through whom Chriſt offered himſelf to God, and by whom he was raiſed from the dead; and alſo in the converſion of ſinners, and in helping, aſſiſting, ſtrengthening and protecting the ſaints.

℣. 17. *I ſhall not die, but live*, &c.] Not that he ſhould never die, *David* knew he ſhould; but that his preſent afflictions would not iſſue in death; or he ſhould not die by the hands of his enemies, he ſometimes feared he ſhould; but now believed he ſhould live, as he did to a good old age: he knew he ſhould live ſpiritually and eternally, and not die a ſecond death; and ſo may all true believers and members of Chriſt ſay. Yea, theſe words may be conſidered as the words of Chriſt; who, though he came into the world to die, and did die for the ſins of his people; yet he knew he ſhould not die before his time, nor ſhould he continue long under the power of death; but ſhould live again, and live for evermore, and not die; death ſhould have no more dominion over him; ſee *Pſal.* xvi. 10. *Rom.* vi. 9. *And declare the works of the Lord*; the wonderful appearances of God in a providential way, and all his marvellous works of grace; as *David* did, and as all the people of God more or leſs do; and which is the end of their living; not to eat and drink, and gratify their carnal ſenſes, but to glorify God, by declaring what he has done for themſelves and others. So the Meſſiah declared the name of God, his nature, perfections, mind and will, word and works, among his brethren in the great congregation, *Pſal.* xxii. 22.

℣. 18. *The Lord hath chaſtned me ſore*, &c.] Or, *in chaſtning hath chaſtned me*[d]. *David* was exerciſed with many afflictions; and though theſe were ſore ones to the fleſh, yet they were only the chaſtnings of a Father, and were all in love and for his good; as are all the afflictions of God's people; for whom he loves, he chaſtens. Indeed the chaſtiſement of the Meſſiah was a proper puniſhment for ſin, and ſo a ſore one indeed; he being the ſurety of his people, on whom *the chaſtiſement of their peace was laid*; that is, the puniſhment of their ſin, *Iſa.* liii. 5. *But he hath not given me over unto death*; as yet, or to the power of it, ſo as to continue under it. This is to be underſtood in the ſenſe as before; ſee the note on ℣. 17.

℣. 19. *Open to me the gates of righteouſneſs*, &c.] The doors of the ſanctuary or tabernacle, ſo called, becauſe none but righteous perſons might enter in at them, or who were clean in a ceremonial ſenſe; and becauſe ſacrifices of righteouſneſs were here offered. The words are addreſſed to the porters, or *Levites*, that kept the doors of the tabernacle, to open them. The *Targum* is, "open to me the gates "of the city of righteouſneſs;" *Jeruſalem* ſo called, *Iſa.* i. 26. the gates of which were opened to *David*, when he took it from the *Jebuſites*. An emblem of the church or city of God, the gates of which are opened to the righteous to enter into now; and of the new *Jeruſalem*, and of the heavenly glory, into which the ſaints will have an abundant entrance hereafter; ſee *Iſa.* xxvi. 1, 2. *Rev.* xxii. 14. Moreover, theſe may be the words of the Meſſiah, requiring the gates of heaven to be opened to him by his blood, he having obtained redemption for his people; ſee *Pſal.* xxiv. 7, 8, 9, 10. *I will go in to them*, and *I will praiſe the Lord*; at the gates of the tabernacle *David* entered, and praiſed the Lord for his deliverance and ſalvation, and for the many favours and honours beſtowed on him; and in the church of God do the ſaints praiſe him, as they will do in heaven to all eternity; and where Chriſt, as man, is praiſing his divine Father, *Pſal.* xxii. 22, 25.

℣. 20. *This gate of the Lord, into which the righteous ſhall enter.*] This ſeems to be ſpoken by ſome other perſon or perſons, diſtinct from *David* and the Meſſiah; pointing at ſome particular and principal gate, upon hearing the above word: by which is meant, not the gate of the houſe of the ſanctuary of the Lord, as the *Targum*; but the Meſſiah himſelf, afterwards ſpoken of as the ſtone rejected by the builders, and made the head of the corner; who is the way of acceſs to God; the door into the church or ſheepfold; the ſtrait gate that leads to eternal life; by which none but righteous perſons enter into heaven: even ſuch who are made righteous, through the imputation of his righteouſneſs to them; ſee *John* x. 1, 9. and xiv. 4. *Matt.* vii. 14.

℣. 21. *I will praiſe thee, for thou haſt heard me*, &c.] Here the pſalmiſt reaſſumes his part in this ſong, and determines to praiſe the Lord for hearing him when in diſtreſs, and when he was encompaſſed with his enemies, and for delivering him out of their hands. *And art become my ſalvation*; the author of it, and therefore deſerving of praiſe; and who is no other than the Meſſiah-Jeſus, who is deſcribed in the next verſe.

℣. 22. *The ſtone* which *the builders refuſed*, &c.] This is not *Zorobabel*, according to the ſenſe of ſome Jews, as *Theodoret* ſuggeſts; nor the people of *Iſrael*, as *Jarchi* and *Kimchi*; nor *David*, as the *Targum*, which paraphraſes the words, "the child "the builders deſpiſed, was among the ſons of "*Jeſſe*, and deſerved to be appointed a king and "a governor." He doubtleſs was a type of Chriſt, and there was ſome ſhadow of what is here ſaid in him: he was refuſed by all the tribes but *Judah*; *Iſhboſheth*, the ſon of *Saul*, was ſet upon the throne, though afterwards all *Iſrael* and *Judah* united in making *David* king, 2 *Sam*. ii. 8, 9, 10. and v. 3. But the Meſſiah is intended, as ſome ancient Jewiſh writers [e] own, and *Jarchi* himſelf elſewhere [f] confeſſes; and which is certain from the quotation and application of this paſſage to Chriſt, in *Matt*. xxi. 42. *Acts* iv. 11, 12. who is compared to a ſtone for his ſtrength and duration; and becauſe of his uſefulneſs in the ſpiritual building of the church, as a foundation and corner-ſtone; ſee the note on *Matt*. xxi. 42. Him the Jewiſh builders refuſed; their political ones, their rulers, that believed not on him; the princes of this world, that roſe up againſt him and crucified him; even thoſe who were the ſupport of their civil ſtate, and the maintainers of it: but more eſpecially their eccleſiaſtical builders, the chief prieſts, ſcribes and phariſees, who built the people, or directed them to build on their carnal privileges, the traditions of the elders, and their own legal righteouſneſs. Theſe refuſed to receive Jeſus as the Meſſiah, and to believe in him; they refuſed to own and honour him as King of *Zion*; they refuſed his doctrines and ordinances; they refuſed to hear him preach, or ſuffer others to hear him; they refuſed to make uſe of him in the ſpiritual building, either to preach him themſelves, or allow others to do it; they rejected him with contempt; they ſet him at nought, and preferred a thief and a robber to him. *Is become the headſtone of the corner*; Chriſt is the corner-ſtone, that unites elect angels and elect men together, Jews and Gentiles, Old and New-Teſtament ſaints, ſaints above and below, ſaints in all ages and places; and he is the head-ſtone or chief corner-ſtone for ſtrength and beauty, and the head of the corner; or of perſons moſt eminent, who are ſometimes called the corner, *Judg*. xx. 2. *Zech*. x. 4. Chriſt is exalted above all; he is the head of principalities and powers, the angels; he is made higher than the kings of the earth; and is the head of the body, the church, an head both of eminence and influence.

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[b] עשה חיל agit ſtrenue, Junius & Tremellius, Piſcator; ſo Cocceius.

[c] Raya Mehimna in Zohar in Num. fol. 64. 1.

[d] יסר יסרני corripiendo corripuit me, Pagninus, Montanus, Cocceius; caſtigando caſtigavit me, Muſculus, Vatablus, Michaelis.

℣. 23. *This is the Lord's doing*, &c.] This ſtone is from the Lord, *Gen*. xlix. 24. it is of his chooſing, appointing and laying: the rejection of it by the builders, is through his permiſſion and will; they did no other things than what his hand and counſel determined ſhould be done, *Acts* ii. 23. and iv. 27, 28. and the exaltation of it, or the making it the head of the corner, was of him; he highly exalted him at his right hand, above every name, creature, and thing. *It is marvellous in our eyes*; the ſtone itſelf is wonderful to look at, for its beauty, ſtrength and uſefulneſs; the wiſdom, love, care and power of God, in laying it, are aſtoniſhing; the diſtinguiſhing grace of God in ſelecting ſome ſtones out of the common quarry, making them lively ſtones, and building them on this foundation-ſtone, is exceeding marvellous: and ſo are both the rejection and exaltation of it; that ſo precious a ſtone ſhould be refuſed, and when treated with ſo much neglect and contempt ſhould be exalted. The *Targum* is, "from the Lord was this, ſaid the builders; "this is marvellous in our ſight, ſaid the ſons of "*Jeſſe*."

℣. 24. *This is the day which the Lord hath made*, &c.] Famous and remarkable for the above events. Meaning either the day of Chriſt's entrance into *Jeruſalem*, in order to be delivered up to the Jews, and ſuffer and die in the room of his people; to which the following words agree: or the day of his reſurrection [g] from the dead; when God gave him glory, and was matter of joy to thoſe for whoſe juſtification he roſe; or the Lord's day, kept in commemoration of it: or rather the whole goſpel-diſpenſation, made a bright day by the Sun of righteouſneſs; and which is the now preſent day of ſalvation. *We will rejoice and be glad in it*; becauſe of the bleſſings of grace, peace, pardon, righteouſneſs and ſalvation, which came through the humiliation and exaltation of Chriſt, and are publiſhed in the everlaſting goſpel. The *Targum* is, "this day the Lord hath made, ſaid the builders; "let us rejoice and be glad in it, ſaid the ſons of "*Jeſſe*."

℣. 25. *Save now, I beſeech thee, O Lord*, &c.] Or, *we beſeech thee*; for they are the words of the people, wiſhing all health and happineſs to their King; and it is as if they had ſaid, *Vivat Rex*, Let the king live, or God ſave the king: and no doubt theſe words were uſed by the people, when all the tribes united and made *David* king over all *Iſrael*, and when he became the head of the corner; which was attended with the ſhouts and acclamations of the people, expreſſing themſelves after this manner. And certain it is, that theſe words were uſed by the followers of Chriſt, and applied to him, when he made his public entry into *Jeruſalem*, crying, *hoſanna* to the ſon of *David*. The word *hoſanna* is the ſame with *ſave now*; and is compounded of the two words in the text thus tranſlated, *Matt*. xxi. 9. *O Lord, I beſeech thee, ſend now proſperity*; to our King: give him ſucceſs in all his undertakings, and victory over all his enemies; may the pleaſure of the Lord proſper in his hands; may his goſpel run and be glorified, and be ſpread all over the world, and multitudes bow to the ſceptre of his kingdom; may his kingdom be enlarged, and his dominion be from ſea to ſea; and may this ſpiritual building riſe, and be brought to perfection, of which he is the foundation and chief corner-ſtone. The alluſion may be to the ſhouts uſually made at the laying of the foundation or corner-ſtone of any conſiderable edifice, and at the bringing in the head-ſtone of it; ſee *Ezra* iii. 11. *Zech*. iv. 7.

℣. 26. *Bleſſed be he that cometh in the name of the Lord*, &c.] Theſe words were uſed by the multitude that followed Chriſt, as he went into *Jeruſalem*, in order to eat his laſt paſſover, and ſuffer and die for his people, and are applied to him; as alſo by his diſciples, who expreſſed them thus, *Bleſſed be the King that cometh*, &c. *Luke* xix. 38. the King Meſſiah, who came from heaven to earth, from his Father into this world, to ſave the chief of ſinners; who now came to *Jeruſalem* on that errand, and into the temple, as the proprietor of it; where he ſhewed his power, and exerciſed his authority: he came not in his own name, but in his Father's name; and not to do his own will, but his; nor did he ſeek his own glory, but his Father's: he came as his ſervant to do his work; he came with a commiſſion from him, by his order, and to obey his commands, which he did; he came with his full conſent and will, and, as man and Mediator, was helped and aſſiſted by him; and as ſuch he is pronounced bleſſed: all bleſſing, happineſs and honour, are wiſhed for him, and aſcribed unto him, as his juſt due; being Lord and King, Saviour and Redeemer of his people. *We have bleſſed you out of the houſe of the Lord:* theſe are the words of the prieſts, one part of whoſe office it was to bleſs the people, *Numb.* vi. 23—27. but theſe were not the chief prieſts of the Jews in Chriſt's time; for they were diſpleaſed with the multitude, and with the children in the temple, for crying *hoſanna* to the ſon of *David*, and wiſhing well to him, *Matt.* xxi. 15, 16. But the diſciples of Chriſt, or miniſters of the goſpel, who bleſſed the people that bleſſed their Lord and Maſter; or wiſhed well to them, and prayed for them that wiſhed well to him. The ſenſe is, either we who are of the houſe of the Lord bleſs you; we who ſtand there, and ſerve him, are rulers of the houſhold of God, and ſtewards of the myſteries of grace: or we bleſs you, and pray for your welfare, who are of the houſhold of faith; who are fellow-citizens with the ſaints, and of the houſhold of God: or we bleſs you with proviſions out of the houſe of God; with the goodneſs and fatneſs of his houſe, the word and ordinances, by adminiſtring them to you: or we pray that the Lord would bleſs you out of *Zion*, or out of the higheſt heavens, where he is; even with all ſpiritual bleſſings, in heavenly places in Chriſt Jeſus; ſee *Pſal.* cxxxiv. 1, 2, 3. The *Targum* of this and the preceding verſe is, "We beſeech thee, O Lord, *ſave* now, ſaid the builders; We beſeech thee, O Lord, ſend now proſperity, ſaid *Jeſſe* and his wife. Bleſſed be he that cometh in the name of the Lord, ſaid the builders; Let us bleſs you out of the houſe of the ſanctuary of the Lord, ſaid *David*."

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[e] Zohar in Exod. fol. 93. 3. Vid. Tikkune Zohar, Correct. 5. fol. 15. 2.

[f] Comment. in Mic v. 2.

[g] So Suidas in voce αυτη; which he obſerves fell on March 25.

℣. 27. *God* is *the Lord, which hath ſhewed us light*, &c.] Theſe are the words of the people, acknowledging divine favours; particularly that the Lord had cauſed his face to ſhine upon them, as the prieſts wiſhed for, *Numb.* vi. 25. The Lord might be ſaid to ſhew them light, by ſending the Meſſiah to them, who came a light into the world; by making a goſpel-day, for which they expreſſed their gladneſs, ℣. 24. by cauſing the light of his glorious goſpel to ſhine into their hearts; by making them who were darkneſs light, the darkneſs of ignorance and unbelief to paſs away, and the true light to ſhine; by lifting up the light of his countenance upon them, and giving them hopes of the light of glory and happineſs, and making them meet to be partakers of the inheritance with the ſaints in light; for all which they are thankful, and call for ſacrifices. *Bind the ſacrifice with cords,* even *unto the horns of the altar*; that is, the lamb, as the *Targum* and *Aben Ezra*. Take a lamb for ſacrifice, and bind it with cords; and being bound, lead it to the altar; there ſlay it, and then pour the blood upon the horns of it; which were the uſual rites in ſacrifice. Or bring a large number of ſacrifices bound, as many as will fill the court, even up to the horns of the altar, upon this joyful occaſion: for the ſacrifice was not bound to the horns of the altar; but it denotes here ſuch a number of ſacrifices as would fill the court, and reach thither; ſo *Guſſetius*[h] interprets it very rightly. But we are not to think of ſlain beaſts, but of holy and living ſacrifices, even the perſons of God's people; their bodies and ſouls, and their ſacrifices of praiſe and thankſgiving; ſince this refers to goſpel-times; whoſe hearts in ſuch ſervice are to be united to fear the Lord, and fixed truſting in him; and are to be drawn to it with the cords of love, which are more than all whole burnt-offerings; and which ſacrifices are to be brought to the altar, Chriſt; which is moſt holy, and ſanctifies gifts and perſons, and renders them acceptable to God; and which is to be compaſſed about with ſongs of deliverance and ſalvation, by perſons from every quarter, the four corners of the earth. *Luther* renders it, "adorn the feaſt with leaves;" and others, "bind on the feaſt-day branches," of trees, as was uſual on the feaſt of tabernacles; ſee *Lev.* xxiii. 40. and it was uſual with the heathens, to ſtrew their altars with green herbs and flowers[i], particularly vervain, put for all other ſweet herbs[k]: hence *Ovid*[l] calls them *herboſas aras*; which the *Septuagint* and *Vulgate Latin* verſions ſeem to countenance.

℣. 28. *Thou art* my God, *and I will praiſe thee*, &c.] Theſe are the words of *David*, aſſerting his intereſt in God as his covenant-God; and which is the great bleſſing of the covenant, and the greateſt happineſs of men, and will always continue; and for which there is abundant reaſon for praiſe: it is an inſtance of diſtinguiſhing grace, an evidence of everlaſting love, and the foundation of all comfort and happineſs here and hereafter. Thou art *my God, I will exalt thee*; in my heart, and with my lips; and call upon others to join with me in it, as in the following verſe. The *Targum* is, "thou art my God, and I will confeſs before thee; thou art my God, and I will praiſe thee, ſaid *David*: *Samuel* replied and ſaid, Praiſe, O ye congregation of *Iſrael*;" who are addreſſed in the next words.

℣. 29. *O give thanks unto the Lord*, for he is *good*, &c.] And thus the pſalm ends as it began; there having been given many inſtances of the divine goodneſs, in hearing and delivering the pſalmiſt when in diſtreſs; ſaving him from his enemies, when compaſſed about with them; ſparing his life, when in great danger; and eſpecially in making the ſtone rejected by the builders, the head of the corner. *For his mercy* endureth *for ever*; the above inſtances are proofs of it; and ſtill it continues, and will for evermore. Here ends the great *hallel*, or hymn, ſung at the paſſover and other feſtivals.

PSALM CXIX.

THIS pſalm is generally thought to be written by *David*, but when, uncertain; very probably towards the decline of life; and, as ſome think, for the ſake of his ſon *Solomon*. It ſeems to be a collection of obſervations on the word of God, and its precepts, the uſefulneſs and excellency of it, he had made in the courſe of his life; interſperſed with various petitions for the grace of God, to enable him to obſerve it. The pſalm is a very extraordinary one; partly on account of the unuſual length of it, it being more than double the length of the longeſt pſalm in the whole book;

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[h] Comment. Ebr p. 87.

[i] Martial. l. 3. ep. 24. virides aras. Vid. Ovid. de Triſt. l. 3. eleg. 13. Ramis tegerem ut frondentibus aras, Virgil. Æneid. 3. v. 25.

[k] Terent. Andria, 4. 2.

[l] Metamorph. l. 15. fab. 49.

and partly on account of its curious compoſition. It conſiſts of twenty two parts, according to the number of the letters in the *Hebrew* alphabet; the names of which letters ſtand between each part; and every part conſiſts of eight verſes, all of which begin with the ſame letter: thus for inſtance, the firſt eight verſes begin with the letter א *Aleph*, and the ſecond eight verſes begin with the letter ב *Beth*, and ſo on throughout; hence the *Maſorah* calls this pſalm the Great Alphabet. This the pſalmiſt did, perhaps to excite attention to what he ſaid, and alſo to help the memory. And it is obſervable, that there are very few verſes in the whole, not more than one or two, but what has ſomething in it concerning the word of God, and its precepts and ordinances; there are nine or ten different words uſed relative to it, which ſignify much one and the ſame thing; as laws, ſtatutes, judgments, teſtimonies, &c. *Luther* [m] obſerves, that neither *Cicero*, nor *Virgil*, nor *Demoſthenes*, are to be compared with *David* for eloquence, as we ſee in the 119th Pſalm, where he divideth one ſenſe and meaning into twenty two ſorts. And it may alſo be remarked, that there is nothing in it concerning the tabernacle-worſhip, or the rites and ceremonies of the legal diſpenſation; ſo that it ſeems to be calculated for, and is ſuited to, the word of God, and the ordinances of it, as we now have them in their full perfection: and the deſign of the whole is to ſhew the fervent affection the pſalmiſt had for the word of God, and to ſtir up the ſame in others.

א ALEPH, The firſt part.

℣. 1. *Bleſſed* are *the undefiled in the way*, &c.] Who are in the right way to heaven and happineſs, which is Jeſus Chriſt; the ſtrait gate, and narrow way to eternal life; the only true way of life and ſalvation, in which way believers walk by faith. All out of this way are altogether become filthy; but all in this way are clean, even every whit: they are without ſpot and blemiſh, blameleſs and unreprovable, and without fault, before the throne of God and in his ſight; being waſhed from their ſins in the blood of the Lamb, and clothed with his righteouſneſs; and even *perfect* and complete in him, as the *Targum* renders the word. Theſe are alſo found in the way of their duty, and walk in all the commandments and ordinances of the Lord, blameleſs before men, and are ſincere and upright in the ſight of God; and are upon all accounts happy perſons: *Who walk in the law of the Lord*; within the boundaries and limits of it, according to its direction, as it is a rule of walk and converſation in the hands of Chriſt the Lawgiver; and who continue to walk in it, as in a pleaſant path, with great delight; and chearfully obey its precepts, as influenced by the love of God, and aſſiſted by the Spirit and grace of Chriſt. The word *law*, or *doctrine*, as it ſignifies, may deſign every revelation of the divine will; and even the doctrine of Chriſt, which believers ſhould abide in, and not tranſgreſs; and ſhould walk uprightly according to the truth of it, and as becomes it, and as they are enabled to do.

℣. 2. *Bleſſed* are *they that keep his teſtimonies*, &c.] The whole word of God; the ſcriptures of truth, are his teſtimonies: they teſtify of the mind of God, and of his love and grace in the method of ſalvation by Chriſt; they teſtify of Chriſt, his perſon, offices and grace; of the ſufferings of Chriſt, and the glory that ſhould follow; and of all the happineſs that comes to the people of God thereby. The law is called a teſtimony, which being put into the ark, that had the name of the ark of the teſtimony. This is a teſtimony of the perfections of God, his holineſs, juſtice and goodneſs, diſplayed in it; and of his good and perfect will, what ſhould, or ſhould not be done. The goſpel is the teſtimony of Chriſt, of what he is, has done and ſuffered for his people, and of the bleſſings of grace by him; the ordinances of it, baptiſm and the Lord's ſupper, teſtify of the love of God, and grace of Chriſt; and all theſe good men keep: they keep the ſcriptures as a ſacred depoſitum; they hold faſt the faithful word of the goſpel, that no man take it from them; and are deſirous of obſerving both the law of God, as in the hands of Chriſt; and the ordinances of the goſpel, as delivered by him, from a principle of love to him; and ſuch are happy perſons in life, at death, and to all eternity. And that *ſeek him with the whole heart*; that is, that ſeek the Lord by prayer and ſupplication, with a true heart, and in ſincerity; that ſeek to know more of him, and that in good earneſt; that ſeek for communion and fellowſhip with him, with the Spirit within them, with all their heart and ſoul; that ſeek Chriſt, and God in Chriſt, his kingdom, and his righteouſneſs, and that in the firſt place, early, earneſtly and diligently. The *Targum* is, "they ſeek his doctrine with the whole heart."

℣. 3. *They alſo do no iniquity*, &c.] Not that they are free from indwelling ſin, nor from the acts of ſin, nor that what they do are not ſins; but they do not make a trade of ſinning, it is not the courſe of their lives; nor do they do iniquity with that eaſe and pleaſure, without reluctance and remorſe, as others do: or rather as new creatures, as born again, they do not and cannot commit ſin; for the new man is pure, ſpiritual and holy; and nothing can come out of that, or be done by it, which is the contrary. This is a diſtinct *I* from the old man, or corrupt nature, to which all the actions of ſin are to be aſcribed; ſee 1 *John* iii. 9. *Rom.* vii. 17, 20. *They walk in his ways*; in the ways of God and Chriſt, into which they are guided and directed, and where they are kept, and in which they find both pleaſure and profit. Here end the deſcriptive characters of good and happy men.

℣. 4. *Thou haſt commanded* us *to keep thy precepts diligently*.] Here, and in the following verſes, the pſalmiſt expreſſes his great regard to the precepts, commandments, ſtatutes and judgments of God; and that as ſuch, becauſe they were commanded by him; were not the precepts of men, but the commands of God; who had a right to command, as Creator, Preſerver, Redeemer and King; and whoſe commands are not to be reckoned as indifferent things, that are at the option and choice of a creature, to be done or let alone at his pleaſure; but are what God has enjoined, and are binding upon men; and which love ſhould and does conſtrain the ſaints to have a regard unto, and to keep them diligently or vehemently; with all a man's might and ſtrength, as the word is uſed in *Deut*. vi. 5. Theſe are not at any time to be diſpenſed with, but to be kept always conſtantly and ſteadily.

℣. 5. *O that my ways were directed to keep thy ſtatutes!*] The pſalmiſt, ſenſible of his own inability, as every good man is, to keep the commands of God, prays for grace, direction, and aſſiſtance in it; that the ways of his mind, his thoughts, affections and inclinations, might be directed to an obſervance of the divine precepts; knowing he could not command his thoughts, raiſe his affections, diſpoſe his mind, and incline his heart thereunto; and finding a backwardneſs to religious exerciſes and ſpiritual duties, and that the ways and actions of his life might be guided to the ſame; being ſenſible he could not take one ſtep aright without God and Chriſt; that the way of man is not in himſelf, and that it is not in man that walketh to direct his ſteps; that a good man's ſteps are ordered by the Lord, and he directs his paths: beſides the direction of the word, there is need of the Spirit and grace of God, to cauſe a perſon to walk in his ſtatutes, and to keep his judgments, and do them; ſee *Jer.* x. 23. *Pſal.* xxxvii. 23. *Prov.* iii. 6. *Ezek.* xxxvi. 27.

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[m] Menſal. Colloqu. c. 32. p. 365.

℣. 6. *Then ſhall I not be aſhamed*, &c.] Of hope in God, of a profeſſion of faith in him, and of a converſation agreeable to it before men; nor of appearing before God in his houſe, worſhipping him there; nor at the throne of his grace, nor at the day of judgment, and before Chriſt at his coming. *When I have reſpect unto all thy commandments*; or *look*[n] at them conſtantly, as the rule of walk and converſation; and to copy after, as a ſcholar looks at his copy to write after; and affectionately eſteem all his precepts concerning all things to be right, and none of his commandments grievous; and practically, not in the theory only; but obſerving them in order to practiſe them, and diligently attending to them, and ſtedfaſtly continuing in them; impartially regarding them, one as another; and eſpecially as beholding them fulfilled perfectly in Chriſt, who is the end of the law for righteouſneſs to every one that believes.

℣. 7. *I will praiſe thee with uprightneſs of heart*, &c.] In the moſt ſincere manner, in the moſt affectionate way, with the whole heart; ſenſible of great favours received, and great obligations laid under; ſee *Pſal.* ix. 1. *When I ſhall have learned thy righteous judgments*; or, *the judgments of thy righteouſneſs*[o]: of the righteouſneſs of God, declared in his righteous law; which is founded upon, and is according to, the ſtricteſt rules of juſtice and equity; and ſo are all the precepts of it: and of the righteouſneſs of Chriſt, revealed in the goſpel; by which God appears to be juſt, whilſt he is the juſtifier of him that believes in Jeſus. Now the precepts of the one, and the doctrines of the other, are to be learned, and learned of God, in his word and by his Spirit. The pſalmiſt had been learning them, but was deſirous of learning more of them, not being a complete proficient in them; and of learning them, not merely in the theory, but in the practice and experience of them; which, when he had attained unto, as he hoped he ſhould, it would be matter of the moſt ſincere praiſe and thankfulneſs.

℣. 8. *I will keep thy ſtatutes*, &c.] This is a reſolution taken up in the ſtrength of divine grace, to anſwer the end of learning the judgments of God; which he did, not merely to have a notional knowledge of them, but to put them in practice; and not that he thought he could perfectly keep them, but was deſirous of obſerving them in the beſt manner he could, as aſſiſted by the grace of God; from love to God, in the faith and name of Chriſt, and with a view to the glory of God; without dependence upon them for life and ſalvation. *O forſake me not utterly*; totally and finally, or not at all; otherwiſe as if he ſhould ſay, I ſhall never be able to keep thy ſtatutes; ſo ſenſible was he of the neceſſity of the divine preſence and grace, to aſſiſt him in the obſervance of them; or, *for ever*, as *Ben Balaam* interprets it, and ſo the *Ethiopic* verſion; R. *Moſes* reads the words, *O forſake me not*, in a parentheſis, and joins the reſt thus, *I will keep thy ſtatutes vehemently*; or with all my ſtrength and might; and ſo *Kimchi* reads them: but ſuch a trajection is very forced, and contrary to the accents.

ב Beth, The ſecond part.

℣. 9 *Wherewith ſhall a young man cleanſe his way?* &c.] Some think *David* means himſelf, and that he was a young man when he wrote this pſalm; and which they think is confirmed by ℣. 100. but neither of them ſeem concluſive; rather any young man is meant, and who is particularly mentioned, becauſe young men are liable to ſins and ſnares, to carnal luſts and ſenſual pleaſures, which are of a defiling nature. Some are of opinion, that a young man, or babe in Chriſt, is intended, that needs direction in his way, and inſtruction about the manner of cleanſing it. But the former ſenſe ſeems beſt, and expreſſes the concern of the pſalmiſt for the education and right information of youth; which is a matter of great moment and advantage to families, neighbourhoods and commonwealths. The queſtion ſuppoſes the young man to be impure, as every man is by birth, being conceived in ſin, and ſhapen in iniquity; is a tranſgreſſor from the womb, and his heart, ways and actions, evil from his youth: and the difficulty is, how he ſhall be cleanſed; how one ſo impure in his nature, heart, and ways, can be juſt with God, or become undefiled in the way, as in ℣. 1. to which ſome reference may be had: or how he can have his heart made pure, or a clean one be created in him; or how his way, life and converſation, may be corrected, reformed and amended. The anſwer is, *By taking heed* thereto *according to thy word*; that is, to his way and courſe of life, and ſteering it according to the direction of the word of God. But I think the words may be better rendered and ſupplied thus, *by obſerving* what is *according to thy word*[p]; which ſhews how a ſinner is to be cleanſed from his ſins by the blood of Chriſt, and juſtified by his righteouſneſs, and be clean through his word; and alſo how and by whom the work of ſanctification is wrought in the heart, even by the Spirit of God, by means of the word; and what is the rule of a man's walk and converſation: he will find the word of God to be profitable, to inform in the doctrines of juſtification and pardon; to acquaint him with the nature of regeneration and ſanctification; and for the correction and amendment of his life and manners, and for his inſtruction in every branch of righteouſneſs, 2 *Tim.* iii. 16.

℣. 10. *With my whole heart have I ſought thee*, &c.] Not himſelf, his own honour and applauſe, as formal worſhippers and ſelf-righteous perſons do; but the Lord and his glory, his face, his preſence, and communion with him; his grace, and freſh ſupplies of it, to help in time of need; his doctrine, as the *Targum*; and to know more of it, and of him, and of his mind and will; and this he did in the moſt ſincere manner, with all his heart and ſoul. The character of the good man, in ℣. 2. the pſalmiſt applies to himſelf; ſee *Iſa.* xxvi. 9. and uſes it as an argument to obtain the following requeſt: *O let me not wander from thy commandments*; the way of them. Good men are apt to go aſtray, as *David*, ℣. 176. their hearts, their affections, and their feet, wander from the way of their duty: there are many things which lead them aſide, and cauſe them to turn to the right hand or the left, at leaſt ſolicit them to do ſo; as a corrupt nature, an evil heart, a body of ſin and death, the ſnares of the world, and the temptations of Satan; and, what is worſt of all, when God leaves them to themſelves, withdraws the influences of his grace, and brings them into ſuch circumſtances as expoſe them to going aſtray, which the pſalmiſt here deprecates; *ſuffer me not to wander*, but uphold my goings in thy ways; preſerve me by thy grace, and keep me by thy power; hold me by thy right hand, and guide and direct me. Or, *cauſe me not to wander* [q], &c. a like petition to thoſe in *Pſal.* cxli. 3. *Matt.* vi. 13. *Iſa.* lxiii. 17. with which laſt *Kimchi* compares theſe words.

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[n] בהביטי quum intuebor, Junius & Tremellius, Piſcator, Gejerus, Michaelis.

[o] משפטי צדקך judicia juſtitiæ tuæ, Pagninus, Montanus, Tigurine verſion, Muſculus, Gejerus; ſo Junius & Tremellius, Piſcator, Michaelis.

[p] לשמר כדברך obſervando ſecundum verbum tuum, Cocceius.

℣. 11. *Thy word have I hid in mine heart*, &c.] Not only heard and read it, but received it into his affections; mixed it with faith, laid it up in his mind and memory for future uſe; preſerved it in his heart as a choice treaſure, where it might dwell richly, and be of ſervice to him on many occaſions; and particularly be of the following uſe: *That I might not ſin againſt thee*; the word of God is a moſt powerful antidote againſt ſin, when it has a place in the heart; not only the precepts of it forbid ſin, but the promiſes of it influence and engage to purity of heart and life, and to the perfecting of holineſs in the fear of the Lord; and all the doctrines of grace in it effectually teach the ſaints to deny all ſin and worldly luſts, and to live a holy life and converſation; ſee 2 *Cor.* vii. 1. *Titus* ii. 11, 12.

℣. 12. *Bleſſed art thou, O Lord*, &c.] In himſelf, in his nature, perſons and perfections; the fountain of all happineſs to angels and men, in time and to eternity; to whom all bleſſing, honour and glory, are to be given. The pſalmiſt takes this method of praiſing and aſcribing bleſſing to God, for what he had received from him; particularly for teaching him what he had learned, ℣. 7. in hopes of ſucceeding in his following requeſt: *Teach me thy ſtatutes*; the knowledge of the beſt is imperfect. Good men deſire to know more of God, of his mind and will, even of his revealed will; and that they may have grace and ſtrength to act in conformity to it; for it is not the bare theory of things they deſire to be taught, but the practice of them; and though miniſters, and the miniſtry of the word, and adminiſtration of ordinances, may be and are means of teaching; yet there is none teaches like the Lord, Father, Son and Spirit. The *Targum* and *Syriac* verſions render it, *teach me thy decrees*.

℣. 13. *With my lips have I declared all the judgments of thy mouth.*] Not the judgments of his hand, what he executes on an ungodly world; nor the intricate diſpenſations of his providence; thoſe judgments of his now unſearchable, though ere long will be manifeſt; theſe the pſalmiſt could not declare: but the revelation of the will of God, what his mouth has uttered, doctrines and precepts of righteouſneſs and truth; theſe, though *David* had them in his heart, he did not conceal them from men; but out of the abundant experience he had of them in his heart, his lips ſpake of them, of their nature and excellency, and uſefulneſs unto others: and whereas he deſired to be inſtructed more and more in them, it was in order to teach them, and declare them to others; even *all* of them, in the moſt ſincere and impartial manner; ſee *Acts* xx. 27.

℣. 14. *I have rejoiced in the way of thy teſtimonies*, &c.] The way which the ſcriptures, that teſtify of God and Chriſt, direct unto; and the principal way is Chriſt himſelf, the only way of life and ſalvation; in which believers walk and go on rejoicing; rejoicing in his perſon, offices, grace, righteouſneſs and ſalvation: the leſſer ways the ſcriptures point unto, are the ways of duty and paths of ordinances; in which truly gracious ſouls find a great deal of peace, pleaſure and delight. *As* much as *in all riches*; or, *as above all riches* [r]: the joy that believers have in the ways of God, is ſuperior to that which any natural or worldly man has in his ſubſtance of every ſort, or be it ever ſo great; yea, they find ſuch riches in the ways of God, as are vaſtly preferable to the riches of this world; they find Chriſt, the pearl of great price, and his unſearchable riches, the riches of grace, and the riches of glory; and even the word of God itſelf, thoſe teſtimonies of his, are more deſirable than thouſands of gold and ſilver, and give a greater pleaſure than the increaſe of corn and wine.

℣. 15. *I will meditate in thy precepts*, &c.] In his own mind; revolve them in his thoughts; conſider well the nature, excellency, uſefulneſs, and importance of them, and the obligations he lay under to obſerve them. The *Targum* is, "I will ſpeak "of thy precepts;" in converſation to others, and recommend them to them; ſo the *Arabic* verſion: *and have reſpect unto thy ways*; or *look* [s] unto them; take heed unto them, and walk in them, and not wander from them; make them the rule of walk and converſation; as travellers look well to their ways, that they do not miſs them, and go into wrong ways; they obſerve the directions that have been given them, and keep unto them; and ſo good men advert to the ways of the Lord, which the ſcriptures point out unto them; ſee *Jer.* vi. 16.

℣. 16. *I will delight myſelf in thy ſtatutes*, &c.] In looking over them; in meditating on them; in obeying them, and walking according to them; as every good man does delight in the law of the Lord, after the inward man, *Rom.* vii. 22. ſee ℣. 24, 92, 97. *I will not forget thy word*; he took all proper methods to fix it in his memory; he laid it up in his mind; he meditated upon it in his heart, and he talked of it with his lips, ℣. 11, 13, 15.

ג Gimel, The third part.

℣. 17. *Deal bountifully with thy ſervant*, &c.] Which character is mentioned, not by way of plea or argument for favour, but as expreſſive of modeſty, ſenſe of duty, and obligation to it. He pleads not his ſervices by way of merit; but prays that God would deal bountifully with him, in a way of grace and mercy: or *render good* unto him, as the *Targum*; beſtow it on him as a free gift. The Lord deals bountifully with men, when he gives himſelf unto them as their portion and inheritance; his Son, and all things along with him;

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[q] אל תשגני ne errare facias me, Pagninus, Montanus. ſo Junius & Tremellius, Michaelis, Ainſworth.

[r] כעל כל הון ſicut ſuper omnibus divitiis, Pagninus;

[s] ואביטה & aſpiciam, Pagninus, Montanus; & intueor, Tigurine verſion, Junius & Tremellius, Piſcator.

his Spirit, and the graces of it; and every daily, needful ſupply of grace. That *I may live, and keep thy word*; life natural is the bounty of God; he grants life and favour, he grants life as a favour, and all the mercies and bleſſings of it; and through the gracious dealings of God with his people, they live ſpiritually and live comfortably; in his favour is life; the life of faith is encouraged and invigorated in them by it; and eternal life is the free gift and bounty of God through Chriſt, by whom they have both a right unto it and meetneſs for it: and the deſire of good men to live in this world, is not to indulge themſelves in carnal luſts and pleaſures; not to live to themſelves; nor to the luſts of the fleſh, nor to the will of men; but to live ſoberly, righteouſly and godly; to live by faith in Chriſt, and in hope of eternal life through him; and whilſt they live, to keep the word of God, and not forget it, as *Aben Ezra* interprets it; to lay it up for their own uſe, and preſerve it for others, and obſerve its inſtructions, cautions and directions.

℣. 18. *Open thou mine eyes*, &c.] The eyes of my heart or underſtanding, as *Kimchi*; or, *reveal mine eyes*[t]; take off the veil from them: there is a veil of darkneſs and ignorance on the hearts of all men, with reſpect to divine and ſpiritual things; their underſtandings are darkened, yea darkneſs itſelf. This veil muſt be removed; the ſcales muſt drop from their eyes; their eyes muſt be opened and enlightened, ere they can diſcern ſpiritual things contained in the word of God; and even good men need to have the eyes of their underſtandings more and more enlightened into theſe things, as the pſalmiſt here petitions, and the apoſtle prays for his *Epheſians*, Eph. i. 17, 18. *That I may behold wondrous things out of thy law*; the law ſtrictly taken, which had great and excellent things in it; and was wonderful for the compendiouſneſs of it; for the juſtice, holineſs and equity of its precepts; eſpecially for its ſpirituality, and above all for Chriſt, being the end of it; the two laſt more particularly could only be diſcerned by a ſpiritual man: or rather the five books of *Moſes*, the almoſt only ſcriptures extant in *David*'s time, in which there were many wonderful things concerning Chriſt; ſome delivered by way of promiſe and prophecy of him, under the characters of the ſeed of the woman, the ſeed of *Abraham*, the *Shiloh*, and the great prophet; and many others in dark figures, types and ſhadows, which required a ſpiritual ſight to look into; of which the rock and manna, the brazen ſerpent, paſſover, *&c.* are inſtances: but rather, as the word *law* ſignifies *doctrine*, the doctrine of the goſpel may be meant; which contains myſteries in it, reſpecting the Trinity of perſons in the Godhead, the perſon of Chriſt, his incarnation, ſufferings and death; the bleſſings of grace through him; the doctrines of peace, pardon, righteouſneſs, eternal life, and the reſurrection of the dead; with many others.

℣. 19. *I am a ſtranger in the earth*, &c.] As all his fathers were, and all the ſaints are; not to divine and ſpiritual things; to God, and communion with him; to Chriſt, and the knowledge of him; to the Spirit, and his operations in their hearts; to their own hearts, and the plague of them; to the goſpel, and its truths; nor to the people of God, and fellowſhip with them: but to the world, among whom they are, not being known, valued, and reſpected by them; and they alſo behaving as ſtrangers to the world, having no fellowſhip with them in their ſinful works; as alſo not being natives here, but belonging to another city and country, an heavenly one; ſee 1 *Chron.* xxix. 15. *Hide not thy commandments from me*; the doctrines of the goſpel, the word which God has commanded to a thouſand generations; which is pure, and enlightens the eyes, and ſo needful to ſtrangers in their pilgrimage, *Pſal.* xix. 8, and cv. 8. which God ſometimes hides from the wiſe and prudent, and which the pſalmiſt here deprecates with reſpect to himſelf, *Matt.* xi. 25, 26. Or the precepts of the word may be meant, which are a light to the feet, and a lamp to the paths, a good direction to travellers and ſtrangers in the way: *David* being ſuch a one, prayed that theſe might not be hid from him, but be ſhewed unto him; that he might know his way, and not go out of it; but walk as a child of light, wiſely and circumſpectly.

℣. 20. *My ſoul breaketh for the longing*, &c.] His heart was juſt ready to break, and his ſoul fainted; he was ready to die, through a vehement deſire of enjoying the object longed for, after mentioned; *hope deferred makes the heart ſick*, Prov. xiii. 12. the phraſe is expreſſive of the greatneſs, vehemence and eagerneſs of his mind after the thing he deſired, which follows: That it hath *unto thy judgments at all times*; not the judgments of God on wicked men, though theſe are deſirable for the glorifying of his juſtice; nor his dark diſpenſations of providence, though good men cannot but deſire and long for the time when theſe judgments ſhall be made manifeſt: but rather, the righteous laws and precepts of God are deſigned, which he deſired to have a more perfect knowledge of, and yield a more conſtant obedience unto; or, beſt of all, the doctrines of grace and righteouſneſs, that ſhould be more clearly revealed in the times of the Meſſiah; who was to ſet judgment in the earth, his goſpel; and to bring in everlaſting righteouſneſs, and glorify the juſtice of God; than which nothing was more earneſtly and importunately wiſhed and longed for by Old-Teſtament-ſaints; ſee ℣. 81. and *Pſal.* xiv. 7.

℣. 21. *Thou haſt rebuked the proud*, &c.] Which ſome underſtand of the fallen angels, who, in proud wrath, left their habitations, becauſe they would not be ſubject to the Son of God in human nature; wherefore he ſcattered them in the imaginations of their hearts, and caſt down theſe mighty ones into hell, where they are reſerved in chains of darkneſs to the judgment of the great day. Others, of the ſcribes and phariſees in Chriſt's time, this pſalm being ſuited, as is thought, to goſpel-times; who were proud of their own righteouſneſs, and deſpiſed others leſs holy than themſelves; and ſubmitted not to the righteouſneſs of Chriſt, whom he often rebuked, and at laſt puniſhed. Rather all proud, atheiſtical perſons, profane and wicked men, are meant; who, *Pharaoh*-like, ſay, Who is the Lord that we ſhould obey him? who reckon their tongues to be their own, and employ them both againſt God and men, and regard neither: theſe God reſiſts, ſets himſelf againſt, and ſooner or later ſeverely puniſhes; for in the things they deal proudly, he is above them, *Exod.* xviii. 11. that are *curſed*; according to the law of God, being tranſgreſſors of it, and will hear the awful ſentence, *Go, ye curſed*. The *Targum*, *Septuagint*, *Vulgate Latin*, and all the *Oriental* verſions, join this with the next clauſe: *Curſed are they which do err from thy commandments*;

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[t] גל עיני revela oculos meos, Pagninus, Montanus, Muſculus, Cocceius, Gejerus, Michaelis; velamen detrahe oculis meis, Tigurine verſion.

ments; from the way of them, not obſerving them; from the end of them, Chriſt, not looking to him for righteouſneſs.

℣. 22. *Remove from me reproach and contempt*, &c.] Or, *roll* it *from me* [u]. It lay as a load, as a heavy burden upon him, which preſſed him ſore; and he therefore deſired eaſe from it, being probably in a low frame of ſoul; otherwiſe ſaints do, and ſhould rejoice when reproached for Chriſt's ſake; and eſteem it, with *Moſes*, more than all the treaſures in *Egypt*, being what is common to them with their Lord. *For I have kept thy teſtimonies*; which was the reaſon why he was reproached and deſpiſed; for having a regard to the word of God, and embracing and profeſſing the doctrines of it. Thus the word of the Lord was made a reproach to *Jeremiah*, or he was reproached for delivering it; as many good men have been vilified, and have ſuffered for the teſtimony of Jeſus, *Jer*. xx. 8. *Rev*. i. 9. and for walking according to the directions of it; wicked men thinking it ſtrange they do not run into the ſame exceſs of riot with them, and therefore ſpeak evil of them, 1 *Pet*. iv. 3, 4.

℣. 23. *Princes alſo did ſit* and *ſpeak againſt me*, &c.] The princes in the court of *Saul*, who ſuggeſted to him, that *David* ſought his hurt; the princes of his own court, *Abſalom*, his own ſon, a prince of the blood, and *Abithophel*, a counſellor of ſtate: or the princes of the Gentiles, as *Jarchi*; ſo the princes of the *Philiſtines* ſpake againſt him in a very diſdainful manner, *make this fellow return to his place again*, 1 Sam. xxix. 4. Such as theſe might ſpeak againſt him, as they ſat and rode in their chariots; when at their tables, converſing together; or at their council-boards, forming ſchemes againſt him: the phraſe denotes their conſtant practice, as *Kimchi* obſerves; ſee *Pſal*. l. 20. herein *David* was a type of Chriſt, whom the princes of this world conſpired againſt, and whoſe life they took away, *Pſal*. ii. 2. 1 *Cor*. ii. 8. But *thy ſervant did meditate in thy ſtatutes*; what the princes did or ſaid againſt him, did not divert his mind, or take off his thoughts from the word of God, and the ordinances of it; he thought of them, he ſpoke and diſcourſed of them; he declared them, as the word [w] ſometimes ſignifies, and ſo the *Targum* takes it here; he was not afraid nor aſhamed to profeſs his regard unto them: as *Daniel*, when he knew that the preſidents and princes had obtained a royal decree, and the writing was ſigned; yet went into his chamber, as at other times, and kneeled down and prayed to God, *Dan*. vi. 10.

℣. 24. *Thy teſtimonies alſo* are *my delight*, &c.] Or *delights* [x]; exceeding delightful to me. The whole of ſcripture is ſo to a good man; he delights in the law of God, after the inward man; the goſpel is a joyful ſound to him; the doctrines of peace, pardon, righteouſneſs and ſalvation by Chriſt, are very pleaſant; the promiſes of it give more joy than the finding of a great ſpoil; and the precepts and ordinances of it are not grievous, but ways of pleaſantneſs and peace. And *my counſellors*; or, *the men of my counſel* [y]; though *David* took counſel with men about affairs of ſtate; yet concerning ſpiritual ones, or what related to his ſoul, and the concerns of that; not they, but the ſcriptures, were the men of his counſel. The goſpel is the whole counſel of God relating to ſalvation; in it Chriſt, the wonderful Counſellor, gives advice to ſaints and ſinners: the whole word of God may be profitably conſulted on every occaſion, and in every circumſtance in which a child of God may be; all ſcripture being divinely inſpired, is profitable for doctrine, for correction, and inſtruction in righteouſneſs, 2 *Tim*. iii. 16.

ד Daleth, The fourth part.

℣. 25. *My ſoul cleaveth unto the duſt*, &c.] Either to the duſt of death, having the ſentence of it; being almoſt in deſpair of life, upon the brink of the grave ſeemingly, and free among the dead: or in a very low eſtate of mind, in great dejection and humiliation, rolling himſelf in the duſt, and putting his mouth in it; if there might be any hope of deliverance; but, deſpairing of it, unleſs the Lord appeared; or finding a proneneſs in him to the corruption of nature, the body of ſin and death, which was very powerful and prevalent, inſnaring and captivating; and particularly to worldly things, comparable to duſt, for their lightneſs, emptineſs and unprofitableneſs; which often have an undue influence on good men, and to which their affections are too much glued; and which greatly affect the exerciſe of grace and religious duties, and bring a deadneſs upon the ſoul, and make the following petition neceſſary: *Quicken thou me according to thy word*; ſuch who are quickened together with Chriſt, and who are quickened by his Spirit and grace, when they were dead in treſpaſſes and ſins, have often need to be quickened again, and to have the work of grace revived in them; which is done when grace is drawn forth into lively exerciſe, and which is neceſſary to the performance of duty; and this is done both by means of the word of God, which, as it is uſed for the quickening dead ſinners, ſo for the reviving of drooping ſaints; ſee ℣. 50. And according to his word of promiſe, who has promiſed never to leave his people, nor forſake the work of his hand, but perform it until the day of Chriſt: *Jarchi* and *Kimchi* think reference is had to the promiſe in 2 *Sam*. xii. 13. and *Aben Ezra* to *Deut*. xxxii. 39.

℣. 26. *I have declared my ways*, &c.] That is, to the Lord; either the ways he had choſe and deſired to walk in, and not wander from, and therefore intreated help and aſſiſtance, guidance and direction in them; or his ſinful ways and actions, which he acknowledged and confeſſed, lamented and bewailed, and intreated the forgiveneſs of; or all his counſels and cares, his affairs and buſineſs, in which he was concerned, and which he declared and committed to the Lord, to be directed and aſſiſted in; or all his wants and neceſſities, which he ſpread before him at the throne of grace; which he did not as though the Lord was ignorant of theſe things, but partly as knowing it was the will of God that he ſhould be inquired of by his people, to do the things for them they want; and partly to eaſe his own mind, and encourage his faith and hope in the Lord. *And thou heardeſt me*; and directed him in the way he ſhould go, and what he ſhould do; forgave him his ſins, and ſupplied his wants. *Teach me thy ſtatutes*; which he deſired to learn and obey, in gratitude for being heard and anſwered by him; ſee the note on ℣. 12.

℣. 27.

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[u] גל מעלי devolve a me, Pagninus, Montanus, Junius & Tremellius, Piſcator.

[w] ישיח differit, Tigurine verſion, Vatablus, Muſculus; loquitur, Piſcator, Gejerus.

[x] שעשעי deliciæ meæ, Montanus, Tigurine verſion, Gejerus, Michaelis; delectationes meæ, Pagninus; oblectationes meæ, Junius & Tremellius, Piſcator.

[y] אנשי עצתי viri conſilii mei, Pagninus, Montanus, Gejerus.

℣. 27. *Make me to underſtand the way of thy precepts*, &c.] The meaning of them, to have a more comprehenſive, clear, and diſtinct knowledge of them; and to be led into the way they direct unto, and walk therein. *So ſhall I talk of thy wondrous works*; the works of creation, providence, redemption and grace; with more knowledge and underſtanding, with more ſpirit and chearfulneſs, with more readineſs and liberty, more to his own ſatisfaction, and for the good of others: or, *meditate on thy wondrous works*[z]; being in the ways of God, and freed from the diſtractions of the world and buſineſs of it.

℣. 28. *My ſoul melteth for heavineſs*, &c.] Like wax before the ſun or fire; or flows like water; *drops*[a], as the word ſignifies, and diſſolves into tears, through grief and ſorrow for ſins committed; or by reaſon of Satan's temptations, or divine deſertions, or grievous troubles and afflictions; which cauſe heavineſs, lie heavy, and preſs hard. *Strengthen thou me according unto thy word*; to oppoſe corruptions, withſtand temptations, bear up under trials and afflictions, and do the will of God. And the word of God is a means of ſtrengthening his people to do theſe things; it is the ſpiritual bread which ſtrengthens man's heart, and in the ſtrength of which, like *Elijah*, he walks many days, and goes from ſtrength to ſtrength: and there are many gracious words of promiſe, which may be pleaded with God to this purpoſe; that he will help, ſtrengthen, and uphold his people; that he will renew their ſtrength, and that as their day is their ſtrength ſhall be.

℣. 29. *Remove from me the way of lying*, &c.] Not the ſin of lying to men, and a courſe of it, which *David* was not addicted to; but a *falſe way*, or *way of falſhood*[b]; as it may be rendered, and ſo the *Targum*; and is the ſame with what he expreſſes his abhorrence of, ℣. 128. and is oppoſed to the way of truth in the next verſe; and deſigns all falſe doctrine and falſe worſhip, all errors and hereſies, ſuperſtition and idolatry; which he deſired to be at the utmoſt diſtance from, and thoſe from him, as having a diſlike and abhorrence of them; and as knowing how prejudicial they would be to him, and how contrary to the glory of God. *And grant me thy law graciouſly*; not the fiery law, which works wrath, curſes and condemns; the voice of words, which they that heard intreated they might hear no more; and which to have is no act of grace and favour, unleſs as fulfilled in Chriſt, and as it is a rule of walk and converſation in his hands: but rather *doctrine*, as the word ſignifies; the doctrine of the goſpel, the law or doctrine of faith; which to have and underſtand is a gift of grace; it is the goſpel of the grace of God, the grace of God itſelf, and inſtructs in it, and ſhews that ſalvation is purely by it.

℣. 30. *I have choſen the way of truth*, &c.] Chriſt, who is the way and the truth, the true way to God and to eternal happineſs; and to chooſe him is to chooſe the good part, which ſhall never be taken away; and which choice is made, not by the free will of man as left to itſelf, but under the influence, and by the direction of the Spirit and grace of God; whereby a ſoul ſees a preferableneſs in Chriſt to every thing elſe, and which determines the choice of him: or, *the way of faith*, as the *Targum*; the doctrine of faith, particularly the doctrine of juſtification by faith in the righteouſneſs of Chriſt; alſo the ſeveral truths of the goſpel, a way in which believers walk with pleaſure and by choice; as being preferable to, and more deſirable by them, than thouſands of gold and ſilver. *Thy judgments have I laid* before me; to be looked at continually, as being exceeding amiable and lovely, and having a ſtrong affection for them; and as a copy to write after, and a rule to walk by.

℣. 31. *I have ſtuck unto thy teſtimonies*, &c.] The word of God, the ſcriptures of truth, and the doctrines contained in them. Theſe he cloſely adhered to, was glued unto them as it were; having firmly believed them, he ſtedfaſtly profeſſed them; nor could he be moved from them by any temptations whatever, notwithſtanding the reproach caſt upon them and him for their ſake, or the oppoſition made unto them. *O Lord, put me not to ſhame*; or let me not be aſhamed of the choice I have made, of the teſtimonies I adhere unto, of my hope and confidence in the Lord and his word; or ſuffer me not to do any thing, any ſinful action, that may expoſe me to ſhame and contempt.

℣. 32. *I will run the way of thy commandments*, &c.] Not only walk but run in it; which is expreſſive of great affection to the commands of God, of great readineſs and chearfulneſs, of great haſte and ſwiftneſs in the way of them, and of great delight and pleaſure therein. *When thou ſhalt enlarge my heart*; with the knowledge of God, his word, ways, worſhip and ordinances; with his love more fully made known, and with an increaſe of love to him; with the fear of him, and a flow of ſpiritual joy and peace; and when delivered from ſtraits and difficulties, from weights and preſſures, and every thing that may hinder walking or running; and being in circumſtances which may lead and encourage to the one as to the other; ſee 1 *Kings* iv. 29. 2 *Cor.* vi. 11. and v. 14. *Iſa.* lx. 5. *Pſal.* iv. 1. and xviii. 36. *Heb.* xii. 1, 2.

ה He, The fifth part.

℣. 33. *Teach me, O Lord, the way of thy ſtatutes*, &c.] Which they point unto, and direct to walk in; not only the ſtatutes and ordinances themſelves, the theory of them, but the practice of them. This is taught in the word, and by the miniſters of it; but none ſo effectually teach as the Lord himſelf, *Iſa.* ii. 3. *Matt.* xxii. 16. and xxviii. 20. *And I ſhall keep it* unto *the end*; keep the way unto the end of it: or rather, to the end of life, all my days, and never depart out of it, or turn to the right hand or the left; but walk on in it as long as I live: or, *I ſhall obſerve it*, even *the end*[c]; the end of the way of thy ſtatutes or commandments. Now the end of the commandment is charity or love, which is the fulfilling of it; though that is perfectly fulfilled by none but by Chriſt, the end of the law for righteouſneſs, 1 *Tim.* i. 5. *Rom.* x. 4. The word for *end* ſignifies a *reward*; ſo *Aben Ezra* interprets it, and refers to *Pſal.* xix. 11. but *Kimchi* denies the law is to be kept for the ſake of reward; which is right: rather the ſenſe is, I will keep it by way of retribution, or in gratitude for teaching the way. The *Targum* is, "and I will keep unto perfection;" which cannot be done by ſinful man.

℣. 34. *Give me underſtanding, and I ſhall keep thy law*, &c.] A ſpiritual underſtanding; an underſtanding

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[z] אשיחה meditabor, Pagninus, Montanus, Gejerus, Michaelis; ut mediter, Junius & Tremellius, Cocceius.

[a] דלפה ſtillavit, Pagninus, Montanus; diſtillet, Vatablus; ſtillat, Junius & Tremellius, Piſcator, Cocceius, Michaelis.

[b] דרך שקר viam falſitatis, Junius & Tremellius, Piſcator, Cocceius, Gejerus, Michaelis.

[c] אצרנה עקב & cuſtodiam finem; ſo ſome in Gejerus.

ſtanding of the law, the perfection, purity, holineſs and ſpirituality of it; an underſtanding of the goſpel, and of Chriſt, and the things of Chriſt; from whom grace and ſtrength are to be had for the due obſervance of the law, as in his hands; which underſtanding muſt be given, and is a gift of pure, free, rich grace, to ſuch who have it; though they cannot keep the law perfectly, as no mere man can, yet will keep it ſpiritually, from a principle of love and gratitude, and with a view to the glory of God and Chriſt, 1 *John* v. 20. *Yea, I ſhall obſerve it with* my *whole heart*; not only externally, and to be ſeen of men, and get applauſe from them; but doing the will of God from the heart, and with a good will and heartily, as to the Lord, and not to men; with a ſincere affection for him, and with a ſingle eye to his glory, *Eph.* vi. 6, 7. 1 *Tim.* i. 5.

℣. 35. *Make me to go in the path of thy commandments*, &c.] Lead, guide, direct me in the path, and uſe me to it; work in me both to will and to do; give both ability and a willing mind to walk therein; by granting freſh ſupplies of grace, and more ſpiritual ſtrength; by drawing with the cords of love, and by putting in him the good Spirit of grace, to cauſe to walk in the ſtatutes of the Lord, and keep his judgments, and do them, *Ezek.* xxxvi. 27. *For therein do I delight*; in the law of God, after the inward man; in the commandments of Chriſt, which are not grievous; in wiſdom's ways and paths, which are pleaſantneſs and peace.

℣. 36. *Incline my heart unto thy teſtimonies*, &c.] To read the word of God, to hear it opened and explained, to obſerve and keep the things contained in it; to which there is a diſinclination in men naturally: but the Lord, who faſhions the hearts of men, and has them in his hands, can bend and incline them by his efficacious grace to regard theſe his teſtimonies; which, as *Aben Ezra* obſerves, are more precious than all ſubſtance, and ſo are oppoſed to what follows: *And not to covetouſneſs*; not to mammon or money, as the *Targum*; the love of it, which is the root of all evil, and very pernicious and hurtful; in hearing the word, it choaks it and makes it unfruitful, 1 *Tim.* vi. 9, 10. *Matt.* xiii. 22. Not that God inclines the heart to evil, as he does to good; but he may ſuffer the heart to be inclined; and may leave a man to the natural inclinations of his heart, and to the temptations of Satan, and the ſnares of the world, which may have great influence upon him; and this is what is here deprecated; ſee *Pſal.* cxli. 4. *Matt.* vi. 13.

℣. 37. *Turn away mine eyes from beholding vanity*, &c.] As the things of this world, the riches, honours and pleaſures of it, which are all vanity and vexation of ſpirit; and yet theſe catch the eye, and allure the heart: and all falſe doctrines, gilded over with the ſpecious pretence of truth; and all falſe worſhip and ſuperſtition, ſet off with pomp and pageantry, with which the eyes of the body, or the eyes of the mind are taken, and by which the heart is inſnared; and therefore it is deſirable to have the eyes turned away from ſuch objects unto better. And *quicken thou me in thy way*; ſo as to walk and even run in the path of truth, in the way of true religion and godlineſs; and inſtead of looking upon vanity, preſs towards the mark for the prize; keep Chriſt in view, whilſt running the race; and look to things unſeen, and not to things that are ſeen; and ſet the affections on things above, and ſerve the Lord fervently; all which is done, when God quickens the hearts of his people, and the graces of his Spirit in them.

℣. 38. *Stabliſh thy word unto thy ſervant*, &c.] Either God's word of promiſe, which never fails, is firm and ſtable in Chriſt; and the ſenſe is, that God would aſſure him of the fulfilment of it, and give him a ſtrong faith and firm belief of it; for otherwiſe the word of the Lord cannot be ſurer, or more ſtable than it is: or elſe the word of his grace; and then the ſenſe is, that he might be eſtabliſhed in it, and the truths of it, and be eſtabliſhed by it; for the word is a means of eſtabliſhment, and a good thing it is to have the heart eſtabliſhed with grace, with the doctrine of grace, *Heb.* xiii. 9. *Who* is devoted *to thy fear*; who ſerved the Lord with reverence and godly fear; who feared the Lord and his goodneſs; that grace being a reigning one in his heart, and ever before his eyes. Or, *which* is *unto thy fear*[d]; that is, which word is unto thy fear; which leads unto it, and has a tendency to promote and increaſe it; and ſo is a commendation of the word of God from this effect of it.

℣. 39. *Turn away my reproach which I fear*, &c.] Either for the ſake of religion, which was diſagreeable to him; and he might be afraid it would be too heavy for him to bear, and be a temptation to him to forſake the good ways of God: or rather, by reaſon of ſin, which brings a reproach on good men; and cauſes the enemy to ſpeak reproachfully, and is therefore dreaded by them who deſire to be kept from ſin, for that reaſon as well as others; ſee *Pſal.* xxxix. 8. *Jarchi* and *Kimchi* think that *David* has ſome reference to his ſins, in the caſe of *Uriah* and *Bathſheba*; leſt they ſhould be a perpetual reproach on his name and family, which he greatly feared. *For thy judgments are good*; the laws of God, and puniſhment of ſin according to them; the ſcriptures, and the doctrines contained in them; the ways of God, and true religion; which are evil ſpoken of, through the ſins of the profeſſors of them.

℣. 40. *Behold, I have longed after thy precepts*, &c.] After a greater degree of knowledge of them, and an opportunity of hearing them explained and enforced, and of yielding obedience to them; ſee ℣. 7, 20, 27, 30. *Quicken me in thy righteouſneſs*; in the way of righteouſneſs, according to the word of righteouſneſs, the goſpel; and with the righteouſneſs of Chriſt revealed in it; and which is unto life, and quickens and comforts the heart, and from whence abundance of peace and joy flows.

ו VAU, The ſixth part.

℣. 41. *Let thy mercies come alſo unto me, O Lord*, &c.] Meaning not his providential mercies, but his ſpecial mercies and favours; his mercies of old, which were upon his heart and thoughts from everlaſting; the ſure mercies of *David*, or the bleſſings of the everlaſting covenant; the ſpiritual bleſſings, wherewith the ſaints are bleſſed in Chriſt; the grace that was given to them in him, before the world was: theſe are deſired by the pſalmiſt to be remembered, ſhewn, communicated and applied unto him, and as it were that they might come into his heart and ſoul; which is done when the love of God is ſhed abroad there, when full flows of it come in, and all grace is made to abound, and every want is ſupplied. Even *thy ſalvation according to thy word*; not temporal, but ſpiritual and eternal ſalvation; which God has appointed his people to, ſecured for them in covenant, promiſed them in Chriſt, whom he ſent to work it out, and which is in him; and which in effectual vocation comes to the ſoul, being brought near and applied to a ſenſible ſinner by the Spirit of God. Here a freſh view of intereſt in it, a freſh viſit with it, and a reſtoration of the joys of it, are deſired; and which ſalvation flows from the abundant mercy, and free favour of God in Chriſt; and is according to his word of promiſe, ſpoken by the mouth of all his holy prophets, from the beginning of the world; and may here reſpect the particular word of promiſe made to *David*, that God would put away his ſin, and ſave him, and that he ſhould not die, 2 *Sam.* xii. 13. or his word of promiſe in general, to all that ſeek and call upon the Lord, that they ſhall find grace and mercy, and be ſaved everlaſtingly.

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[d] אשר ליראתך quod ad timorem tuum, Pagninus, Montanus; quod ad timorem tui facit, Muſculus; & ducit, Schmidt; quod datum eſt ad timorem tui, Michaelis.

℣. 42. *So ſhall I have wherewith to anſwer him that reproacheth me*, &c.] Saying there is no help and ſalvation for him in God; aſking where is his God, in whom he truſted? and where is the promiſe of ſalvation, on which he depended? To which an eaſy and ready anſwer might be given, when the mercies and ſalvation of God came unto him, and he clearly appeared to be intereſted in them; ſee *Pſal.* iii. 2. and xlii. 10. *For I truſt in thy word*; in Chriſt the eſſential Word, the object of truſt and confidence; or in the written word, it being divinely inſpired and dictated by the Spirit of God, and ſo to be depended on as true and faithful; or rather, God's word of promiſe concerning mercy, grace and ſalvation, which God that has made, is faithful and able to perform, as may be believed.

℣. 43. *And take not the word of truth utterly out of my mouth*, &c.] The ſcriptures, which are by divine inſpiration, come from the God of truth; contain nothing but truth in them, and are called *the ſcriptures of truth*, Dan. x. 21. Or the goſpel, which is often ſo called, *Eph.* i. 13. *James* i. 18. This comes from God, who cannot lie, and is a declaration of his mind and will concerning the ſalvation of men; in which Chriſt, who is the truth, is concerned, being the author, preacher and ſubſtance of it; into which the Spirit of truth leads men, and makes it uſeful and effectual; which has many eminent and important truths in it, and nothing but truth; and ſtands oppoſed to the law, which is typical and ſhadowy, and to every thing that is a falſhood and a lie. This the pſalmiſt deſires might not be taken out of his mouth, but kept in it as a ſweet morſel there, rolled under his tongue; be eaten and fed upon by him, and be the rejoicing of his heart. Or his ſenſe is, that he might not be left under a temptation to conceal, drop or deny the word of truth, or be aſhamed to own and confeſs it before men; but at all times, and upon all occaſions, publicly declare it, and his faith in it: at leaſt he deſires that it might not *utterly* ceaſe from him, or be wholly neglected by him, and he intirely apoſtatize. Some join the word rendered *utterly*, and which ſignifies *exceedingly*, with *the word of truth*, thus; *Take not out of my mouth the word of truth*, which is *exceedingly* ſo; that is, exceedingly true, to the higheſt degree[e]. *For I have hoped in thy judgments*; or, *have waited for thy judgments*[f]: either the judgments of God upon ſinners, eſpecially on apoſtates, which he knew would be very ſore and ſevere, their laſt eſtate being worſe than the firſt; or rather, the laſt judgment, when thoſe that confeſs Chriſt and his truths, ſhall be confeſſed by him; and thoſe that deny him and his goſpel, will be denied by him: though it may be beſt of all to underſtand it of the word of God, and the doctrines of it, which the pſalmiſt had an exceeding great regard unto, hoped, waited, and even longed for; ſee ℣. 20.

℣. 44. *So ſhall I keep thy law continually*, &c.] Which denotes not the perfection of keeping the law, but the conſtancy of it: the pſalmiſt was perſuaded, that ſo long as he had the word of truth in his mouth, and the judgments of God in his view, he ſhould be diligent and conſtant in the diſcharge of his duty, which theſe directed and encouraged him unto. *For ever and ever*; in this life and that to come; when the law of God will be kept, and his will done perfectly by the ſaints, as it now is by the angels in heaven: or this may be connected with the law of God; which law is for ever and ever, being of eternal duration and obligation. The whole may be underſtood of the law of faith, or doctrine of the goſpel, and be rendered, *So ſhall I obſerve thy doctrine continually*; contained in the word of truth; which doctrine is for ever and ever, it is the everlaſting goſpel.

℣. 45. *And I will walk at liberty*, &c.] Not in a licentious way, but in goſpel-liberty, under the influence of the free Spirit; where is liberty, in the exerciſe of grace and diſcharge of duty. Or, *I will walk at large*[g]; or, *in a broad way*, as *Aben Ezra* and *Kimchi* ſupply it: not in the broad road that leads to deſtruction, but in the law of God, which is exceeding broad, ℣. 96. as the *Targum*, "in the "breadth of the law." So a man walks, when he walks in all the commandments and ordinances of the Lord: and who alſo may be ſaid to walk at large, when delivered out of ſtraits and difficulties; when he is brought into a large place, and his ſteps are enlarged under him; and having his heart enlarged with the love of God and fear of him, and with ſpiritual joy, and having every grace in exerciſe; he not only walks in, but runs the way of God's commandments; ſee ℣. 32. and the note on *Pſal.* cxviii. 5. *For I ſeek thy precepts*; out of love and affection to them to know more of them, the mind and will of God in them, and to practiſe them.

℣. 46. *I will ſpeak of thy teſtimonies alſo before kings*, &c.] As very likely he did before *Saul* and his courtiers, before the king of *Achiſh* and the princes of the *Philiſtines*, when as yet he was not a king himſelf; and when he was come to the throne, ſuch kings as came to viſit him, inſtead of talking with them about affairs of ſtate, he ſpoke of the ſcriptures, and of the excellent things they bear witneſs of; and ſuch a practice he determined to purſue and continue in. *And will not be aſhamed*; of the teſtimonies of God, and of the truths contained in them; and of ſpeaking of them and for them; or of being reproached and vilified on that account. So the apoſtle *Paul* was a choſen veſſel to bear the name of Chriſt before kings; nor was he aſhamed to ſpeak of him and of his goſpel, before *Nero* the *Roman* emperor, *Agrippa* king of the Jews, and before *Felix* and *Feſtus*, *Roman* governors; nor aſhamed of the reproaches and afflictions he endured on that account.

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[e] So Guſſetius Ebr. Comment. p. 452. דבר אמת עד מאד verbum veritatis uſque valde, Pagninus, Montanus; ſo Muſculus, Junius & Tremellius. [f] למשפטיך יחלתי ad judicia tua expectavi, Pagninus, Montanus; judicia tua expecto, Tigurine verſion, Muſculus, Vatablus, Gejerus; ſo Junius & Tremellius, Piſcator. [g] ברחבה in latitudine, Pagninus, Montanus, Tigurine verſion, &c.

℣. 47. *And I will delight myſelf in thy commandments*, &c.] In peruſing and practiſing them. *Which I have loved*; a good man loves the law of God, and the commandments of Chriſt, and delights in them after the inward man.

℣. 48. *My hands alſo will I lift up unto thy commandments, which I have loved*, &c.] Shewing by ſuch a geſture his great eſteem of them, and affection for them; ſtretching out his hands, and embracing them with both arms as it were: and this being a praying geſture, 2 *Tim*. ii. 8. may ſignify his earneſt deſire and requeſt, that he might have grace and ſpiritual ſtrength to enable him to obſerve them; and it being uſed in ſwearing, *Gen*. xiv. 22. may expreſs his firm reſolution in the ſtrength of divine grace to keep them: and the phraſe, ſignifying a doing or an attempt to do any thing, *Gen*. xli. 44. may denote his practical obſervance of the commands, his putting his hand to do them with all his might. *And I will meditate in thy ſtatutes*; and thereby get a better underſtanding of them, and be in a better diſpoſition and capacity to keep them.

ז Zain, The ſeventh part.

℣. 49. *Remember the word unto thy ſervant*, &c.] The word of promiſe made unto him, concerning eſtabliſhing his houſe and kingdom for ever; which he deſires God would ſhew himſelf mindful of in fulfilling it, and renew and confirm his faith in it, and give him ſome freſh aſſurance of the performance of it, 2 *Sam*. vii. 16—29. Not that God ever forgets his promiſe, or is unmindful of his word; but ſo it ſeems, when he delays the accompliſhment of it; and when unbelief prevails and doubts ariſe, and faith is not in lively exerciſe; and he has not ſo clear a view of the promiſe, and comfortable aſſurance of its being performed. *Upon which thou haſt cauſed me to hope*; which when firſt made, he received in faith, and hoped and waited for the accompliſhment of. A word of promiſe is a good ground of hope, let it be on what account it will; whether it relates to intereſt in God, as a covenant-God and Father; or to pardon of ſin; or to ſalvation by Chriſt; or to freſh ſupplies of grace and ſtrength from him; or to eternal life through him: and the hope which is exerciſed on the promiſe, is not of a man's ſelf; it is the gift of God, a good hope through grace; which the Lord by his Spirit and power produces, and cauſes to abound in, or to exerciſe in a comfortable manner.

℣. 50. *This* is *my comfort in my affliction*, &c.] *David* had his afflictions, and ſo has every good man; none are without; it is the will and pleaſure of God that ſo it ſhould be; and many are their afflictions, inward and outward: the word of God is often their comfort under them, the written word, heard or read; and eſpecially a word of promiſe, powerfully applied: this is putting underneath everlaſting arms, and making their bed in ſickneſs. This either reſpects what goes before, concerning the word of promiſe hoped in, or what follows: *For thy word hath quickened me*; not only had been the means of quickening him when dead in ſin, as it often is the means of quickening dead ſinners, being the ſavour of life unto life; but of reviving his drooping ſpirits, when in affliction and diſtreſs; and of quickening the graces of the Spirit of God in him, and him to the exerciſe of them, when they ſeemed ready to die; and to the fervent and diligent diſcharge of duty, when liſtleſs and backward to it.

℣. 51. *The proud have had me greatly in deriſion*, &c.] Profane ſinners, proud and haughty ſcorners, that make a jeſt of religion, and ſcoff at every thing ſerious and good: theſe derided the pſalmiſt for his piety and religion, his principles and practices; in which he was a type of Chriſt, who was both the ſong of the drunkards, and was derided by the proud and haughty ſcribes and phariſees; as all ſelf-righteous perſons are, they who truſt in themſelves, and deſpiſe others, *Pſal*. lxix. 11, 12. *Luke* xvi. 14. and xviii. 9. Yet *have I not declined from thy law*; from walking according to it, as a rule of life and converſation; from profeſſing and maintaining the doctrine of the word, the truths of the goſpel, he had knowledge and experience of; and from going on in the ways of God and true religion, he was directed in; and this teſtimony the Lord himſelf gave of him, 1 *Kings* xiv. 8. and xv. 5. ſee *Pſal*. xliv. 19.

℣. 52. *I remembered thy judgments of old, O Lord*, &c.] Either the judgments of God executed on wicked men; as the bringing a flood on the world of the ungodly; the burning of *Sodom* and *Gomorrah*; the deſtruction of *Pharaoh* and his hoſt in the Red-ſea; the cutting off of the *Canaanites*, and diſpoſſeſſing them of their land: or the providential diſpenſations of God towards his own people; who ſometimes chaſtizes and corrects them, and brings them very low, and then raiſes them up again, as in the caſe of *Job*. Theſe things the pſalmiſt called to remembrance, and revolved them in his mind, which gave him pleaſure and comfort: *And have comforted myſelf*; with ſuch thoughts as theſe, that that God, who had caſt down the mighty from their ſeats, and had ſcattered the proud in the imaginations of their hearts, and deſtroyed them, could eaſily rebuke the proud that had him in deriſion; and he that had ſhewn himſelf ſo good and gracious to his people, when brought low, could raiſe him out of his afflictions and diſtreſſes.

℣. 53. *Horror hath taken hold upon me*, &c.] Trembling, ſorrow and diſtreſs, to a great degree, like a ſtorm, or a bluſtering, ſcorching, burning wind, as the word [h] ſignifies, which is very terrible. *Becauſe of the wicked that forſake thy law*; not only tranſgreſs the law of the Lord, as every man does more or leſs; but wilfully and obſtinately deſpiſe it, and caſt it behind their backs, and live in a continued courſe of diſobedience to it; or who apoſtatize from the doctrine of the word of God; wilfully deny the truth, after they have had a ſpeculative knowledge of it, whoſe puniſhment is very grievous, *Heb*. x. 26—29. and now partly on account of the daring impiety of wicked men, who ſtretch out their hands againſt God, and ſtrengthen themſelves againſt the Almighty, and run upon him, even on the thick boſſes of his bucklers; becauſe of the ſhocking nature of their ſins, the ſad examples thereby ſet to others, the detriment they are of to themſelves, and diſhonour they bring to God; and partly, becauſe of the dreadful puniſhment that ſhall be inflicted on them here, and eſpecially hereafter, when a horrible tempeſt of wrath will come upon them. Hence ſuch trembling ſeized the pſalmiſt; and often ſo it is, that good men tremble more for the wicked than they do for themſelves; ſee ℣. 120.

℣. 54. *Thy ſtatutes have been my ſongs in the houſe of my pilgrimage*.] Meaning either his unſettled ſtate, fleeing from place to place before *Saul*; or literally, his houſe of cedar, his court and palace, which he conſidered no other than as an inn, he had put into upon his travels homeward; or rather, the earthly houſe of his tabernacle, in which, as long as he continued, he was but a pilgrim and ſtranger: or, beſt of all, the whole courſe of his life; which *Jacob* calls the days of the years of his pilgrimage, *Gen.* xlvii. 9. ſo *Hipparchus* the *Pythagorean*[i] calls this life a ſort of a pilgrimage; and *Plato* alſo. This world is not the ſaints houſe and home; this is not their reſt and reſidence; they confeſs themſelves pilgrims and ſtrangers here; and that they belong to another city, and a better country, an heavenly one, which they are ſeeking and travelling to, *Heb.* xi. 13—16. And as travellers ſing ſongs to themſelves as they paſs on, which makes the way the more eaſy and pleaſant to them, ſo the pſalmiſt had his ſongs which he ſung in his pilgrimage-ſtate; and theſe were the ſtatutes, or word of the Lord, and the things in it, which were as delightful to him, as the ſongs of travellers to them. Or the ſongs he made and ſung, were compoſed out of the word of God; and which may ſerve to recommend the pſalms, hymns and ſpiritual ſongs made by him, the ſweet pſalmiſt of *Iſrael*, to the goſpel-churches to be ſung by them, *Eph.* v. 19.

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[h] זלעפה procella, Junius & Tremellius, Piſcator, Schmidt; horror tanquam procella, Cocceius.

℣. 55. *I have remembered thy name, O Lord, in the night*, &c.] In the night of diſtreſs and affliction, as *Jarchi*; or rather literally, in the night-ſeaſon, when on his bed and awake: whilſt others were aſleep, he revolved in his mind the greatneſs of the divine being, the perfections of his nature; his wonderful works of creation, providence and grace; his word and ordinances, by which he was made known unto the ſons of men; and theſe he called to mind and meditated upon in the night-watches, to encourage his faith and hope in the Lord, and draw out his love and affection to him. *And have kept thy law*; though imperfectly, yet ſpitually, ſincerely, heartily, and from a principle of love and gratitude, and with a view to the glory of God, and without mercenary and ſiniſter ends.

℣. 56. *This I had, becauſe I kept thy precepts.*] Either the comfort he had from the word, the pleaſure and delight he had in it, being his ſongs in his pilgrimage, ℣. 50, 54. ſee ℣. 165. or this knowledge of the name of God, and the remembrance of it, and his carefulneſs and diligence in it in the night-ſeaſon, were of the Lord, and gifts of his: or rather this he had from the Lord, that he kept the precepts and commands of God in the manner that he did; it was all owing to grace and ſtrength received from him; for ſo the words may be rendered, *this was* given *unto me, that I have kept thy precepts*[k].

ח Cheth, The eighth part.

℣. 57. Thou art *my portion, O Lord*, &c.] Which he choſe and preferred to all others; to the riches, honours and profits of this world: the grant of which was made to him in the covenant of grace; the firſt diſcovery of it was from the Lord himſelf; and the choice and claim were made under the influence of his grace; and a great act of faith it is to aſſert this, and a wonderful bleſſing to enjoy it. This is a large portion indeed, immenſe and inconceivable, ſoul-ſatisfying, ſafe, and for ever! ſee *Pſal.* lxxiii. 26. *I have ſaid, that I would keep thy words*; keep his commandments, lay up his promiſes, obſerve his doctrines, profeſs and retain them; this he determined within himſelf to do, under a ſenſe of the love of God to him, in being his portion and inheritance. Some render the words in connection with the former, thus, *My portion, O Lord, I ſaid*, is, or ſhall be, *to keep thy words*[l]; it is the part and portion of ſome to preach the word, and of others to hear it; and of all to keep or obſerve it, its precepts, promiſes and truths. *Aben Ezra* gives the ſenſe of them, thus, "This I "ſaid to many, perhaps they will keep thy words;" namely, that the Lord was his portion, which he thought might induce them to an obſervance of them, as he had done.

℣. 58. *I intreated thy favour with* my *whole heart*, &c.] Or, *thy face*[m]; to ſee it, or thy preſence to enjoy it; to have communion with God, and the light of his countenance; than which nothing is more deſirable and delightful to a gracious man: as alſo to be remembered with the ſpecial favour of God, in which is life; to have his love ſhed abroad in the heart; to have large views of intereſt in it, and to be rooted and grounded therein; and this the pſalmiſt intreated, not in an hypocritical manner, but with all ſincerity, heartineſs and affection, having taſted that the Lord was gracious. Or, *made thy face ſick*[n]; wearied him with ſupplications, gave him no reſt until he obtained his requeſt. *Be merciful unto me, according to thy word*; have compaſſion on me; ſympathize with me in all my troubles; grant me freſh ſupplies of grace; and particularly ſhew and apply thy pardoning grace and mercy to me, according to thy word of promiſe in the covenant of grace, in which proviſion is made for forgiveneſs of ſins; ſee *Pſal.* li. 1. *Aben Ezra* and *Kimchi* think reference is had to *Exod.* xxxiii. 19. but rather it is to 2 *Sam.* xii. 13.

℣. 59. *I thought on my ways*, &c.] What they were, whether right or wrong; whither they led, what would be the conſequences of walking in them: the *Septuagint* and *Arabic* verſions read, *thy ways*; no doubt the pſalmiſt thought of both; of his own ways, in which he had walked; and of God's ways, which he directed him to walk in: and, conſidering the ſuperior pleaſure and profit of the latter, he preferred them to the former. The *Targum* is, *I thought to mend my ways*, or *make* them *good*. Hence he took the following ſtep: *And turned my feet unto thy teſtimonies*; betook himſelf to the word of God, which teſtifies of his will, and directs to thoſe ways he would have his people to walk in; and he ſteered his courſe of life and actions thereby; he turned from his own ways into the ways of God; under the influence of divine grace, he turned being turned.

℣. 60. *I made haſte, and delayed not to keep thy commandments.*] As ſoon as he was ſenſible of his duty, he immediately complied with it; he conſulted not with fleſh and blood, but at once yielded a chearful obedience to the commands of God. Inſtances of evangelical obedience of this kind we have in the three thouſand converts, in *Saul*, and in the jailer and his houſe, *Acts* ii. 41. and ix. 18. and xvi. 33.

℣. 61. *The bands of the wicked have robbed me*, &c.] Very probably *Saul* and his miniſters ſeized on his effects, when he fled from him; and the *Amalekites* plundered him of all his ſubſtance, when they took *Ziglag*; and *Abſalom* and the conſpirators with him robbed him, when he was obliged, becauſe of them, to retire from his palace and court, which they entered and took poſſeſſion of. But *Aben Ezra* rejects this ſenſe of the word, which *Jarchi* and *Kimchi* eſpouſe, and we follow, and renders it, *took hold of me*; and ſo the *Targum*, "the "company of the wicked were gathered together "againſt me:" they ſurrounded him and put him into fear, great numbers of them encompaſſing him about; ſee *Pſal.* xviii. 4. *But I have not forgotten thy law*; this was written in his heart; he kept it in his memory, and retained an affection for it; and could not be deterred from obedience to it by the numbers and violence of wicked men, who hated and perſecuted him for his attachment to it.

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[i] De Anim. Tranquill. inter Fragm. Pythagor. p. 11. Ed. Gale.

[k] כי quod, Pagninus, Montanus.

[l] So Montanus, Piſcator.

[m] פניך tuam faciem, Pagninus; tuas facies, Montanus.

[n] חליתי tuum velut fatigavi vultum, Gejerus. So Horace, Carmin. l. 1. ode 2. v. 26. prece qua fatigent virgines.

℣. 62. *At midnight I will riſe to give thanks unto thee*, &c.] Not only ſend up an ejaculatory thanksgiving upon his bed, but riſe up from it and ſhake off his ſleep, and in a ſet, ſerious, ſolemn manner, praiſe the Lord. This ſhews a great regard to him, and affection to this work, ſince it is with difficulty men prevail upon themſelves to riſe at midnight upon any occaſion; at midnight *Paul* and *Silas* prayed and ſung praiſes to God, *Acts* xvi. 25. *Becauſe of thy righteous judgments*; upon the wicked, as *Aben Ezra*; the bands and troops of them that encompaſſed him about, and robbed him; but God avenged him of them, and for this he gave thanks, or for ſuch like things. Sometimes the judgments of God have been executed at midnight; as the deſtruction of the firſt-born in *Egypt*, and of *Pharaoh* and his hoſt in the Red-ſea, when *Iſrael* ſang his praiſe, *Exod.* xii. 29. and xiv. 20, 21. and xv. 1. and for the judgments of God upon Antichriſt, the church will rejoice and give thanks, *Rev.* xviii. 20. and xix. 1, 2. Or rather, by theſe may be meant the word of God, the precepts and ordinances of it, which are all juſt and good; ſuch is the law of God, and ſuch are the ordinances of Chriſt, *Pſal.* xix. 9. *Prov.* viii. 20.

℣. 63. *I am a companion of all* them *that fear thee*, &c.] Not of the rich and mighty, much leſs of the wicked and ungodly; but of ſuch who had the true fear of God upon their hearts, and before their eyes; who feared the Lord and his goodneſs, and truly ſerved and worſhipped him; even *all* of theſe, whether poor or rich, of whatſoever condition, or of whatſoever nation, being no reſpecter of perſons. With theſe he was a partner in the bleſſings of the covenant, in the promiſes of it, in the graces of the Spirit, and in a right and meetneſs for the ſame eternal glory and happineſs: he went in company with them to the houſe of God, and joined with them in all acts of religious worſhip; he converſed privately with them about what God had done for the ſouls of him and them; he delighted in their company; he ſympathized with them in their troubles; and was a companion with them in their tribulation, ſorrows and ſufferings, as well as in their joys and comforts. *And of them that keep thy precepts*; as all ſuch do who truly fear the Lord; for by the fear of the Lord, men depart from evil, and cannot do thoſe things that others do; cannot allow themſelves in a wilful tranſgreſſion of the divine precepts; but influenced by the fear of God, obſerve and keep them.

℣. 64. *The earth, O Lord, is full of thy mercy*, &c.] *Goodneſs* or *grace* [o]; both of the providential mercy and goodneſs of God, which extends to all his creatures; and of his ſpecial grace and goodneſs to his own people, held forth in his word and ordinances; ſee *Pſal.* xxxiii. 5. *Teach me thy ſtatutes*; as an inſtance of mercy, grace and goodneſs; ſee ℣. 12, 26.

ט TETH, The ninth part.

℣. 65. *Thou haſt dealt well with thy ſervant*, &c.] In a providential way, ever ſince he had a being; by the protection and preſervation of him, by following and loading him with benefits, by raiſing him from a low eſtate to the throne of *Iſrael*, by delivering him from many dangers and enemies, and by giving him reſt from them all; and in a way of ſpecial grace and mercy, by making an everlaſting covenant with him, by bleſſing him with all ſpiritual bleſſings, by giving him an intereſt in ſalvation by Chriſt, and hope of eternal glory. And thus he deals with all his ſervants; he does all things well by them; he deals well with them, even when he afflicts them; he treats them as his *Davids*, his beloved and choſen ones, and his children. The *Syriac* verſion renders it as a petition, *Do good with thy ſervant*; beſtow benefits on him, or deal bountifully with him, as in ℣. 17. *O Lord, according unto thy word*; thy word of promiſe: providential mercies are according to promiſe, for godlineſs or godly perſons have the promiſe of the things of this life; and ſo are ſpiritual bleſſings, they are laid up in exceeding great and precious promiſes, which are yea and amen in Chriſt; and ſo is eternal glory and happineſs: it is a promiſe which God, that cannot lie, made before the world began; ſo that there is a ſolid foundation laid for faith and hope as to theſe things; and this confirms and commends the faithfulneſs of God to his people.

℣. 66. *Teach me good judgment and knowledge*, &c.] Or, *a good taſte* [p]; of the Lord himſelf, how good and gracious he is; of his grace and love, which is better than wine; of his word and the truths of it, which are ſweeter to a ſpiritual taſte than honey or the honey-comb; and of the things of the Spirit of God, which are ſavoury to a ſpiritual man, a diſtinguiſhing taſte of things; for, as *the taſte diſcerns perverſe things* in food, ſo a man of a ſpiritual taſte diſtinguiſhes good from evil, truth from error; diſcerns things that differ, and approves of thoſe that are moſt excellent, and abides by them. Or, *a good ſenſe* [q], as it may be rendered; a good ſenſe of the ſcriptures, the true and right ſenſe of them; and to have the mind of God and of Chriſt, and of the Spirit of Chriſt, in the word; and to have diſtinguiſhing light in it, and a well eſtabliſhed judgment in the truths of it, is very deſirable: as is alſo a ſpiritual and experimental *knowledge* of them, a growing and increaſing one; a knowledge of God in Chriſt, and of his will; a knowledge of Chriſt, his perſon and offices, and the myſteries of his grace; which a truly gracious and humble ſoul deſires to be taught, and is taught of God more or leſs. *For I have believed thy commandments*; the whole word of God, and all that is ſaid in it; that it is of God, is the word of God, and not the word of man; and therefore he was deſirous of being taught the true meaning of it, and to be experimentally acquainted with it: the word of God is called his commandment, *Pſal.* xix. 7. Or the precepts of the word; he believed theſe were the commandments of God, and not of men; delivered out by him, and enforced by his authority; and therefore he gave credit to them, and loved them, and deſired better to underſtand and do them: or the promiſes and threatnings annexed to them, which he believed would be punctually fulfilled upon the doers or tranſgreſſors of them; and as for himſelf, he chearfully yielded the obedience of faith unto them.

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[o] חסדך gratia tua, Cocceius, Gejerus.

[p] טוב טעם bonitatem guſtus, Piſcator, Michaelis.

[q] Bonitatem ſenſus, Montanus; i. e. ſenſum bonum, Gejerus.

ỹ. 67. *Before I was afflicted, I went aſtray,* &c.] From God; from his word, his ways and worſhip; like a loſt ſheep from the ſhepherd, the fold, the flock, and the footſteps of it; ſee ỹ. 176. Not that he wilfully, wickedly, maliciouſly, and through contempt, departed from his God; this he denies, *Pſal.* xviii. 21. but through the weakneſs of the fleſh, the prevalence of corruption, and force of temptation, and very much through a careleſs, heedleſs and negligent frame of ſpirit, he got out of the right way, and wandered from it, before he was well aware. The word is uſed of erring through ignorance, *Lev.* v. 18. this was in a time of proſperity, when, tho' he might not, like *Jeſhurun*, wax fat and kick, and forſake and lightly eſteem the rock of his ſalvation; or fall into temptations and hurtful luſts, and err from the faith, and be pierced with many ſorrows, as an over-love of the world brings men into; yet he might become inattentive to the duties of religion, and be negligent of them, which is a common caſe. *But now have I kept thy word*; having been afflicted with outward and inward afflictions, afflictions of body and mind; afflictions in perſon, in family and eſtate; afflictions in ſoul, through indwelling ſin, the temptations of Satan, and the hidings of God's face: all this brought him back again to God, to his word, ways and worſhip; he betook himſelf to reading and hearing the word, if he might find any thing to relieve and comfort him under his trials; he obſerved the doctrines of grace in it, and kept the precepts of it, and walked in all the commandments and ordinances of it, being reſtored by afflictions.

ỹ. 68. *Thou* art *good, and doſt good,* &c.] Eſſentially, originally and only good, and the fountain of all goodneſs to his creatures; who does good to all men in a providential way, and eſpecially to his own people; to whom he is good in a way of ſpecial grace and mercy, in and through his Son Jeſus Chriſt; and even he is good to them, and does good to them, when he afflicts them; he makes their afflictions work for their good, either temporal, ſpiritual or eternal. *Teach me thy ſtatutes*; as a freſh inſtance of goodneſs: this had been often deſired, being what lay much on his mind, and was of moment and importance; ſee ỹ. 12, 26, 33, 64.

ỹ. 69. *The proud have forged a lie againſt me,* &c.] Or, *ſewed a lie to him*[r]; faſtened a lie upon him, or ſewed and added one lie to another. Either with reſpect to politics, as the proud and haughty courtiers of *Saul*, who repreſented *David* to him as a traitor, that had treaſonable deſigns againſt him, to take away his life, and ſeize his crown and kingdom, 1 *Sam.* xxiv. 9. or with reſpect to religion; ſo ſome proud, ſcornful men, that derided him for his piety, and ſcoffed at his ſeriouſneſs, gave out, that it was all grimace and hypocriſy; raiſed calumnies upon him, and laid things to his charge he knew nothing of; and which were all lies, forged out of their own brains, and artfully and purpoſely put together, to blacken his character, and leſſen his eſteem among men: and it is no unuſual thing for wicked men to ſpeak all manner of evil falſly againſt the people of God. But *I will keep thy precepts with* my *whole heart*; obſerve the commands of God ſincerely, heartily and affectionately, and not in ſhow and appearance only; and ſo make it evident, that it was a lie that was forged againſt him; and this is the beſt way of anſwering ſuch liars and defamers; ſee 1 *Pet.* iii. 16.

ỹ. 70. *Their heart is as fat as greaſe,* &c.] Or tallow, a lump of it, fat or greaſe congealed. That is, the heart of the above proud perſons, who abounded in riches; were glutted with the things of this world; had more than heart could wiſh, and ſo became proud and haughty: or their hearts were groſs, ſottiſh, ſenſeleſs and ſtupid, as perſons fat at heart are; or as creatures over fat, which have little or no feeling: ſo theſe had no knowledge of the law of God, no ſenſe of their duty, no remorſe of conſcience for ſin; their hearts were hardened, and they paſt feeling, and given up to a reprobate mind; ſee *Iſa.* vi. 9, 10. The *Targum* is, "the imagination of their heart is become groſs as fat:" the *Septuagint* is, *curdled like milk*; that is, hardened, as *Suidas*[s] interprets it. But *I delight in thy law*; after the inward man; as the apoſtle did, *Rom.* vii. 22. as fulfilled in Chriſt; as in his hands, as King and Lawgiver; as written upon his own heart; and ſo yielding a ready and chearful obedience to it; he delighted in reading the law, in meditating on it, and in obſerving it.

ỹ. 71. It is *good for me, that I have been afflicted,* &c.] The good and profit of which he had obſerved before, ỹ. 67. ſee the note there. The following end being alſo anſwered thereby, *That I might learn thy ſtatutes*; to underſtand them, and to keep them. Afflictions are ſometimes as a ſchool to the people of God, in which they learn much both of their duty and of their privileges; and when they are teaching and inſtructive, they are for good; ſee *Pſal.* xciv. 12.

ỹ. 72. *The law of thy mouth* is *better unto me than thouſands of gold and ſilver.*] The word of God, the doctrines contained in it; which, coming out of the mouth of God, and ſpoken by him, carries in it weight and authority, commands reverence and reſpect; and ought to be conſidered, as indeed the word of God, and not of man; and ſo of more value than thouſands of *pieces* of gold and ſilver; or, as the *Targum*, than a thouſand talents of gold and ſilver. The truths and doctrines of the word of God are not only comparable to gold and ſilver for their intrinſic worth and value; but are preferable to them, and to be received before them: *David* had his thouſands of gold and ſilver, but he eſteemed the word of God above them all; and willingly ſuffered afflictions, that he might underſtand it better; ſee ỹ. 127. *Pſal.* xix. 10. *Prov.* viii. 10, 11.

י JOD, The tenth part.

ỹ. 73. *Thy hands have made me, and faſhioned me,* &c.] Not the pſalmiſt himſelf, nor his parents, but the Lord alone: for though parents are fathers of our fleſh, they are but inſtruments in the hand of the Lord; though man is produced by natural generation, yet the formation and faſhioning of men are as much owing to the power and wiſdom of God, which are his hands, as the formation of *Adam* was. *Job* owns this, in much the ſame words as the pſalmiſt does, *Job* x. 8. ſee *Pſal.* cxxxix. 13—15. God not only gives conception, and forms the embryo in the womb, but faſhions, and gives it its comely and proportionate parts. Or, *covered me*; the firſt word may reſpect conception, and this the covering of the fœtus with the ſecundine[t]; ſee *Pſal.* cxxxix. 13. *Give me underſtanding, that I may learn thy commandments*; ſince he had a proper, comely body, and a reaſonable ſoul; though debaſed by ſin, and brought into a ſtate of ignorance, eſpecially as to ſpiritual things, he deſires he might have a ſpiritual underſtanding given him; of the word of God in general, the truths and doctrines of it, which are not underſtood by the natural man; and of the precepts of it in particular, that he might ſo learn them, as to know the ſenſe and meaning of them, their purity and ſpirituality; and ſo as to do them from a principle of love, in faith, and to the glory of God: for it is not a bare learning them by heart, or committing them to memory, nor a mere theory of them, but the practice of them in faith and love, which is here meant.

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[r] טפלו conſuerunt, Tigurine verſion; aſſuerunt, Muis.

[s] In voce Ετυρωθη.

[t] Vid. Hackman. Præcid. Sacr. p. 195.

℣. 74. *They that fear thee, will be glad when they ſee me*, &c.] In outward proſperity, delivered from all troubles, ſet on the throne of *Iſrael*, and at reſt from all enemies round about; and in ſpiritual proſperity, being illuminated by the Spirit of God, having a ſpiritual underſtanding of divine things, an obedience of faith to the commands of God, in the lively exerciſe of grace upon him, in comfortable frames of ſoul, and flouriſhing circumſtances. Now they that fear the Lord, that have the grace of fear in their hearts, and are true worſhippers of God, as they delight to meet together, and are glad to ſee one another, ſo they rejoice in each other's proſperity, eſpecially ſpiritual; ſee *Pſal.* xxxiv. 1—3. *Becauſe I have hoped in thy word*; in Chriſt, the eſſential Word, the hope of *Iſrael*; in the written word, which gives encouragement to hope; in the word of promiſe, on which he was cauſed to hope; and in which hope he was confirmed, and not diſappointed, and ſo it made him not aſhamed: and others rejoiced at it, becauſe it was an encouragement to their faith and hope likewiſe.

℣. 75. *I know, O Lord, that thy judgments* are *right*, &c.] His word, the doctrines and precepts of it, they are all conſiſtent with the holineſs and righteouſneſs of God; and ſo are his judgments on wicked men, they are righteous, juſt and true: God is righteous in all his ways, there is no unrighteouſneſs in any diſpenſation of his; and ſuch are his corrections of his own people, and which ſeem to be chiefly intended here; and are ſo called, becauſe they are done in judgment, with moderation and gentleneſs, in wiſdom, and to anſwer the beſt purpoſes; and they are all right, for the good and profit of the people of God, that they may be partakers of his holineſs, and not be condemned with the world: this the pſalmiſt knew by experience, and owned and acknowledged. *And* that *thou in faithfulneſs haſt afflicted me*; in faithfulneſs to himſelf, his covenant and promiſe; that upon forſaking his law, and not walking in his ſtatutes, he would viſit ſin with a rod, and tranſgreſſions with ſtripes, though he would not take away his loving-kindneſs; and in faithfulneſs to *David*, for his ſpiritual and eternal good, in great ſincerity, heartily, cordially, with real affection and love: his rebukes were faithful; the chaſtiſement was not above meaſure or deſert, nor above ſtrength to bear it; ſee *Pſal* lxxxix. 30—33. *Prov.* xxvii. 6. *Ezra* ix. 13. 1 *Cor.* x. 13.

℣. 76. *Let, I pray thee, thy merciful kindneſs be for my comfort*, &c.] Shewn in the proviſion and promiſe of a Saviour, in the forgiveneſs of ſins through him; a diſcovery and application of which yields comfort under afflictions. *According to thy word unto thy ſervant*; a word of promiſe, in which he had aſſured him of his love, grace, mercy and kindneſs; and that he would continue it to him, and comfort him with it: to make ſuch a promiſe, and ſhew ſuch favour, was an inſtance of condeſcending grace to him, who was but his ſervant, and unworthy of his regard.

℣. 77. *Let thy tender mercies come unto me*, &c.] See the note on ℣. 41. *That I may live*; not merely corporally; though corporal life is a grant and favour, and the continuance of it; it is owing to the tender mercies of God, that men are not conſumed: but ſpiritually; the firſt principle of ſpiritual life is from the rich mercy and great love of God; his time of love is a time of life. Here it ſeems to deſign the lively exerciſe of grace, which is influenced, animated and quickened by the love of God, as faith, hope and love; or a living comfortably: without the love of God, and a view of it, ſaints look upon themſelves as dead men, forgotten as they are, free among the dead, that are remembered no more; but in the favour of God is life; let but that be ſhewn, let the tender mercies of God come in full flow into the ſoul, and it will be revived and live comfortably; and ſuch alſo ſhall live eternally, as the fruit and effect of the ſame love and favour. *For thy law* is *my delight*; or *delights* [u]; what he exceedingly delighted in, after the inward man, and yet could not live by it, without the mercy, love, and grace of God; ſee ℣. 24, 47, 70.

℣. 78. *Let the proud be aſhamed*, &c.] The ſame perſons he before ſpeaks of as accurſed, who had him in deriſion, and forged a lie againſt him. Here he prays that they might be aſhamed of their ſcoffs and jeers, of their lies and calumnies, the evils and injuries they had done him; that they might be brought to a ſenſe of them, and repentance for them; when they would be aſhamed of them in the beſt manner: or that they might be diſappointed of their ends, in what they had done, and ſo be confounded and aſhamed, as men are when they cannot gain their point; or be brought to ſhame and confuſion eternally. *For they dealt perverſly with me without a cauſe*; or, *they perverted me* with *falſhood* [w]; that is, they endeavoured to pervert him with lies and falſhood, and lead him out of the right way; or they attempted, by their lies and calumnies, to make him out to be a perverſe and wicked man, and pronounced and condemned him as ſuch, without any foundation or juſt cauſe for it. But *I will meditate in thy precepts*; he was determined, in the ſtrength of grace, that thoſe ill uſages ſhould not take off his thoughts from religious things, or divert him from his duty to his God: none of theſe things moved him; he ſtill went on in the ways of God, in his worſhip and ſervice, as *Daniel* did, when in like circumſtances.

℣. 79. *Let thoſe that fear thee, turn unto me*, &c.] Whoſe companion he was fond of being, ℣. 63. There were ſome good men, it ſeems, that turned from him, took the part of his enemies, and ſided with them againſt him, which was matter of grief to him. Some think this refers to the affair of *Bathſheba*; when ſome that feared the Lord, that had been familiar with him, did not chooſe to keep company with him, but abſtained from his converſation, having ſo foully ſinned, and brought ſuch diſhonour to God and on his ways. *Jarchi* and *Kimchi* both make mention of this. Now this grieved *David*; and he deſires of all things, that they would turn to him again, and favour him with their company; who were the excellent in the earth, in whom was all his delight. The *Targum* is, "turn to my doctrine;" to hear it, receive it, profeſs it, and abide by it. *And thoſe that have known thy teſtimonies*; as ſuch as fear the Lord do: they know them, and have a ſpiritual underſtanding of what they teſtify of; they know them, and love them, and delight in them; they know them, and own, acknowledge, and profeſs them; they know them, and keep, and obſerve them; and an excellent character this is!

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[u] שעשעי deliciæ meæ, Montanus, Tigurine verſion, Cocceius; oblectationes meæ, Gejerus; ſo Michaelis.

[w] שקר עותוני mendacio me opprimere quærunt, Tigurine verſion; mendaciis, Piſcator, Cocceius, Michaelis.

℣. 80. *Let my heart be ſound in thy ſtatutes*, &c.] Or *perfect*, and ſincere: he deſires that he might have a ſincere regard to the ways and worſhip, ordinances and commands of God; that he might have a cordial affection for them, and obſerve them, not in ſhew and appearance only, but heartily as to the Lord, and in reality and truth, like an *Iſraelite* indeed, in whom there is no guile. *That I be not aſhamed*; before men, conſcious of guilt; or before God, at the throne of grace; where a believer ſometimes is aſhamed to come, not having had that regard to the ſtatutes of the Lord he ſhould have had, and that he might not be aſhamed before him at the laſt day; but have confidence, having the righteouſneſs of Chriſt imputed to him, and the true grace of God implanted in him; which engaged him to a regard to all his commandments.

כ Caph, The eleventh part.

℣. 81. *My ſoul fainteth for thy ſalvation*, &c.] Either for temporal ſalvation and deliverance from enemies; which being promiſed, was expected by him from the Lord; but not coming ſo ſoon as looked for, his ſpirits began to ſink and faint: or for ſpiritual and eternal ſalvation, for a view of intereſt in it, for the joys and comforts of it, and for the full poſſeſſion of it in heaven; and particularly for the promiſed Meſſiah, the author of it, often called the ſalvation of God, becauſe prepared and appointed by him to be the author of it: of him there was a promiſe, which gave the Old-Teſtament-ſaints reaſon to expect him, and for him they waited; his coming they earneſtly wiſhed for, but being long deferred, were ſometimes out of heart, and ready to faint, which was here *David*'s caſe. But *I hope in thy word*; the word of promiſe concerning deliverance and ſalvation, eſpecially by the Meſſiah, which ſupported him, and kept him from fainting; that being firm and ſure, for ever ſettled in heaven, and has the oath of God annexed to it, for the confirmation of it; and God is faithful that has promiſed, and is able alſo to perform; ſo that his word lays a ſolid foundation for faith and hope.

℣. 82. *Mine eyes fail for thy word*, &c.] Either with looking for the Meſſiah, the eſſential Word, that was to be, and afterwards was made fleſh, and dwelt among men; or for the fulfilment of the word of promiſe, on which he was made to hope; but that being deferred, and he believing in hope againſt hope, and looking out continually till it was accompliſhed; his eyes grew weary, and failed him, and he was juſt ready to give up all expectation of it; ſee *Pſal.* lxxvii. 8. *Saying, When wilt thou comfort me?* the people of God are ſometimes very diſconſolate and need comforting, through the prevalence of ſin, the power of Satan's temptations, the hidings of God's face, and a variety of afflictions; when they apply to God for comfort, who only can comfort them, and who has his ſet times to do it; but they are apt to think it long, and inquire, as *David* here, when it will be.

℣. 83. *For I am become like a bottle in the ſmoke*, &c.] Like a bottle made of the ſkins of beaſts, as was uſual in thoſe times and countries; hence we read of old and new bottles, and of their renting, *Judg.* ix. 13. *Matt.* ix. 17. Now ſuch a bottle being hung up in a ſmoaky chimney, would be dried and ſhrivelled up, and be good for nothing; ſo *Jarchi*'s note is, "like a bottle made of ſkin, which is dried in ſmoke;" and the *Targum* is, "like a bottle that hangs in ſmoke." It denotes the uncomfortable condition the pſalmiſt was in, or at leaſt thought himſelf to be in; as to be in the midſt of ſmoke is very uncomfortable, ſo was he, being in darkneſs, and under the hidings of God's face; black and ſooty, like a bottle in ſmoke, with ſin and afflictions; like an empty bottle, had nothing in him, as he was ready to fear; or was uſeleſs as ſuch a one, and a veſſel in which there was no pleaſure; like a broken one, as he elſewhere ſays, deſpiſed and rejected of men. It may alſo have reſpect unto the form of his body, as well as the frame of his mind; he who before was ruddy, and of a beautiful countenance, now was worn out with cares and old age, was become pale and wrinkled, and like a ſkin-bottle ſhrivelled in ſmoke. Yet *do I not forget thy ſtatutes*; he ſtill attended to the word, worſhip, ways and ordinances of the Lord; hoping in due time to meet with comfort there, in which he was greatly in the right.

℣. 84. *How many* are *the days of thy ſervant?* &c.] If this is to be underſtood of the days of his life, they were very few, as the days of every man be; and if of his days of joy and comfort, peace and proſperity, they were fewer ſtill; but if of days of adverſity and affliction, which ſeems to be the ſenſe, they were many indeed. *When wilt thou execute judgment on them that perſecute me?* good men have their perſecutors; there is a judgment that will be executed on them, if not here, yet hereafter: it is a righteous thing with God to do it; it is often deferred when the ſaints, through zeal for the glory of God, and the honour of his juſtice, as well as for their own deliverance and comfort, are at times ſomewhat impatient for it, and earneſtly ſolicit it, as the pſalmiſt here; ſee *Rev.* vi. 9.

℣. 85. *The proud have digged pits for me*, &c.] Laid ſnares and temptations in his way, to draw him into ſin, and ſo into miſchief; they ſought indeed to take away his life, and formed ſchemes for it. The alluſion is to the digging of pits for the taking of wild beaſts; which ſhews the ill opinion they had of *David*, and their ill uſage of him; ſee *Pſal.* vii. 15. and ix. 15. *Which* are *not after thy law*; no, contrary to it; which forbids the digging of a pit, and leaving it uncovered, ſo that a neighbour's beaſt might fall into it, *Exod.* xxi. 33, 34. and if thoſe might not be dug to the injury of beaſts, then much leſs to the injury of men, to the hurt of the ſervants of the Lord, or to the ſhedding of innocent blood, which the law forbids.

℣. 86. *All thy commandments* are *faithful*, &c.] Or *faithfulneſs*[x]: they are made by a faithful God, who is holy, juſt and true; they command faithfulneſs, ſincerity and uprightneſs; and require men to love their neighbours as themſelves, and to do all they do faithfully, cordially and affectionately; they are to be done in truth and faithfulneſs, in charity, out of a pure heart, and faith unfeigned; and therefore to dig pits for men, muſt not be after, but contrary to the law of God. *They perſecute me wrongfully*; without a cauſe, purely out of ill-will and for religion's ſake; which, as it is an argument with the ſaints to bear perſecution patiently, it is uſed as an argument with the Lord, to ariſe and appear on the behalf of his perſecuted ones, as follows: *Help thou me*; againſt my perſecutors, and out of their hands: God is able to help his people; he has promiſed to do it; it may be expected from him; and he is a preſent help in time of trouble. This is a ſuitable petition in the mouths of God's people, and ſhould be a prayer of faith.

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[x] אמונה fides, Tigurine verſion, Piſcator; veritas & fidelitas, Michaelis; ſo Ainſworth.

℣. 87. *They had almoſt conſumed me upon earth*, &c.] Almoſt deſtroyed his good name, waſted his ſubſtance, took away his crown and kingdom, and even his life; it was within a little of it, his ſoul had almoſt dwelt in ſilence; they had almoſt caſt him down to the ground, and left him there. But all this was only on earth; they could not reach any thing that belonged to him in heaven; not his name, which was written there in the Lamb's book of life; nor his riches and inheritance there, the never-fading crown of glory laid up for him there; or that eternal life, which is hid with Chriſt in God for him. *But I forſook not thy precepts*; did not decline the ſervice and worſhip of God, nor neglect his word and ordinances; though thus perſecuted, and all theſe things came upon him for the ſake of religion; ſee *Pſal.* xliv. 17.

℣. 88. *Quicken me after thy loving-kindneſs*, &c.] According to it, and with it; let me have ſome diſcoveries of it, and of intereſt in it; and that will quicken me, revive and comfort me, under all the reproaches, ill uſage, and perſecutions of men. The love of God, ſhed abroad in the heart, comforts and ſupports under all ſorts of afflictions; it quickens the graces of the Spirit, and brings them forth into lively exerciſe, as faith, hope and love; and to a diligent and fervent diſcharge of every duty: it conſtrains to love the Lord, and live to him, to his glory, in obedience to his will. *So ſhall I keep the teſtimony of thy mouth*; the word of God, which comes out of his mouth, teſtifies of him, and of his mind and will; and which is to be received and obſerved, as being greater than the teſtimony of men, 1 *John* v. 9.

ל LAMED, The twelfth part.

℣. 89. *For ever, O Lord, thy word is ſettled in heaven.*] The *Syriac* verſion makes two propoſitions of theſe words, rendering them thus, *For ever thou art, O Lord; and thy word ſtands*, or *is firm in heaven*; and which agrees with the accents: the firſt of which is expreſſive of the eternity and immutability of God; and the other, of the ſtability of his word: it is true of the eſſential Word of God, who was with God from all eternity; in time came down from heaven indeed to earth, and did his work, and then went to heaven again; where he is and will remain, until the times of the reſtitution of all things. The decrees and purpoſes of God, what he has ſaid in his heart that he will do, theſe are firm and ſure; theſe counſels of old are faithfulneſs and truth; they are mountains of braſs ſettled for ever, and more unalterable than the decrees of the *Medes* and *Perſians*. The revealed will of God, his word of command, made known to angels in heaven, is regarded, hearkened to, and done by them: the word of the goſpel, publiſhed in the church, which is ſometimes called heaven, is the everlaſting goſpel, the word of God, which lives and abides for ever; what remains and will remain, maugre all the oppoſition of men and devils. The word of promiſe in the covenant made in heaven, is ſure to all the ſeed; every one of the promiſes is yea and amen in Chriſt, and as ſtable as the heavens, and more ſo; *heaven and earth ſhall paſs away, but my words ſhall not paſs away*, Matt. xxiv. 35. The firmneſs of God's word is ſeen in the upholding and continuing the heavens by the word of his power, by which they were firſt made; and the certainty of the divine promiſes is illuſtrated by the perpetuity of the ordinances of heaven; ſee *Jer.* xxxi. 35. and xxxiii. 25, 26.

℣. 90. *Thy faithfulneſs is unto all generations*, &c.] Or *to generation and generation* [y]; to his people in every age, fulfilling his word, ſupplying their wants, giving them new mercies every morning and every day; never leaving and forſaking them, according to his promiſe: his faithfulneſs never fails, it endures for ever, and is exceeding great and large indeed; ſee *Lam.* iii. 23. *Pſal.* lxxxix. 33. and c. 5. *Thou haſt eſtabliſhed the earth, and it abideth*; laid the foundation of it ſo firm and ſure, that it cannot be removed; and though one generation has paſſed after another, the earth abides where it was, and will do for ever: and as firm and ſtable, and never failing is the faithfulneſs of God, which this is deſigned to illuſtrate. So ſome ſupply it, *As thou haſt eſtabliſhed the earth*, &c. [z] ſee *Pſal.* xxiv. 2. and civ. 5. *Eccl.* i. 4.

℣. 91. *They continue this day according to thine ordinances*, &c.] That is, the heavens and the earth do, before-mentioned, juſt as they were from the beginning of the creation. The heavenly bodies have the ſame motion, magnitude, diſtance and influence; the ſun riſes and ſets as it did; the moon keeps her appointed ſeaſons of full and change, of increaſe and decreaſe; the fixed ſtars retain their place, and the planets have their exact revolutions: and on earth things are as they were; ſeed-time and harveſt, cold and heat, ſummer and winter, day and night; thus they are at this day, and will continue, according to the wiſe order and appointment of God. *Aben Ezra* and *Kimchi* interpret it, "they ſtand or continue unto this day, to do the will of God; to execute his judgments and decrees, or obſerve his order and ordinances." *For all are thy ſervants*; or *they*, or *theſe all* [a]; the heavens and earth, and all that is in them, all the works of God; he called them into being, and they roſe up at his command; he calls them to ſervice, and they ſtand up as obedient ones to do his will; he *commandeth the ſun, and it riſeth not* before its time; and *he ſealeth up the ſtars*, that they ſhine not when he pleaſes; once he commanded the ſun to ſtand ſtill on *Gibeon*, and the moon in the valley of *Ajalon*, and they obeyed him; ſee *Iſa.* xlviii. 13. *Job* ix. 7. *Joſh.* x. 12, 13. Hence it appears, that the hoſts of heaven, the ſun, moon and ſtars, ought not to be ſerved and worſhipped; but the Lord, the maker of them only, ſince they are his ſervants; and that men ought ſurely to ſerve the Lord, if theſe do, and eſpecially ſuch who are his choſen, redeemed and called ones.

℣. 92. *Unleſs thy law* had been *my delights*, &c.] Not the law of works, the voice of words, which they that heard intreated they might hear no more; which is terrible, and works wrath in the conſcience; is a curſing and damning law to the tranſgreſſors of it; and ſo not delightful, unleſs as conſidered in the hands of Chriſt, the fulfilling end of it: but the law of faith, the doctrine of faith, or of juſtification by the righteouſneſs of Chriſt, received by faith, which yields peace, joy and comfort, even in tribulation: or the whole doctrine of the goſpel, the law of the Meſſiah, the iſles waited for; the doctrine of peace, pardon, righteouſneſs, and eternal life by Chriſt, which is exceeding delightful to ſenſible ſinners. *I ſhould then have periſhed in mine affliction*; referring to ſome particular time of affliction he was preſſed with, either through the perſecution of *Saul*, or the conſpiracy of *Abſalom*; which was very great and heavy upon him, ſo that he almoſt deſpaired of deliverance from it; and muſt have periſhed, not eternally, but as to his comforts: his heart would have fainted in him, and he would have ſunk under the weight of the affliction, had it not been for the relief he had from the word of God, the doctrines and promiſes of it; he was like one in a ſtorm, toſſed with tempeſts, one wave after another beat upon him, and rolled over him, when he thought himſelf juſt periſhing; and muſt have given all over for loſt, had it not been for the delight and pleaſure he found in reading and meditating on the ſacred writings.

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[y] לדר ודר in generationem & generationem, Gejerus; in ætatem & ætatem, Cocceius.

[z] Quemadmodum vel ſicut fundaſti, Gejerus.

[a] הכל illa omnia, Junius & Tremellius; univerſa hæc, Gejerus.

℣. 93. *I will never forget thy precepts*, &c.] Not the precepts of the moral law, though he carefully obſerved and attended to them, laid them up in his mind, and did not forget to keep them; but the doctrines of the word, of the word which the Lord commanded to a thouſand generations; theſe he endeavoured to remember, and not let them ſlip from him, ſince it follows: *For with them thou haſt quickened me*; not with the precepts of the moral law, which cannot give life, quicken a dead ſinner, nor comfort a diſtreſſed ſaint; it is the killing letter, and the miniſtration of condemnation and death: but the doctrines of the word, of the goſpel, which are ſpirit and life; the ſavour of life unto life, the means of quickening dead ſinners, and of reviving drooping ſaints; of refreſhing their ſpirits, and chearing their ſouls, when in diſtreſs: and when they are made thus uſeful, they are not eaſily forgotten, they leave impreſſions which do not ſoon wear off; and beſides, ſaints are careful to remember ſuch words and truths, which have been of uſe unto them, ſince they may have occaſion for them again.

℣. 94. *I am thine, ſave me*, &c.] From all troubles and afflictions; from all enemies, temporal and ſpiritual; from Satan, and his principalities and powers; from ſin, and all the wretched conſequences of it; from hell, wrath and damnation: ſalvation from all which is by Chriſt. And this is a prayer of faith with reſpect to him, founded upon his intereſt and property in him; whoſe he was by choice, by covenant, by gift, by purchaſe, and by grace: and this is a plea for ſalvation; Thou haſt an intereſt in me, I am one of thine, therefore let me not be loſt or periſh. *For I have ſought thy precepts*; to underſtand them better, and obſerve them more conſtantly; and which ſenſe of intereſt and relation, and of ſalvation, will influence unto.

℣. 95. *The wicked have waited for me to deſtroy me*, &c.] This is another reaſon why he deſires the Lord would ſave him; becauſe wicked men, ſuch who feared not God, nor regarded men, ſons of *Belial*; ſuch as *Saul*'s courtiers, and the conſpirators with *Abſalom* were, had laid wait and were waiting an opportunity, and were hoping and expecting to have one, that they might take away his life; deſtroy him out of the world, as *Kimchi*; or eternally, as *Aben Ezra* thinks; by endeavouring to draw him out of the right ways of religion and godlineſs, into the ways of ſin and wickedneſs, and ſo ruin him for ever. But *I will conſider thy teſtimonies*; the word of God, which teſtified of his power and providence, employed in the protection of his people, and ſo an encouragement to put truſt and confidence in him; and of his mind and will, with reſpect to the way in which he ſhould walk; and ſo making theſe his counſellors, as he did, ℣. 24. and well weighing and conſidering in his mind what they dictated to him, he was preſerved from the attempts of his enemies to deſtroy him, either temporally or ſpiritually.

℣. 96. *I have ſeen an end of all perfection*, &c.] An end, limit or border to every country, as the *Syriac* verſion; as there is to every kingdom and ſtate, and to the whole world; but none to the commandment of God: or an end of all created beings, the finiſhed works of God, the moſt perfect in their kind. Many things had already fallen under the obſervation of the pſalmiſt: he had ſeen men of the greateſt ſtrength, and of the moſt conſummate wiſdom, and that had attained to the higheſt degree of power and authority, of wealth and riches, and yet were all come to nothing; he had ſeen ſome of the moſt flouriſhing ſtates and kingdoms brought to deſolation; he had ſeen an intire end of them: he ſaw by the Spirit of God, and by the word of God, and faith in it, that all things would have an end, the heavens and earth, and all that is therein; for ſo it may be rendered, *I ſee an end of all perfection*[b]; or that the moſt perfect things will have an end, and that the end of them is at hand; ſee 1 *Pet.* iv. 7. Moreover, he had looked over the wiſdom of this world, and the princes of it, which comes to nought; he had conſidered the ſeveral political ſchemes of government, the wiſeſt digeſt and ſyſtem of laws, made by the wiſeſt lawgivers among men, and found them all to be limited, ſhort and ſhallow, in compariſon of the word of God, as follows: the *Targum* is, "I have ſeen "an end of all that I have ſtudied in and looked in- "to." But *thy commandment* is *exceeding broad*; the word of God is a large field to walk and meditate in; it is ſufficient to inſtruct all men in all ages, both with reſpect to doctrine and duty, and to make every man of God perfect; it has ſuch a height and depth of doctrine and myſteries in it, as can never be fully reached and fathomed, and ſuch a breadth as is not to be meaſured: the fulneſs of the ſcripture can never be exhauſted; the promiſes of it reach to this life, and that which is to come; and the precepts of it are ſo large, that no works of righteouſneſs done by men, are adequate and proportionate to them; no righteouſneſs, but the righteouſneſs of Chriſt, is as large and as broad as thoſe commandments; wherefore no perfection of righteouſneſs is to be found in men, only in Chriſt; who is the perfect, fulfilling end of the law for righteouſneſs, to every one that believes, *Rom.* x. 4.

מ MEM, The thirteenth part.

℣. 97. *O how love I thy law!* &c.] The whole word of God, the preceptive part of it; the commands of the moral law, which are holy, juſt and good, and to be loved: but they are not loved by carnal men, whoſe minds are enmity to them, and therefore are not and cannot be ſubject to them, but deſpiſe and reject them; but to a good man, on whoſe heart they are written, they are delightful, and loved to admiration: though this is wholly owing to the grace of God; and marvellous it is, that men ſo ſadly depraved by ſin, ſhould love the holy law of God; yet ſo it is, and *David* could appeal to God for the truth of it. So the ordinances of the goſpel, the commands of Jeſus Chriſt, are not grievous to ſaints, but loved, valued and eſteemed by them: likewiſe the doctrinal part of the word, the truths of the goſpel, which may be more eſpecially meant by the *thorah*, or doctrine here; which thoſe who have had an experience of, greatly love and juſtly value, becauſe of the intrinſic worth of them, being comparable to gold, ſilver and precious ſtones; and for the profit and benefit of them to their ſouls, they being wholſome words, ſoul-nouriſhing doctrines, and ſo more to them than their neceſſary food; and for the pleaſure they have in them, theſe being ſweeter to them than the honey or honey-comb: particularly the exceeding great and precious promiſes of the word, which are more to be rejoiced at than a great ſpoil; and even the whole goſpel-part of the word, that containing the doctrines of peace, pardon, righteouſneſs, ſalvation, and eternal life through Chriſt; yea, the whole ſcripture, which is both profitable and pleaſant to read in, and hear explained. *It* is *my meditation all the day*; not only in the night, when at leiſure and free from the incumbrance of buſineſs; but in the day, and whilſt engaged in the affairs of life, yea all the day long; ſee *Pſal.* i. 2. Or, *it* is *my diſcourſe* [c]; what he talked of, as well as what he thought on. Good men cannot forbear ſpeaking of this or the other paſſage of ſcripture, which has been of uſe unto them: and this is a proof of affection for the word; for what men love, perſons or things, they often think of, and frequently talk of; ſee *Deut.* vi. 6, 7.

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[b] ראיתי video, Tigurine verſion, Junius & Tremellius.

℣. 98. *Thou through thy commandments haſt made me wiſer than mine enemies*, &c.] *David* had his enemies, as every good man has: and theſe are often cunning and crafty ones, at leaſt in wickedneſs; many of them are wiſe and prudent as to natural things, wiſer in worldly things and political matters, than the children of light, and often lay deep ſchemes and take crafty counſel againſt the ſaints; and yet they, by attending to the word and commands of God, and being under his direction and counſel, counterwork the deſigns of their enemies, and overturn their ſchemes and meaſures, which are brought to confuſion; honeſty being in the iſſue the beſt policy. However, the people of God are wiſer than they in the beſt things; in the affair of ſalvation; in things relating to a future ſtate, and their happineſs there; which wiſdom they attain unto through the word of God, which is written for their learning; through the ſcriptures, which are able to make men wiſe to ſalvation: theſe are the means, and no more; for it is God that is the efficient cauſe, or makes the means effectual, to make them wiſe, and wiſer than others; it is owing to his divine teachings, to his Spirit and grace. The words may be rendered, *it hath made me wiſer in thy commandments than mine enemies* [d]; that is, the law; and ſo is another reaſon why it was ſo greatly loved by him: or, *thy commandments*, that is, every one of thy commandments, *have made me wiſer*, &c. [e] *Joſeph Kimchi* gives this as the ſenſe, "by mine enemies thou haſt made me wiſe [f]; thou "haſt learned me thy commandments, ſo that I "ſee they cannot remove thy law from my mouth." *For they* are *ever with me*; that is, the commandments of God, or his law, and the precepts of it; they were his privy-counſellors, with whom on all occaſions he conſulted, and ſo became wiſer than his enemies, and outwitted them: theſe were always near him, in his heart and in his mouth; he was ever thinking and ſpeaking of them, and ſo did not forget the inſtructions they gave him; they were ever before his eyes, as the rule of his conduct.

℣. 99. *I have more underſtanding than all my teachers*, &c.] Such as had been or would have been his teachers, who were bad ones in religious matters; eſpecially ſuch might be the religious teachers in *Saul*'s time, when *David* was a young man: as the prieſts, whoſe lips ſhould keep knowledge, and deliver it to the people, were in the times of *Malachi*; and as the ſcribes and phariſees, who ſat in *Moſes*'s chair, were in Chriſt's time; and as thoſe legal teachers were in the apoſtles times, who would be teachers of the law, not knowing what they ſaid, nor whereof they affirmed; ſuch as theſe *David* exceeded in ſpiritual underſtanding. Or his good teachers are meant; and though in common it is true, that *a diſciple is not above his maſter*; yet there are ſometimes inſtances in which ſcholars exceed their teachers in knowledge and learning; and this is no reproach to a maſter to have ſuch ſcholars: no doubt *Apollos* ſo improved in knowledge, as to excel *Aquila* and *Priſcilla*, of whom he learned much; as the apoſtle *Paul* excelled *Ananias*; and ſo *David* excelled his teachers: and which is ſaid by him, not in an oſtentatious way of himſelf, nor in contempt of his teachers; but to commend the word of God, the ſource of his knowledge; and to magnify the grace of God, to whom he attributes all his wiſdom, as in the preceding verſe. *Kimchi* interprets it, "of them all I have learned "and received inſtruction; and from them I have "underſtood the good way, and they have taught "me." *For thy teſtimonies* are *my meditation*; what he learned of his teachers, he compared with the word, the ſcriptures, which teſtify of the mind and will of God; he ſearched into them, he meditated upon them, and conſidered whether what his inſtructors taught him were agreeable to them or no; and by this means he got more underſtanding than they had.

℣. 100. *I underſtand more than the ancients*, &c.] Than thoſe that had lived in ages before him; having clearer light given him, and larger diſcoveries made unto him, concerning the Meſſiah, his perſon and offices particularly, as it was uſual for the Lord to do; or than aged men in his own time: for though wiſdom, knowledge and underſtanding, may be reaſonably ſuppoſed to be with ancient men; who have had a long experience of things, and have had time and opportunity of making their obſervations, and of laying up a ſtock of knowledge; and this may be expected from them, and they may be applied to for it; yet this is not always the caſe; a younger man, as *David* was, may be endued with more knowledge and underſtanding than ſuch; ſo *Elihu*; ſee *Job* viii. 8—10. and xii. 12. and xxxii. 6, 7, 9. Or, *I have got underſtanding by the ancients*; ſo *Kimchi*; though the other ſenſe ſeems preferable. *Becauſe I keep thy precepts*; keep cloſe to the word; attend to the reading of it, and meditation on it; keep it in mind and memory, and obſerve to do the commands of it; and by that means obtained a good underſtanding, even a better one than the ancients; eſpecially than they that were without it, or did not carefully attend unto it; ſee *Pſal.* cxi. 10.

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[c] שיחתי de qua meus ſermo eſt, Tigurine verſion, Vatablus, Piſcator; vel colloquium meum, Cocceius; ſo Michaelis.

[d] So Junius & Tremellius.

[e] So Cocceius, Muis, Gejerus, and the Targum.

[f] Fas eſt & ab hoſte doceri, Ovid.

℣. 101. *I have refrained my feet from every evil way*, &c.] Of error or immorality, forbidden and condemned by the word of God; every way that is evil in itſelf, or leads to evil, and in which evil men walk; and though there may be many ſnares and temptations to walk in ſuch a way, yet a good man cannot allow himſelf to walk therein, as others do; he has not ſo learned the word of God; he is under the influence of divine grace, and withholds himſelf from it; he abſtains from all appearance of evil, and lays a reſtraint, as upon his mouth and lips, ſo upon his feet, or guards his walk and converſation. This ſhews, that as *David* had an affection for the word of God, and made great proficiency in knowledge by it; ſo it had an influence on his life and converſation, and his knowledge appeared to be not merely ſpeculative, but practical: his end in laying ſuch a reſtraint upon his feet, was not out of vain-glory, and to gain popular applauſe; nor through fear of loſing his credit among men, nor of the wrath of God; but out of love to God, and to his word, as follows: *That I might keep thy word*; ſuch was his love to it, and his regard to the honour of it; conſidering whoſe word it was, and with whoſe authority it was clothed, and whoſe glory was concerned therein; that he was careful to walk according to it, and in the way that directed to, and ſhun every other way.

℣. 102. *I have not departed from thy judgments*, &c.] From the precepts of the word, from the ways, and worſhip and ordinances of God; he had not wickedly and on purpoſe departed from them; whenever he did, it was through inadvertency, the weakneſs of the fleſh, and ſtrength of temptation; nor from the doctrines of the word, which he held faſt, knowing of whom he had learned them, as follows: *For thou haſt taught me*; the nature, excellency, and uſe of theſe judgments; he had taught him, by his Spirit, experimentally to underſtand the doctrines of the word, and practically to obſerve the precepts of it; and this preſerved him from an apoſtaſy from either of them.

℣. 103. *How ſweet are thy words unto my taſte!* &c.] Who had a ſpiritual one; and could diſcern perverſe things, and could taſte how good and gracious the Lord is: and ſo his words were ſweet unto him; the doctrines of grace, the truths of the goſpel, were delightful and pleaſant to him; like unadulterated milk, deſirable by him; like good wine, that goes down ſweetly; like good food, that is exceeding palatable; or like honey, and even ſweeter than that, as follows. And that words, *may be taſted* and *eaten*, is not only agreeable to ſcripture-language, *Jer.* xv. 16. but to claſſical writers[g]. Yea, ſweeter *than honey to my mouth*; not only had they the nouriſhing nature, and the refreſhing virtue of honey, but the ſweetneſs of it; yea, exceeded it in ſweetneſs; ſee *Pſal.* xix. 10.

℣. 104. *Through thy precepts I get underſtanding*, &c.] Of the will of God; of his worſhip, the nature and manner of it; of his ordinances, their uſe and importance; and of his doctrines, and the excellency of them. *Therefore I hate every falſe way*; of worſhip; all ſuperſtition and will-worſhip, the commandments and inventions of men, and every falſe doctrine; all lies in hypocriſy, for no lie is of the truth; every thing that is contrary to the word of God, and is not according to truth and godlineſs. The *Targum* is, "I hate every lying man."

נ Nun, The fourteenth part.

℣. 105. *Thy word* is *a lamp unto my feet*, &c.] The ſame *Solomon* ſays of the law and commandment, the preceptive part of the word, *Prov.* vi. 23. and the *Septuagint* and *Arabic* verſions render it *law* here. This ſhews a man what is his duty, both towards God and man; by it is the knowledge of ſin: this informs what righteouſneſs that is God requires of men; by the light of it, a man ſees his own deformity and infirmities, the imperfection of his obedience, and that he needs a better righteouſneſs than his own to juſtify him in the ſight of God; it is a rule of walk and converſation; it directs what to do, and how to walk. The goſpel-part of the word is a great and glorious light; by which men come to have ſome knowledge of God in Chriſt, as a God gracious and merciful; of Chriſt, his perſon, offices and grace; of righteouſneſs, ſalvation, and eternal life by him; and it teaches men to live ſoberly, righteouſly and godly. The whole ſcripture is a light, ſhining in a dark place; a lamp or torch, to be carried in the hand of a believer, whilſt he paſſes thro' this dark world; and is in the preſent ſtate of imperfection, in which he ſees things but darkly. This is the ſtandard of faith and practice; by the light of this lamp, the difference between true and falſe doctrine may be diſcerned; error and immorality may be reproved, and made manifeſt; the way of truth and godlineſs, in which a man ſhould walk, is pointed out; and by means of it, he may ſee and ſhun the ſtumbling-blocks in his way, and eſcape falling into pits and ditches; it is a good light to walk and work by. The *Targum* is, "thy word *is* as a light that ſhines to my "feet." It follows, *And a light unto my path*; the ſame thing in other words. Now it ſhould be obſerved, that the word of God is only ſo to a man whoſe eyes are opened and enlightened by the Spirit of God, which is uſually done by means of the word; for a lamp, torch, candle, or any other light, are of no uſe to a blind man.

℣. 106. *I have ſworn, and I will perform* it, &c.] Or, *I have performed it*[h]. The pſalmiſt had not only taken up a reſolution in his mind, but he had openly declared with his mouth, and profeſſed in a ſolemn manner, that he would ſerve the Lord; he had ſworn allegiance to him as his King, and through divine grace had hitherto kept it; and hoped he ever ſhould, and determined through grace he ever would; ſee ℣. 48. *Iſa.* xlv. 23. *That I will keep thy righteous judgments*; the precepts of the word, the ordinances of the Lord, the doctrines of grace; all which are righteous, and to be kept, obſerved, and held to; though they cannot be perfectly kept, unleſs in Chriſt the ſurety.

℣. 107. *I am afflicted very much*, &c.] In a temporal ſenſe, in his body, in his family, and by his enemies; in a ſpiritual ſenſe, with the corruptions of his heart, with the temptations of Satan, and with the hidings of God's face; and what with one thing or another, he was preſſed above meaſure, and his ſpirits ſunk under the weight of the affliction, ſo that he was as a dead man; and therefore prays, *Quicken me, O Lord, according unto thy word*; ſee the note on ℣. 25.

℣. 108. *Accept, I beſeech thee, the free-will offerings of my mouth, O Lord*, &c.] Not ſacrifices out of his flocks and herds, ſuch as were the voluntary and free-will-offerings brought to the prieſts under the law, though there may be an alluſion to them; nor out of his ſubſtance, ſuch as *David* and his people willingly offered towards the building of the temple; but theſe are not the free-will-offerings of his hands, but of his mouth; the ſpiritual ſacrifices of prayer and praiſe: prayer is an offering; ſee *Pſal.* cxli. 2. and it is a free-will-offering, when a man is aſſiſted by the free Spirit of God, and can pour out his ſoul freely to the Lord, in the exerciſe of faith and love. Praiſe is an offering more pleaſing to God, than an ox or bullock that has horns and hoofs, becauſe it glorifies him; and it is a free-will-offering, when it is of a man's own accord, comes from his heart; when he calls upon his ſoul, and all within him, to bleſs the Lord: and as every good man is deſirous of having his ſacrifices accepted with the Lord, ſo they are accepted by him when offered up through Chriſt, 1 *Pet.* ii. 5. *Heb.* xiii. 15. *Rev.* viii. 3, 4. *And teach me thy judgments*; for though he was wiſer than his enemies, and had more underſtanding than his teachers, or than the ancients; yet needed to be inſtructed more and more, and was deſirous of being taught of God. This petition, or what is ſimilar to it, is often put up.

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[g] Mea dicta devorato, Plauti Aſinaria, act. 3. ſc. 3. v. 59. Edi ſermonem tuum, Ib. Aulularia, act. 3. ſc. 6. v. 1. Guſtare ego ejus ſermonem volo, Ib. Moſtellaria, act. 5. ſc. 1. v. 15.

[h] ואקימה & ſtatui, Muſculus, Muis; idque ratum feci & implevi, Michaelis.

℣. 109. *My ſoul is continually in my hand*, &c.] In the utmoſt jeopardy, always expoſed to danger, ever delivered unto death; killed all the day long, or liable to be ſo: this is the ſenſe of the phraſe; ſee *Judg.* xii. 3. 1 *Sam.* xix. 5. for what is in a man's hands may eaſily fall, or be taken out of them: ſo the *Targum*, "my ſoul is in danger upon the back of my hands continually;" the *Septuagint*, *Vulgate Latin*, *Syriac* and *Arabic* verſions read, *in thy hands*; but wrongly. *Yet do I not forget thy law*; it was written on his heart, and fixed in his mind; he had a true affection for it, and a hearty deſire to keep it; and no danger could divert him from his duty; as *Daniel*, though he carried his life in his hand, yet continued to pray to his God as uſual; nor could any thing move the apoſtle *Paul* from the doctrine of the goſpel, and preaching it.

℣. 110. *The wicked have laid a ſnare for me*, &c.] To draw him into ſin, and ſo into miſchief; and even to take away his life, as they are ſaid to dig pits for him, ℣. 85. *Yet I erred not from thy precepts*; not wilfully and wickedly, though through inadvertence and infirmity, as he often did, and and every good man does; and indeed his errors are ſo many, that they cannot be underſtood and numbered. The ſenſe is, he kept on in the way of his duty; did not deſiſt from that, or wickedly depart from his God and his worſhip, to eſcape the ſnares of bad men.

℣. 111. *Thy teſtimonies have I taken as an heritage for ever*, &c.] The ſcriptures, which teſtify of Chriſt and of his grace, and of the mind and will of God, are a portion of themſelves; and a goodly heritage they are, better than thouſands of gold and ſilver; preferable to all worldly inheritances; as they have been to many, who have forſaken all for Chriſt and his goſpel. Theſe, like an inheritance, have been tranſmitted from father to ſon, from one age of the church to another, in ſucceſſive generations; nor ſhall they depart from her, nor from her ſeed and ſeed's ſeed, from henceforth and for ever; they are an inheritance which will continue for ever, *Deut.* xxxiii. 4. *Iſa.* lix. 21. Theſe *David* choſe and took, as for his counſellors, ſo for his portion and inheritance; and a wiſe and good choice he made; he choſe the good part that ſhould never be taken away; his reaſon for it follows: *For they are the rejoicing of my heart*; the doctrines in them, the promiſes of them, when read or heard explained, gave him a ſenſible pleaſure; revived his heart, and cheared his ſpirits, ſupported him under all his troubles, and cauſed him to go on his way rejoicing; ſee *Jer.* xv. 16.

℣. 112. *I have inclined mine heart to perform thy ſtatutes alway*, &c.] He had prayed to God to incline his heart to them, ℣. 36. and by the grace of God his heart was inclined to obedience to them; and nothing but that can incline the heart, which is naturally averſe unto them: the carnal mind is not ſubject to the law of God, nor can it be, until it is made ſo by the grace of God, *Rom.* viii. 7. and by this the pſalmiſt had prevailed upon his heart to keep the ſtatutes of the Lord, and do them, and that continually; for a good man is deſirous of being ſtedfaſt and immovable, always abounding in the work of the Lord. Even unto *the end*; the end of life, as long as he lived. The *Septuagint* and *Vulgate Latin* verſions render it, *for a recompence*; and the *Arabic* verſion, *for an eternal recompence*; but the *Ethiopic* verſion the reverſe, *not for a recompence*, or benefit: which latter is the truth, though neither of them a right verſion; for the ſtatutes are to be kept, not for the ſake of a recompence of reward, but from love to God, and in duty to him, without any mercenary views: though the word does ſometimes ſignify *a reward*, and may be rendered here, *for ever* there is *a reward*[i]; as there is *in*, though not *for*, keeping the commands; ſee *Pſal.* xix. 11.

ס SAMECH, The fifteenth part.

℣. 113. *I hate* vain *thoughts*, &c.] Or *thoughts*: evil thoughts are undoubtedly meant, no other can be the object of hatred to a good man; they are ſuch as are contrary to the law of God, and forbidden by it, mentioned in the next clauſe, as the object of love, in oppoſition to theſe; and which are abominable to God, and defiling to men; ſhould be forſaken, need pardon; and if not pardoned, will be brought into judgment, and there expoſed, and men puniſhed for them. There are multitudes of theſe riſe up in the minds of men, not only bad men, but good men; even ſometimes atheiſtical, blaſphemous thoughts, as well as proud, haughty, revengeful, luſtful, impure and worldly ones; which, when obſerved by a good man, give him great concern and uneaſineſs, and raiſe a holy indignation in him againſt them. The word is uſed for the *opinions* of men; the ambiguous, doubtful, wavering and inconſtant ſentiments of the mind, 1 *Kings* xviii. 21. and is uſed of branches, or the tops of trees, waved with the wind to and fro: and may be applied to all heterodox opinions, human doctrines, damnable hereſies; ſuch as are inconſiſtent with the perfections of God, derogate from his grace, and from the perſon and offices of Chriſt; and are contrary to the word, and which are therefore rejected and abhorred by good men. The *Targum* is, "I hate thoſe who think vain thoughts;" and ſo *Jarchi* and *Aben Ezra* interpret it of perſons, thinkers, or deviſers of evil things; and to this ſenſe are the *Septuagint*, *Vulgate Latin*, and all the *Oriental* verſions; and which is approved of by *Guſſetius*[k]; even free-thinkers; ſuch as deviſe things out of their own brains, and regard not the law, doctrine or word of God. *But thy law do I love*;

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[i] לעולם עקב in æternum eſt retributio, Clarius.

[k] Ebr. Comment. p. 564.

which forbids and condemns ſuch vain and wicked thoughts, and requires pure and holy ones. Or, *thy doctrine*; which comes from God, is concerning him, and reveals his mind and will, his grace and love to men; the doctrine of Chriſt, concerning his perſon, office and work; the doctrine of the ſcriptures, which contain the whole goſpel of Chriſt, as well as the law of God; the doctrine according to godlineſs, and which is good, ſound and wholſome, and to be received in the love of it.

℣. 114. *Thou art my hiding-place*, &c.] From temporal calamities. The perfections of God are chambers of retreat and ſafety to his people, where they may hide themſelves and be ſafe, till ſuch calamities are over, *Iſa.* xxvi. 20. *Pſal.* lvii. 1. And from ſpiritual evils; from avenging juſtice, from divine wrath, from the rage of Satan, and the fury of men, *Iſa.* xxxii. 2. and xxv. 4. and from eternal death, and being hurt by it; the ſpiritual and eternal life of ſaints being hid with Chriſt in God, *Col.* iii. 3. ſee *Pſal.* xxxii. 7. *And my ſhield*; to protect from all dangers, and preſerve from every enemy: ſuch are the love and grace, the power and ſtrength, the truth and faithfulneſs of God; which are the ſaints ſhield and buckler, *Pſal.* v. 12. and xci. 4. 1 *Pet.* i. 5. ſuch alſo the perſon, blood, righteouſneſs and ſalvation of Chriſt, who is a ſun and ſhield; the ſhield of faith, or which faith holds up and defends the ſoul againſt the attacks of a powerful enemy, *Pſal.* lxxxiv. 11. *Eph.* vi. 16. *I hope in thy word*; in Chriſt the Word, for acceptance and juſtification, for peace, pardon, and eternal ſalvation; all which are in him: in the word of promiſe, for all ſupplies of grace, ſtrength, light, life and comfort here, and for glory hereafter, contained therein; ſee ℣. 74, 81.

℣. 115. *Depart from me, ye evil-doers*, &c.] The ſame with the evil-thinkers, ℣. 113. According to *Aben Ezra*, they that think evil, commonly do it; as they deviſe it, they commit it. This deſcribes ſuch perſons whoſe courſe of life is, and who make it their conſtant buſineſs to do iniquity; ſuch the pſalmiſt deſires to depart his preſence, to keep at a diſtance from him, as being very diſagreeable to him; and who would be a great hindrance to him, in keeping the commandments of God, as follows: theſe ſame words will be ſpoken by *David*'s ſon and antitype, at the great day of account, *Matt.* vii. 23. *For I will keep the commandments of my God*; of God who has a right to command, and not of men, eſpecially when oppoſed to the commands of God; of God, who is the covenant-God and Father of his people; and whoſe covenant, grace and favour, in chooſing, redeeming, regenerating and adopting them, lay them under greater obligations ſtill to keep his commandments; and whoſe commandments are not grievous: and though they cannot be perfectly kept by good men, yet they are deſirous of keeping them as well as they can, and determine in the ſtrength of divine grace ſo to do; and which they do out of love to God, and with a view to his glory, without any ſelfiſh or mercenary ends. The *Syriac* verſion renders it, *that I may keep*, &c. to which end he deſires to be rid of the company of wicked men; who are both a nuſance to good men, and an hindrance in religious duties.

℣. 116. *Uphold me according unto thy word*, &c.] In thy ways, that my footſteps ſlip not; in thine arms, and with the right hand of thy righteouſneſs, from fainting and ſinking under difficulties and diſcouragements, in trying circumſtances; and from ſlipping and ſliding out of the way of God; and from a total and final falling away, according to thy word of promiſe, that, as are the days of thy people, their ſtrength ſhall be; and that thou wilt never leave them nor forſake them. The *Targum* is, "uphold me in thy word;" or by thy word, either eſſential or written. *That I may live*; meaning not corporally, though none ſo live but whom the Lord upholds in life; but ſpiritually, live by faith on Chriſt the Saviour, live comfortably on the word of promiſe, and live honourably, agreeable to the word of God, in all holy converſation and godlineſs. *And let me not be aſhamed of my hope*; as men are, when they are diſappointed of having and enjoying what they have been hoping and waiting for; but the grace of hope makes not aſhamed, nor ſhall thoſe who have it ever have any reaſon to be aſhamed of it; ſince it is a good hope through grace; is an anchor of the ſoul, ſure and ſtedfaſt; is upon a good foundation, Chriſt, and by which men are ſaved; and ſo may rejoice, in full hope of the glory of God they ſhall certainly enjoy.

℣. 117. *Hold thou me up, and I ſhall be ſafe*, &c.] As all are, and none but ſuch, who are in the hands of Chriſt; incloſed in the arms of everlaſting love, upheld with the right hand of *Jehovah*, ſupported by his promiſes and grace, ſurrounded by his power, ſuſtained by his love, and preſerved in Chriſt Jeſus. *And I will have reſpect unto thy ſtatutes continually*; for nothing can more ſtrongly engage a conſtant regard unto them, than a ſenſe of divine love, and a view of ſafety and ſecurity in the arms of it; or better enable to keep them, than freſh communications of grace and ſtrength: being upheld, ſaints hold on and out to the end; they go from ſtrength to ſtrength, run and are not weary, walk and faint not; and having a ſupply of the Spirit, walk on in the judgments of the Lord, and keep his ſtatutes, and do them. Or, *and I will rejoice*[l] in them, as *Aben Ezra* and *Kimchi*; or, *employ myſelf* in them, as *Jarchi*.

℣. 118. *Thou haſt trodden down all them that err from thy ſtatutes*, &c.] That wander from the way of the Lord's commandments; that deviate from his precepts, go aſtray conſtantly and wilfully; a people that err in their hearts, and with all their hearts. Theſe the Lord treads down, as mire in the ſtreets, as grapes in a wine-preſs; which ſhews his abhorrence of them, his indignation at them, and how eaſily they are ſubdued under him. *For their deceit is falſhood*; or, *their hypocriſy is a lie*[m]: the appearance they make is a falſe one; they appear outwardly righteous, but are inwardly wicked; have a form of godlineſs, but deny the power of it: or all their deceitful doctrines are lies in hypocriſy, though dreſſed up with all the art and cunning they are maſters of; or all their ſubtil ſchemes to corrupt and ſubvert the true doctrines of the word, are in vain and to no purpoſe.

℣. 119. *Thou putteſt away all the wicked of the earth like droſs*, &c.] Which is of no worth and value, uſeleſs and unprofitable; which is caſt into the fire, and ſeparated from the choice metal. This expreſſes the character and ſtate of wicked men; who are of no account with God, are of no profit and advantage to him; nor to men, but hurtful and pernicious; are caſt into the fire of God's judgments here, and into everlaſting burnings hereafter;

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[l] אשעה ſolatiabor, Montanus; delectabor, Pagninus, Muſculus; ſo Ainſworth; voluptatem capiam, Tigurine verſion.

[m] So Michaelis.

and will be ſeparated from the righteous, and have no part and lot with them: theſe ſeem to be hypocrites alſo, who have made a ſhew of being gold and ſilver, when they were nothing but droſs; and being reprobate ſilver, were rejected of God as ſuch. *Therefore I love thy teſtimonies*; which diſcover ſuch perſons when brought to be tried by them; and which require purity of heart and life, and caution againſt evil ways and evil men, and are a means of preſerving from them.

℣. 120. *My fleſh trembleth for fear of thee*, &c.] Not for fear of the wrath of God coming down upon himſelf, nor for fear of eternal damnation; but for fear of what was coming upon the wicked, for their ſins and tranſgreſſions. The word [n] uſed ſignifies ſuch a dread and horror, which ſeizes a man to ſuch a degree, that it makes the hair of his fleſh to ſtand up; as *Jarchi* and *Kimchi* obſerve; ſee ℣. 53. *Job* iv. 14, 15. *And I am afraid of thy judgments*; not of their coming down upon him, but upon the wicked; the thought of which is more awful to good men, than to the wicked themſelves; and eſpecially when under any darkneſs, doubts and fears; leſt, being conſcious to themſelves of their own weakneſs, they ſhould be left to join with the wicked in their ſins, and ſo be partakers of their plagues.

ע Ain, The ſixteenth part.

℣. 121. *I have done judgment and juſtice*, &c.] As king of *Iſrael*; which is the character given of him, 2 *Sam.* viii. 15. and in which he was a type of Chriſt, *Jer.* xxiii. 5. *Iſa.* ix. 7. and as a private perſon; which is every one's duty, and every good man eſpecially will be deſirous of performing it: it is not indeed perfectly done by any, and therefore not to be truſted to; nor was it ſo done by *David*; nor did he place his confidence in it; nor did he ſay this in a boaſting way, but in defence of himſelf and his innocence, againſt thoſe who oppreſſed him with their calumnies, as appears from the next clauſe. The *Syriac* verſion takes it to be an addreſs to God, and as deſcribing him, *O thou that doſt judgment and juſtice!* to whom the following petition is directed: *Leave me not to mine oppreſſors*; *David* had his oppreſſors, as all good men have, and power was on their ſide; but they could do no more, nor further exerciſe it, than as they were permitted by the Lord; for they had no power but what was given them from above; and he applies to God, and not men, for relief; and deprecates being given up to them, and left in their hands.

℣. 122. *Be ſurety for thy ſervant for good*, &c.] The pſalmiſt was, in a like caſe with *Hezekiah*, oppreſſed; and therefore deſires the Lord would undertake for him, appear on his ſide, and defend him, *Iſa.* xxxviii. 14. and if God himſelf is the ſurety of his people, and engages in their behalf, they need fear no enemy. What *David* prays to God to be for him, that Chriſt is for all his people, *Heb.* vii. 22. He drew nigh to God, ſtruck hands with him, gave his word and bond to pay the debts of his people; put himſelf in their lawplace and ſtead, and became reſponſible to law and juſtice for them; engaged to make ſatisfaction for their ſins, to bring in everlaſting righteouſneſs for their juſtification, and to preſerve and keep them, and bring them ſafe to eternal glory and happineſs; and this was being a ſurety for them for good. The *Syriac* verſion is, *delight thy ſervant with good things*; and to the ſame ſenſe the *Targum* and *Kimchi* interpret it: but *Jarchi* and *Aben Ezra* take the word to have the ſame meaning we do; and ſo *Aquila* and *Theodotion* tranſlate it: the ſenſe *Arama* gives is, "be ſurety for thy ſervant, that I may be "good." *Let not the proud oppreſs me*; the oppreſſors of God's people are generally proud; they are ſuch who deal in proud wrath; it is in their pride, and owing to it, they perſecute them, *Pſal.* x. 2. This has been their character in all ages, and agrees with the man of ſin and his followers, who is king over all the children of pride; but wherein ſuch men deal proudly and oppreſs, God is higher than they, and therefore moſt proper to be applied unto.

℣. 123. *Mine eyes fail for thy ſalvation*, &c.] For temporal ſalvation or deliverance from oppreſſors; and for ſpiritual ſalvation, for views of an intereſt in it, the joys and comforts of it; and for the Meſſiah, the author of it; whom he was looking wiſhfully for, but not coming ſo ſoon as expected, his eyes were tired and weary, and ready to fail, and his heart to faint; ſee the note on ℣. 81. *And for the word of thy righteouſneſs*; for the word of promiſe, which the righteouſneſs or faithfulneſs of God was engaged to perform; or for the law of God, the rule of righteouſneſs, and which ſhews what righteouſneſs God requires; and for the bringing in of that righteouſneſs of the Meſſiah, which could anſwer its demands; or for the goſpel, and more clear miniſtration of it, which is called the word of righteouſneſs, *Heb.* v. 13. in which the righteouſneſs of God is revealed; the righteouſneſs which Chriſt, who is God as well as man, has wrought out; and which his Father has approved of, accepted, and imputes to his people, and juſtifies them with; and which word alſo teaches men to live ſoberly, righteouſly and godly.

℣. 124. *Deal with thy ſervant according unto thy mercy*, &c.] Which is either general and providential, and reaches to all his creatures; and according to which *David* had been dealt with all his days; and which he deſires a continuance of: or ſpecial; and which is in Chriſt, and communicated through him; and in whom he deals with his people, not according to their merits, but his own mercy; by receiving and accepting them, and admitting them into his preſence, and to partake of his favours, and by pardoning their ſins and ſaving their ſouls; which is not by works of righteouſneſs they have done, but according to his abundant mercy; and by giving them eternal life and happineſs at the great day. *And teach me thy ſtatutes*; which is often requeſted; and which not only ſhews the need of divine teachings, and the pſalmiſt's earneſt and importunate deſire to have them; but alſo, that the mercy, grace, and kindneſs of God, have an influence on the holy life and converſation of the ſaints, and do not at all encourage licentiouſneſs.

℣. 125. *I am thy ſervant*, &c.] Not only by creation but by grace; and as he had a work to do, he deſires to know what it was; and as it was proper he ſhould know his Maſter's will, he applies to him for it; uſing this as an argument, that he was his ſervant, devoted to his ſervice, and willing to perform it to the beſt of his knowledge and ability; and therefore prays, *Give me underſtanding, that I may know thy teſtimonies*; the ſcriptures, which teſtify of the will of God; which are only rightly underſtood by thoſe who have their underſtandings opened and enlightened; or have an underſtanding given them, that they may underſtand them, ſo as to receive and embrace the doctrine, and do the precepts of them: and ſuch an underſtanding is the gift of God, and owing to his powerful and efficacious grace; ſee *Luke* xxiv. 45. 1 *John* v. 20.

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[n] סמר ορθοτριχει, Symmachus in Druſius; horripilavit, Cajetanus apud Gejerum.

℣. 126. It is *time for* thee, *Lord*, *to work*, &c.] To ſend the Meſſiah, to work righteouſneſs; to fulfil the law, and vindicate the honour of it, broken by men. It was always a notion of the Jews, that the time of the Meſſiah's coming would be when it was a time of great wickedneſs in the earth; and which ſeems to agree with the word of God, and was true in fact; ſee *Mal.* ii. 17. and iii. 1, 2, 3, 15, 16. and iv. 2. Or to ariſe and have mercy on *Zion*, for which there is a fixed time: and it ſeems as if it would be when religion greatly declines, and profaneneſs abounds; when love is waxen cold, and there is no faith in the earth; and when the days are like thoſe of *Noah* and *Lot*, Luke xvii. 26, 28. and xviii. 8. or to take vengeance on wicked men, by ſending down his judgments on them now, as well as he will puniſh them hereafter; for which a time is appointed, though no man knows of it. The words may be rendered, *it is time to work for the Lord*[o]; ſo the *Septuagint* verſion; to which agrees the *Targum*, "it is time to do the will of the Lord;" and the *Syriac* and *Arabic* verſions, *it is time to worſhip the Lord*. It is proper, in declining times, for good men to beſtir themſelves and be in action, to attempt the revival of religion, to do all that in them lies to ſupport the cauſe of God, and to vindicate his honour and glory. For *they have made void thy law*; the whole word of God, the ſcriptures; as atheiſts and deiſts, who deny the authority of them; phariſees, who preferred their oral law to the written word, and by the traditions of the elders made it of none effect; papiſts, by their unwritten traditions, and denying the common people the reading of the ſcriptures in their mother-tongue; and all falſe teachers, who wreſt the ſcriptures, and put falſe gloſſes on them, and handle the word of God deceitfully; and all profane ſinners, who bid defiance to the law, and, as much as in them lies, abrogate it, and ſet up a law of their own, and frame miſchief by it: or the law of faith may be meant; the goſpel of Chriſt, and the ſeveral truths of it, which are oppoſed, contradicted and blaſphemed by men of corrupt minds; and particularly the doctrine of juſtification by faith in Chriſt's righteouſneſs; which are made void by the doctrine of works; and even the law itſelf is made void by the ſame: for not thoſe that maintain the doctrine of Chriſt's righteouſneſs, but thoſe that eſtabliſh their own, make void the law; preſenting a righteouſneſs to it, which is not anſwerable to its demands, *Rom.* iii. 31.

℣. 127. *Therefore I love thy commandments*, &c.] Becauſe he was the Lord's ſervant, as *Aben Ezra*; or rather, becauſe the wicked made void the law. His love was the more inflamed and increaſed towards it, by the contempt it was had in by others; he preferred it, *Above gold, yea, above fine gold*; or gold of *Phez*, a place where the beſt gold was, as was thought: the *Septuagint* and *Vulgate Latin* verſions render it, *the topaz*; and the *Syriac* and *Arabic* verſions, *precious ſtones* or *gems*; ſee ℣. 72. and *Pſal.* xix. 10.

℣. 128. *Therefore I eſteem all* thy *precepts* concerning *all* things to be *right*, &c.] He had an impartial regard to all the commandments of God; and valued one as well as another, and walked according to all of them; making no difference either in his affection or practice between one and another, as being more or leſs neceſſary, juſt and right: he had an equal reſpect to the lighter and weightier matters of the law; and, like *Zacharias* and *Eliſabeth*, walked in all the commandments and ordinances of the Lord blameleſs; looking upon them all, with reſpect to every thing commanded or forbidden by them, to be juſt and equitable. And *I hate every falſe way*; every command, inſtitution and ordinance of men, which are oppoſed to the will of God; every falſe way of worſhip, all ſuperſtition and idolatry; every falſe doctrine, whatſoever is contrary to the teſtimonies and word of God: and indeed where there is a true love of the word, worſhip and ordinances of God, there muſt be an hatred of theſe.

פ Pe, The ſeventeenth part.

℣. 129. *Thy teſtimonies are wonderful*, &c.] The ſcriptures, which teſtify of God, his mind and will, are wonderful both with reſpect to the author of them, the things contained in them, and the uſe and advantage of them. They give an account of the wonderful works of creation; of their author and matter; of the manner, order and time of their being wrought: they relate many wonderful events of providence, both in a way of mercy and judgment; they declare ſeveral ſurpriſing miracles, wrought by *Moſes* and others, and exhibit many marvellous things in types and figures: they are full of prophecies of extraordinary things, which have been exactly accompliſhed, and contain many exceeding great and precious promiſes; and abound with doctrines abſtruſe and recondite, hid from the carnal ſenſe and reaſon of men; the myſteries of the goſpel, and of the grace of God, ſuch as reſpect the divine perſons in the Trinity; the perſon and grace of Chriſt; the wonderful love of God and Chriſt towards men; the amazing bleſſings of grace through him, the reſurrection of the dead, and eternal life by him. *Therefore doth my ſoul keep them*; as a rich treaſure, which he laid up in the cabinet of his heart, and preſerved, as what was moſt rare and valuable: and ſuch are the wonderful things in the word of God; and ſuch is the efficacy of its doctrines, and the influence the truths of it have upon the minds of gracious perſons; that theſe engage them to keep, and obſerve the precepts it enjoins, and that heartily and ſincerely, with their whole ſpirit and ſoul.

℣. 130. *The entrance of thy words giveth light*, &c.] The beginning of them; the firſt three chapters in *Geneſis*, what light do they give into the origin of all things; the creation of man, his ſtate of innocence; his fall through the temptations of Satan, and his recovery and ſalvation by Chriſt, the ſeed of the woman! The firſt principles of the oracles of God, the rudiments of religion, the elements of the world, the rites of the ceremonial law, gave great light into goſpel-myſteries. As ſoon as a man enters upon reading the ſcriptures, if he has any degree of underſtanding of the things in them, they immediately throw light into his mind; or, however, as ſoon as ever the word has an entrance into the heart, and through the Spirit, power and grace of God, makes its way and has a place there, that being opened by the Lord for that purpoſe, light ariſes in darkneſs. It may be rendered, *the opening of thy words giveth light*[p]; and may ſignify either the interpretation and explanation of the word of God by the miniſters of it, which is often of ſingular uſe for enlightening and warming the hearts of men, *Luke* xxiv. 32. *Acts* xvii. 3. and to this ſenſe are the *Vulgate Latin* and *Septuagint* verſions; the one rendering it, *the declaration of thy words*, the other, *the manifeſtation* of them; and ſo the *Ethiopic* and *Arabic* verſions; and to this ſenſe is the *Targum*, "the impreſſion of thy words will "enlighten thoſe that are dark." Or it may intend the word that opens, as well as is opened, ſince it is the means of opening blind eyes; and ſo giving light to men to ſee their loſt ſtate by nature, and the ſuitableneſs of Chriſt as a Saviour, his fulneſs and grace, ability and willingneſs; to behold the wondrous things of the goſpel, the way they ſhould walk in, and the duties of religion they ſhould perform. *It giveth underſtanding unto the ſimple*; who want underſtanding in the knowledge of divine and ſpiritual things, as all men do; and who are ſenſible of their want of it, ingenuouſly confeſs it, and are meek and humble; and ſo not above inſtruction, as proud and conceited perſons are. Some render it *babes*[q]; and it may deſign ſuch who are but of weak parts, in compariſon of others, to whom the things of the goſpel are revealed, when they are hid from the wiſe and prudent: Chriſt by his Spirit opens their underſtandings, that they may underſtand the ſcriptures; and by means of them, gives them an underſtanding of himſelf, and of thoſe things which make them wiſe unto ſalvation, and make for their ſpiritual peace and comfort, and their eternal welfare; ſee *Pſal.* xix. 7. *Matt.* xi. 25.

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[o] עת לעשות ליהוה tempus eſt agendi pro Deo, Guſſetius, p. 649. Tempus faciendi Domino, Pagninus, Montanus, Muſculus.

[p] פתח apertio, Pagninus, Montanus, Muſculus, Vatablus, Michaelis; apertura, Cocceius, Gejerus; ſo Ainſworth.

℣. 131. *I opened my mouth, and panted*, &c.] As a perſon out of breath does, through walking or running; he ſtops and pants, and opens his mouth, to draw in air to his relief: or as hungry and thirſty perſons pant for food and drink, and open their mouths to receive it, before it can well be brought to them. So the pſalmiſt panted after God, and communion with him; deſired the ſincere milk of the word; longed for the breaſts of ordinances, and even fainted for the courts of the Lord, *Pſal.* xlii. 1. and lxxxiv. 2. *For I longed for thy commandments*; for an opportunity of waiting upon God in the way of his duty; to hear his word, and attend his worſhip.

℣. 132. *Look thou upon me*, &c.] Not as in himſelf; a ſinful creature will not bear looking upon by the Lord, eſpecially with the ſtrict eye of juſtice; but as in Chriſt, and cloathed with his righteouſneſs; and ſo not merely in a providential way, though that is a favour, but in a way of ſpecial grace and mercy. It may be rendered, *turn unto me*[r]; as it is in *Pſal.* xxv. 16. and lxxxvi. 16. the Lord had turned from him, and had hid his face, which had given him trouble; and therefore he deſires he would turn again to him, and ſhew him his face and favour. *And be merciful unto me*; in forgiving his ſins, and admitting him to communion with him: he pleads mercy, and not merit; and this ſhews it was not any look, but a look of grace and mercy he prays for. *As thou uſeſt to do unto thoſe that love thy name*; that is, himſelf: ſuch as love the Lord have favours ſhewn them; he ſhews mercy to thouſands of them that love him; he loves them that love him; he manifeſts his love to them, and admits them to great nearneſs to himſelf. *David* was one of theſe; he loved him in ſincerity, and above all others; and could appeal to him for the truth of it, and deſires no other nor better uſage than ſuch had; and indeed a man need not deſire better, ſince all things work for their good now, and it is not to be conceived what God has prepared for them hereafter.

℣. 133. *Order my ſteps in thy word*, &c.] Or, *by thy word*[s], or *according* to it. Which is the rule of practice and action, as well as of faith; and happy are they who walk according to the directions of it; but it is not in the power of man to order and direct his ſteps: this is done by the Lord; and ſuch who acknowledge him in their ways, and apply to him for direction, are and ſhall be thus favoured by him; ſee *Jer.* x. 23. *Pſal.* xxxvii. 23. *Prov.* iii. 6. *And let not any iniquity have dominion over me*; not only greater ſins or preſumptuous ones, very groſs iniquities, as in *Pſal.* xix. 13. but leſſer ones, even the leaſt of them. It is a ſad thing to be enſlaved to any luſt or ſin, be it what it will: ſin reigns over wicked men, even unto death; and it oftentimes has great power over good men, puts them upon doing that which is evil, and hinders them from doing that which is good; it carries them captive, and threatens to have the aſcendant over them, and rule in them, which they deprecate; and ſuch a prayer may be the prayer of faith, ſince it is promiſed, *ſin ſhall not have the dominion over you*, Rom. vi. 14. *Kimchi* interprets this of the evil imagination or corruption of nature; R. *Moſes* underſtands it of a wicked man; and ſo the *Syriac* verſion.

℣. 134. *Deliver me from the oppreſſion of man*, &c.] Of any man, of proud and haughty men, as in ℣. 122. the pſalmiſt always deſired rather to fall into the hands of God, than into the hands of wicked men, whoſe tender mercies are cruel. Some render it, *from the oppreſſion of Adam*, as *Jarchi* obſerves; and *Arama* interprets it of the ſin of *Adam*, and as a prayer, to be delivered or redeemed from it; as the Lord's people are by the blood of Chriſt: *Jarchi* underſtands it of the evil imagination or corruption of nature, which oppreſſes men; which ſenſe *Arama* alſo makes mention of. *So will I keep thy precepts*; being delivered out of the hands of wicked men, and free from their ſnares and temptations; ſee ℣. 115. *Luke* i. 74, 75.

℣. 135. *Make thy face to ſhine upon thy ſervant*, &c.] That is, lift up the light of thy countenance on me; favour me with thy gracious preſence, and communion with thyſelf; manifeſt thyſelf unto me, and ſhed abroad thy love in my heart; cauſe the Sun of righteouſneſs to ariſe upon me, and commune with me, from above thy mercy-ſeat; reſtore to me the joys of thy ſalvation, and let me have the comforts of thy good Spirit: this prayer is a part of the bleſſing of the high-prieſt, *Numb.* vi. 25. *And teach me thy ſtatutes*; the more communion a man has with God, the more deſirous he is of learning and doing his will. This is a frequent petition; ſee ℣. 124.

℣. 136. *Rivers of waters run down mine eyes*, &c.] That is, *out of* them; as the *Syriac* verſion: or, *mine eyes let down rivers of waters*[t]; ſee *Lam.* iii. 48. that is, an abundance of tears, which flowed like a river; an hyperbolical expreſſion, ſetting forth the exceſſiveneſs of grief. The reaſon follows, *Becauſe they keep not thy law*; the perſons are not mentioned, but muſt be underſtood of wicked men; whoſe open and impudent tranſgreſſion of the law in innumerable inſtances, and in the moſt flagrant manner, gave the pſalmiſt great diſtreſs, as it does all good men; becauſe the law of God is deſpiſed, his authority is trampled on, his name is diſhonoured, and he has not the glory which is due unto him. The gloſs of *Arama* is, "becauſe *Adam* "and *Eve* kept not thy law;" which tranſgreſſion brought ruin on all mankind. The *Septuagint* and *Arabic* verſions very wrongly read, *becauſe I have not kept thy law*; as if his grief was on account of his own ſins: and ſo *Kimchi* indeed interprets it; and both he and *Ben Melech*, by *they* underſtand his eyes, from whence his tears flowed in ſuch abundance; becauſe they were the caterers for ſin, and the cauſe and occaſion of the tranſgreſſions of the law of God by him: and this ſenſe is made mention of by *Aben Ezra*.

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[q] פתיים νηπιοις, Sept. parvulis, V. L. ſo Arab. Ethiop. Muſculus.

[r] פנה אלי convertere ad me, Michaelis; turn the face unto me, Ainſworth.

[s] באמרתך eloquio tuo, Tigurine verſion; ſecundum eloquium tuum, Muſculus.

[t] ירדו עיני oculi mei deduxerunt, V. L. rivos aquarum demittunt oculi mei, Gejerus.

צ TZADE, The eighteenth part.

℣. 137. *Righteous* art *thou, O Lord*, &c.] Eſſentially, originally, and of himſelf; naturally, immutably and univerſally, in all his ways and works of nature and grace; in his thoughts, purpoſes, counſels and decrees; in all the diſpenſations of his providence; in redemption, in the juſtification of a ſinner, in the pardon of ſin, and in the gift of eternal life through Chriſt. *And upright* are *thy judgments*; they are according to the rules of juſtice and equity; the precepts of the word, the doctrines of the goſpel, as well as the judgments of God inflicted on wicked men, and all the providential dealings of God with his people, and alſo the final judgment.

℣. 138. *Thy teſtimonies* that *thou haſt commanded* are *righteous*, &c.] The ſcriptures are holy, juſt and good; and what is contained in them are according to godlineſs; are for inſtruction in righteouſneſs, and teach men to live ſoberly, righteouſly and godly. *And very faithful*; or *true*[u]: all the ſayings in them, are true and faithful ſayings; for they are the ſayings of God that cannot lie; the promiſes in them are faithfully performed by him that made them; they are all yea and amen in Chriſt. The words may be rendered, *thou haſt commanded righteouſneſs* in *thy teſtimonies, and truth* or faith *exceedingly*; ſo the *Arabic* verſion. God in the law requires of men a perfect righteouſneſs, every way agreeable to its demands; and in his goſpel he reveals the complete righteouſneſs of his Son, which he has commanded to be publiſhed in it, to be laid hold on and received by faith as a juſtifying righteouſneſs, as it is to all that believe: this, with every other truth of the goſpel, is made manifeſt by the ſcriptures, according to the commandment of the everlaſting God, *Rom.* xvi. 25, 26.

℣. 139. *My zeal hath conſumed me*, &c.] Zeal for God and his glory, for his word, and ordinances and worſhip; which is a fervour of the mind, burning love, and flaming affections for God, ſhewn in a holy indignation againſt ſin and ſinners. This was a zeal according to knowledge, ſincere and hearty, and what continued; and which was ſhewn in embracing and defending the truths of the word, and reſenting every indignity caſt upon them; to ſuch a degree, that it eat up his ſpirit, wore away his fleſh, and almoſt conſumed him; ſee *Pſal.* lxix. 9. *Becauſe mine enemies have forgotten thy words*; not merely through an indifference to them, and inattention in hearing them; nor through want of an earneſt heed to keep and retain them; nor through negligence in laying them up, and a careleſſneſs in making uſe of proper means to recollect them; but through an averſion to them, an hatred of them, and a ſpiteful, malicious contempt of them, caſting them away and deſpiſing them; which ſtirred up the ſpirit of the pſalmiſt, and raiſed ſuch an emotion in him, as was almoſt too much for him.

℣. 140. *Thy word* is *very pure*, &c.] Or, *exceedingly purified*[w]: as ſilver tried in a furnace of earth, purified ſeven times, *Pſal.* xii. 6. free from all droſſy matter; from any mixtures, or the corruptions and doctrines of men; and which tends and leads to purity of heart and life. *Therefore thy ſervant loveth it*; that which carnal men hate the word of God for, becauſe it forbids and condemns all impurity of fleſh and ſpirit, all impure thoughts, words and actions; that a good man loves it for, and which is an evidence of a ſanctified heart.

℣. 141. *I am ſmall and deſpiſed*, &c.] Or, *I have been*[x]. Some verſions render it *young*[y]; as if it had reſpect to the time of his anointing by *Samuel*, when he was overlooked and deſpiſed in his father's family, 1 *Sam.* xvi. 11. and xvii. 8. but the word here uſed is not expreſſive of age, but of ſtate, condition and circumſtances; and the meaning is, that he was little in his own eſteem, and in the eſteem of men, and was deſpiſed; and that on account of religion, in which he was a type of Chriſt, *Pſal.* xxii. 6. *Iſa.* liii. 3. and which is the common lot of good men, who are treated by the world as the filth of it, and the offſcouring of all things. Yet *do not I forget thy precepts*; to obſerve and keep them: the ill treatment of men on account of religion, did not cauſe him to forſake it, or to leave the ways, word and worſhip of God; ſee ℣. 83, 109. and *Pſal.* xliv. 17.

℣. 142. *Thy righteouſneſs* is *an everlaſting righteouſneſs*, &c.] Or, *is for ever*[z]. The rectitude of his nature, his faithfulneſs in his promiſes, and his kindneſs and beneficence to his people; and particularly the righteouſneſs of God revealed in the goſpel; the righteouſneſs of his Son, which he approves and accepts of, and imputes to him that believes. This is a righteouſneſs that will laſt for ever, will never be aboliſhed; it will anſwer for them that have it in a time to come; it is of uſe throughout the whole of life, at death, in the day of judgment, and to all eternity; ſee *Dan.* ix. 24. *And thy law is* the *truth*; or *thy doctrine*; or *thy word*, as the *Arabic* verſion. The ſcriptures are called the ſcriptures of truth, *Dan.* x. 21. they come from the God of truth, and all that is contained in them is truth; the legal part of them is truth, and ſo is the goſpel; that is called the word of truth, and truth itſelf: it is concerning Chriſt, who is the truth; and it is directed into and made effectual by the Spirit of truth, and contains in it many excellent truths; and is therefore deſervedly valued and eſteemed by all good men; ſee *John* xvii. 17.

℣. 143. *Trouble and anguiſh have taken hold on me*, &c.] Or, *found me*[a]. Outward troubles and inward diſtreſs; troubles ariſing from his enemies, the men of the world, that hated and perſecuted him; and from a body of ſin and death, from the temptations of Satan, and divine deſertions; ſome from without, and others from within; troubles both of body and mind, which is what all good men are liable to. Yet *thy commandments* are *my delights*; ſo far from being grievous, that they were a pleaſure to him; yea, exceedingly delighted him, and cheared and refreſhed his ſpirits amidſt all his troubles.

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[u] ואמונה מאד & veriſſimæ, Vatablus; veritas valde, i.e. prorſus veriſſima, Gejerus.

[w] צרופה מאר purificatum valde, Montanus; liquatum, vel expurgatum valde, Gejerus.

[x] אנכי ego fui, & adhuc ſum, Michaelis.

[y] צעיר νεωτερος, Sept. adoleſcentulus, V. L.

[z] לעולם in ſeculum, Pagninus, Montanus, Gejerus; in æternum, V. L. Michaelis.

[a] מצאוני invenerunt me, V. L. Pagninus, Montanus, Muſculus, Gejerus, Michaelis.

℣. 144. *The righteouſneſs of thy teſtimonies is everlaſting*, &c.] Or, *for ever* [b]. The righteouſneſs which they require, or which they publiſh; the righteouſneſs revealed in the goſpel, which is the righteouſneſs of Chriſt; ſee the note on ℣. 142. *Give me underſtanding, and I ſhall live*; an underſtanding of the teſtimonies of the Lord, of the word of God, the law of God, and goſpel of Chriſt; an underſtanding of divine and ſpiritual things; a clearer and larger underſtanding of them, which is the gift of God; both that itſelf at firſt, and an increaſe of it here prayed for, the end, iſſue and effect of which is life. Such live ſpiritually, and by faith; they live chearfully and comfortably, and *for ever*, as *Aben Ezra* and *Kimchi* repeat from the former clauſe; for *this is life eternal to know the only true God and Jeſus Chriſt*: or to have a ſpiritual underſtanding of them, and of thoſe things which relate to ſpiritual peace and comfort here, and eternal happineſs hereafter, *John* xvii. 3.

ק Koph, The nineteenth part.

℣. 145. *I cried with* my *whole heart*, &c.] Prayer is often expreſſed by crying; which ſometimes ſignifies mental, and ſometimes vocal prayer; and generally ſuppoſes the perſon praying to be in diſtreſs, either outward or inward. This prayer of the pſalmiſt's was hearty and cordial, not with his mouth and lips only, but with his heart alſo; it did not proceed from feigned lips, but was put up in ſincerity and truth; yea, it was with his whole heart, with all the powers and faculties of his ſoul employed; his affections ſet on God, the deſires of his ſoul after him, and his will ſubmitted to his; it denotes the intenſeneſs, earneſtneſs and fervency of prayer. *Hear me, O Lord*; the prayer he had put up, and anſwer it. Some perſons pray, and that is enough; they do not concern themſelves whether their prayers are heard or no: but *David* deſired an anſwer, and looked after that. *I will keep thy ſtatutes*; not in his own ſtrength, but in the ſtrength of the Lord; and it is to be underſtood not merely as a reſolution what he would do; nor as a promiſe, which he uſes as a plea, argument or motive to be heard; but rather it expreſſes the end of his being heard, or the thing for which he deſires to be heard: for ſo it may be rendered, *that I may keep thy ſtatutes*; hear me, and give me grace and ſtrength to enable me to obſerve them.

℣. 146. *I cried unto thee, Save me*, &c.] In his diſtreſs he cried and prayed to the Lord; and this was a principal and leading petition, that he would *ſave* him out of all his troubles and afflictions, and out of the hands of all his enemies; and with a temporal, ſpiritual and eternal ſalvation, which he knew he was able to do, and none elſe. *And I ſhall keep thy teſtimonies*; ſuch ſalvation will affect my heart, and the ſenſe of it influence and engage me to have the utmoſt regard to the word of God, its truths and doctrines, precepts and ordinances, ſo as carefully to obſerve them.

℣. 147. *I prevented the dawning of the morning, and cried*, &c.] That is, he awoke and got up, and prayed, before the day broke, the morning looked forth, or the ſun aroſe: he was early as well as earneſt in his ſupplications to God; ſee *Pſal*. v. 3. and lv. 17. as Chriſt, his antitype, roſe early in the morning, a great while before day, and went out to a ſolitary place, and prayed, *Mark* i. 35. *I hoped in thy word*; which is a great encouragement to prayer, the grace of hope itſelf is; though a man can only put his mouth in the duſt, if ſo be there may be hope; and eſpecially when it is grounded on the word of promiſe, that God will hear and anſwer his people, when they call upon him in a time of trouble: and particularly hope in Chriſt, the eſſential Word, is a great encouragement; many encouraging arguments to prayer are taken from the perſon, office, advocacy and mediation of Jeſus Chriſt, *Heb*. iv. 14, 16. and x. 19—23.

℣. 148. *Mine eyes prevent the* night-*watches*, &c.] The *Targum* is, "the morning and evening-watches." There were three of them; *Kimchi* interprets it of the ſecond and third: the meaning is, that the pſalmiſt was awake and employed in one religious exerciſe or another, praying, reading or meditating; either before the watches were ſet, or however before the time that ſome of them took place, or at leaſt before they were all over. *That I might meditate in thy word*; he roſe ſo early, in order to give himſelf up to meditation on the word of God; that he might be better inſtructed in the knowledge of divine things; that he might have ſolace and comfort from thence under his afflictions; and that he might be better furniſhed for the work of prayer; for the more familiar the word of God is to us, the better able we are to ſpeak to God in his own language.

℣. 149. *Hear my voice according unto thy loving kindneſs*, &c.] Not according to his own merits and deſerts, or works of righteouſneſs done by him, for the ſake of which he did not preſent his ſupplications to God; nor according to his love to him, which often waxed cold, and he in a poor lukewarm frame of ſpirit; but according to the loving kindneſs of God, which is always the ſame, and which is a great encouragement to faith and hope in prayer; that ſince God is gracious and merciful, kind and bountiful, plenteous in mercy, and ready to forgive, on a throne of grace, and full of love, yea love itſelf, invariably the ſame, he will hear, and ſaints ſhall find grace and mercy to help them in time of need. *O Lord, quicken me according to thy judgment*; either according to his word of promiſe, or according to his manner and wonted method he uſed towards his people; ſee ℣. 25, 132. This is a prayer, not for the firſt work of quickening grace, or the firſt implantation of a principle of ſpiritual life, which the pſalmiſt had had an experience of; but for the reviving of the work and principle in him, that he might be refreſhed and comforted, and be animated and ſtirred up to a lively exerciſe of grace and performance of duty; finding himſelf in dead and lifeleſs frames, and not able to quicken himſelf.

℣. 150. *They draw nigh that follow after miſchief*, &c.] Or *evil* [c]; that which is ſinful in itſelf, and injurious to others. Some cannot ſleep unleſs they do miſchief; they are bent upon it, and proceed from evil to evil: they are eager in their purſuit of it, as the huntſman after his ſport, to which the alluſion is; though it is to their ruin, even to their death, *Prov*. xi. 19. Theſe the pſalmiſt ſays *draw nigh*; not unto God, unleſs feignedly and with their mouths only; but to him they drew nigh, to *David*, in an hoſtile way; they purſued after him, in order to take away his life, and they had very near overtaken him, and were juſt ready to ſeize him; his life drew nigh to thoſe deſtroyers, and thoſe deſtroyers drew nigh to that, ſo that he was in great danger; and the more, as theſe were abandoned creatures, that neither feared God, nor regarded man, as follows: *They are far from thy law*; from the knowledge of it, of its equity and purity; and eſpecially of its ſpirituality, and of its power and influence upon their minds; and ſo far from ſubjection and obedience to it; ſo far from it, that they treat it with the utmoſt contempt, caſt it away from them and deſpiſe it, *Rom.* viii. 7. *Iſa.* v. 24.

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[b] לעולם in ſeculum, Pagninus, Montanus, Junius & Tremellius, Piſcator, Cocceius; in æternum, V. L.

[c] זמה iniquitati, V. L. ſcelus, Tigurine verſion; ſo Junius & Tremellius, Piſcator, Michaelis.

℣. 151. *Thou* art *near, O Lord*, &c.] This was the comfort of the pſalmiſt, that though his enemies drew nigh with a miſchievous deſign upon him, yet his God was alſo near, and nearer than they; he was near as to relation to him, being his God and Father; near as to union, the bond of which is his everlaſting love, which can never be diſſolved; near as to communion, which he admits all his people to at one time or another; ſo that they are ſaid to be *a people near unto the Lord*, Pſal, cxlviii. 14. and near as to his gracious preſence, and the divine aſſiſtance he affords; he is a preſent help in time of need; he is nigh to all that call on him in truth, and in all things in which they do call upon him for, *Pſal.* cxlv. 18. *Deut.* iv. 7. *And all thy commandments* are *truth*; not only the precepts of the word of God, but his covenant, and the promiſes of it; the word which he has commanded to a thouſand generations, *Pſal.* cv. 8. and even the whole word of God, doctrines and duties; ſee *John* xvii. 17.

℣. 152. *Concerning thy teſtimonies, I have known of old*, &c.] Or, *from thy teſtimonies, I have known of old*[d]: by carefully reading the ſcriptures, which teſtify of God, his mind and will, and frequently meditating on them; he had learned a long time ago, even from his youth, what follows, *That thou haſt founded them for ever*; that the things contained in them are ſure and certain, eſtabliſhed and eternal truths: the moral law and the precepts of it, are eternal and of perpetual obligation; not one jot or tittle of them ſhall ever fail; the goſpel, and the truths of it, are everlaſting, and ſhall ever remain; maugre all the oppoſition, craft and cunning, fury and force of men, to undermine and root them out; ſee ℣. 89.

ר Resh, The twentieth part.

℣. 153. *Conſider mine affliction, and deliver me*, &c.] Or, *look upon mine affliction*[e]; as in *Pſal.* xxv. 18. The Lord ſeems as if he did not, when he does not grant his gracious preſence to his people; or does not ariſe to the help and deliverance of them, ſo ſoon as they deſire and expect: but he always ſees and beholds their afflictions; he cannot do otherwiſe, ſince he is the omniſcient God; and not only ſo, but he is the author, appointer, and orderer of them; yea, he looks upon them with an eye of pity and compaſſion, which is what is here prayed for: he ſympathizes with his people in all their afflictions, ſupports them under them, pays kind viſits to them, ſanctifies his hand, and in his own time delivers them out of all; which none elſe can but himſelf, and he has power to do it, and has promiſed it, and does perform; ſee *Pſal.* l. 15. and xxxiv. 19. *For I do not forget thy law*; the precepts of it; to obſerve it as a rule of walk and converſation, as a lamp to the feet, and a light to the path, as a directory of the good and perfect will of God: or, *thy doctrine*; the doctrine of the word, the precious truths of it, which were his ſupport under afflictions; and when either of them have a place in the heart, and are written there, they cannot eaſily be forgotten. This the pſalmiſt mentions, not as if his not forgetting the law or doctrine of God was meritorious of deliverance from affliction, but as a deſcriptive character of ſuch the Lord does deliver.

℣. 154. *Plead my cauſe, and deliver me*, &c.] This ſhews that his affliction was chiefly from men, wicked, ungodly and unreaſonable men; ſuch as were *Saul* and his courtiers, and a whole ungodly nation: his cauſe was a good one, and therefore he puts it into the hand of the Lord, and who otherwiſe would not have undertaken it; and this he did alſo becauſe he could not plead it himſelf, nor any other for him, but the Lord; his enemies that ſtrove with him being ſo many, mighty and crafty; ſee *Pſal.* xxxv. 1, 23. and xliii. 1. Chriſt is the advocate of his people, their Redeemer, who is mighty, and thoroughly pleads their cauſe againſt the accuſations of Satan, the charges of law and juſtice, and the condemnation of their own hearts; as well as defends their innocence from the calumnies of wicked men, and rights their wrongs, and redreſſes their grievances. *Quicken me according to thy word*; ſee the note on ℣. 25.

℣. 155. *Salvation* is *far from the wicked*, &c.] Chriſt, the author of ſalvation, is far from them: he was far from the unbelieving Jews, even though ſalvation was of them, and he, the Saviour, was among them; and he is far from all unconverted perſons, as to knowledge of him, faith in him, or love to him; and from all thoſe that ſeek for ſalvation elſewhere, let them make ever ſuch pretences to religion: the word of ſalvation is far from them, as *Kimchi*; the goſpel of ſalvation, which they put away from them, as the Jews did in the times of Chriſt and the apoſtles; an experimental knowledge of ſalvation, a ſenſe of need of it, and an application of it, are far from them; and the enjoyment of it in heaven, which, though nearer the ſaints than when they firſt believed, is far off from the wicked, and whoſe damnation is near: *Aben Ezra* interprets it, " the days of ſalvation." *For they ſeek not thy ſtatutes*; either to know them, or keep them: they ſeek not after God, to know him, his mind and will; the language of their hearts and actions is, *depart from us, we deſire not the knowledge of thy ways*; no, not of life and ſalvation, and therefore it muſt be far from them, *Job* xxi. 14.

℣. 156. *Great* are *thy tender mercies, O Lord*, &c.] Not his providential mercies only, which are many and undeſerved, and conſtantly repeated; but his ſpecial mercies in Chriſt, which flow from the tenderneſs of his heart; and his merciful lovingkindneſs to his people, and which are great or *many*[f], as to quantity; there being a multitude of them, not to be reckoned up: and for quality, they are wonderful beyond expreſſion and conception; proceed from unmerited love, rich, free ſovereign grace, and laſt for ever. *Quicken me according to thy judgments*; ſee the note on ℣. 149.

℣. 157. *Many* are *my perſecutors, and mine enemies*, &c.] Becauſe they were his enemies, therefore they were his perſecutors; and they became enemies to him or hated him becauſe of his religion, and on that account perſecuted him: and this has always been the lot and caſe of God's people in all ages; and whoſe perſecutors are many, even the whole world, as well as fierce and furious. Yet *do I not decline from thy teſtimonies*; from reading and hearing the word of God; and from embracing and profeſſing the doctrines contained in it; and from the worſhip of God according to it, for which he was hated and perſecuted: yet none of theſe things moved him from them, which ſhewed that his heart was principled with the grace of God; for otherwiſe, when perſecution ariſes becauſe of the word, carnal profeſſors are offended, and apoſtatize from it; ſee *Matt*. xiii. 22. *Acts* xxiv. 23, 24.

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[d] מעדתיך ex obteſtationibus tuis, Tigurine verſion; ſo Cocceius, Gejerus.

[e] ראה vide, Pagninus, Montanus, Muſculus, Cocceius; intuere, Gejerus.

[f] רבים multæ, Pagninus, Montanus, Muſculus, Michaelis.

℣. 158. *I beheld the tranſgreſſors, and was grieved*, &c.] Tranſgreſſors of the law of God, profane ſinners; ſuch as among whom he dwelt in *Meſhec* and *Kedar*; it grieved him when he beheld their wicked life and converſation; as *Lot* in *Sodom*; and *Iſaiah* and *Jeremiah*, among perſons of unclean lips, and an aſſembly of treacherous men: and the word here uſed ſignifies *treacherous*[g] perſons; and may deſign not the profane only, but profeſſors alſo; that dealt treacherouſly with God and men, made a profeſſion of religion, but walked not agreeable to it, which is matter of grief to good men; ſee *Phil*. iii. 18, 19. as well as the conduct of abandoned ſinners; with whom the pſalmiſt was grieved, not ſo much on his own account, being hated and perſecuted by them, as on their account, becauſe of the ruin they brought upon themſelves; but chiefly becauſe of the diſhonour of God, and their diſregard to his righteous law. *Joſeph Kimchi* paraphraſes it, "I ſaw them proſper, and was weary of my life;" and refers for the ſenſe of the word to *Job* x. 1. as does alſo *Aben Ezra*; but *David Kimchi* and the *Targum* interpret it, *I ſtrove*, or *contended* with them; that is, with the tranſgreſſors. *Becauſe they kept not thy word*; did not regard the doctrines, nor obſerve the precepts of it; but deſpiſed, rejected, and caſt them away from them.

℣. 159. *Conſider how I love thy precepts*, &c.] How ardently and affectionately, how cordially and ſincerely, ℣. 127, 128. and that was the reaſon why he was ſo grieved and diſtreſſed, when wicked men tranſgreſſed and deſpiſed them. *Quicken me, O Lord, according to thy loving-kindneſs*; ſee the note on ℣. 88.

℣. 160. *Thy word is true from the beginning*, &c.] Every word of promiſe God made from the beginning of the world, and in any period of time; as to *Adam*, to *Abraham*, to the *Iſraelites*, or to any other perſon or perſons; was true in itſelf, and faithfully performed, not one ever failed; particularly the promiſe concerning the Meſſiah, made to *Adam* in *Eden*; and which has been ſpoken of by all the prophets, which have been ſince the world began, *Gen*. iii. 15. *Luke* i. 70. Or it may be rendered, as the *Targum*, "the beginning of thy word *is* truth[h];" which a man finds to be ſo as ſoon as ever he enters upon the reading of it. Some refer this to the firſt chapter of *Geneſis*; others to the firſt part of the decalogue, concerning the unity of God and his worſhip; ſo *Aben Ezra*, and R. *Jeſhuah*, as cited by him, and *Jarchi*; the ſame is mentioned by *Kimchi* as one of the ſenſes, though the firſt he gives is agreeable to our verſion: but there is no need to reſtrain the ſenſe to thoſe particulars, or to the firſt part of the ſcriptures, ſince the whole is truth; and the meaning may be, *the ſum of thy word is truth*[i]: ſo the word here uſed is ſometimes taken for the ſum of any thing, *Numb*. xxvi. 2. and xxxi. 26. all that is contained in the word of God is truth; its promiſes, precepts and doctrines, hiſtories, prophecies and proverbs, all the ſayings of it are faithful and true. *And every one of thy righteous judgments endureth for ever*; every precept of the word, and doctrine of it; ſee ℣. 152. and *Pſal*. xix. 8, 9.

ש SCHIN, The twenty-firſt part.

℣. 161. *Princes have perſecuted me without a cauſe*, &c.] Theſe were either the princes of the *Philiſtines* at the court of *Achiſh*; or the princes of *Iſrael*, who joined in the conſpiracy with *Abſalom*; or the princes in *Saul*'s court, as *Kimchi* obſerves; who inſinuated that *David* had evil deſigns againſt the king, drove him from abiding in the Lord's inheritance, and purſued him from place to place, as a partridge on the mountains, 1 *Sam*. xxix. 4. and xxiv. 9. and xxvi. 19, 20. and all which was without any cauſe or reaſon on his part; and which, as it was an aggravation of the ſin of his perſecutors, ſo it was an alleviation of his affliction: in this he was a type of Chriſt, againſt whom the kings of the earth ſet themſelves, and the rulers took counſel together; *Herod*, *Pontius Pilate*, and others, the princes of this world, who crucified the Lord of glory, and hated him without a cauſe; who was holy and harmleſs, and never did any injury to any man's perſon or property, *Pſal*. ii. 2. and lxix. 4. *But my heart ſtandeth in awe of thy word*; not in awe of the princes, but of the word of God; he had a greater regard to that than to them: when they in effect ſaid, *Go, ſerve other gods*; he remembered what the word of God ſays, *Thou ſhalt have no other gods before me*; and this was a means of preſerving him from ſinning. *Kimchi* thinks ſome reſpect is had to the word of God by *Nathan* the prophet, *I will raiſe up evil againſt thee out of thine houſe*, &c. 2 *Sam*. xii. 11. and he was afraid, on account of this word, leſt he ſhould fall into the hands of the princes: but it ſeems not to be an excruciating, tormenting fear, that is here meant; but a high regard for, and a holy reverence of the word of God, or a reverential affection for it; ſuch as is conſiſtent with the higheſt joy on account of it, as follows.

℣. 162. *I rejoice at thy word, as one that findeth great ſpoil*.] At having it, which is a diſtinguiſhing bleſſing; all are not favoured with it; and is an ineſtimable treaſure, a field in which a treaſure lies; which thoſe that find rejoice at, and eſpecially at the underſtanding of it, as *Kimchi* notes: for ſuch only delight in it who ſpiritually underſtand it, or have an application of it to them; find it, and eat it, and then it is the joy and rejoicing of their hearts. The doctrines of it are matter of great joy, particularly which concern the grace of God, the perſon of Chriſt, and peace, pardon, righteouſneſs and ſalvation by him; and the ſeveral promiſes of it, which are exceeding great and precious; and when opened and applied in a time of need, occaſion great joy; ſuch as is expreſſed at finding a great ſpoil, when much ſubſtance comes into the hands of the conqueror, as well as victory. The word is a part of the believer's ſpiritual armour, by which he overcomes

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[g] בוגדים perfidos, Vatablus, Cocceius, Michaelis; perfide agentes, Junius & Tremellius, Piſcator.

[h] ראש דבריך אמת principium verbi tui veritas, Pagninus, Muſculus; vel verborum tuorum, V. L.

[i] Summa verbi tui eſt veritas, Cocceius, Schmidt.

comes his enemies; as well as it acquaints him with the conqueſt Chriſt has obtained over them, and made him a ſharer in; and directs him to unſearchable riches, to things more valuable than thouſands of gold and ſilver; ſo that he has great reaſon to rejoice at it in ſuch a manner indeed! ſee *Iſa.* ix. 2, 3, 6.

℣. 163. *I hate and abhor lying*, &c.] The ſin of lying in common converſation, which owes its riſe to Satan, the father of lies; is common to human nature, though very diſhonourable to it; exceeding unbecoming a profeſſor of religion; and was greatly hated by *David*, as it ought to be by all good men, *Pſal.* ci. 7. Or *falſhood* [k]; falſe doctrine; every thing contrary to the truth of the word of God, with all falſe worſhip, ſuperſtition, and idolatry; and this may the rather be thought to be deſigned, ſince the law or doctrine of God is oppoſed to it in the next clauſe. But *thy law do I love*; becauſe holy, juſt and true; he being a regenerate man, and having it written on his heart, he loved both the precepts of the law, and the doctrines of the goſpel: or, *thy doctrine*; the doctrine concerning God, his mind and will, his grace and love; ſee ℣. 97, 113.

℣. 164. *Seven times a day do I praiſe thee*, &c.] That is, very often in a day; not a day paſſed over his head, but he praiſed the Lord, and often in the day; ſo the phraſe *ſeven times* is uſed, *Pſal.* xii. 6. *Prov.* xxiv. 16. Praiſe is comely for the ſaints, delightful and well-pleaſing to God, being offered up in faith and through Chriſt; and ſhould be frequent, ſince our mercies, temporal and ſpiritual, are daily renewed; and therefore we ſhould always, in every thing, for every thing, and at all ſeaſons, give thanks to God, *Eph.* v. 20. 1 *Theſſ.* v. 18. *Becauſe of thy righteous judgments*; either upon his enemies, the perſecuting princes, as *Aben Ezra*; ſo ſaints may and ſhould, and will praiſe the Lord, for his righteous judgments on the enemies of his church and people, becauſe not only of their deliverance from them, but becauſe of the honour of his juſtice, and the glory of his name; ſee *Rev.* xviii. 20. and xix. 1, 2. or becauſe of the word of God, the precepts, ordinances and doctrines of it, which are all righteous; for his knowledge of them, and for the benefit and comfort received from them; ſee ℣. 7, 20.

℣. 165. *Great peace have they which love thy law*, &c.] The *Targum* adds, "in this world." Great proſperity, eſpecially proſperity of ſoul, inward peace, peace of conſcience, peace in Chriſt and from him, flowing from his blood, righteouſneſs and ſacrifice, and a view of intereſt therein; which is uſually enjoyed in a way of believing, and frequently had in the ways, worſhip and ordinances of God. Such as love the law of God, his word, precepts and doctrines, have a large ſhare of it; a peace ſo great, that it paſſes the underſtanding of unregenerate men, and cannot be fully expreſſed by the ſaints themſelves; there is none to the wicked, it is peculiar to them that love the Lord, and what belong to him: the *Arabic* and *Ethiopic* verſions render it, *which love thy name*. *And nothing ſhall offend them*; the *Targum* is, "in the world to come." Nothing ſhall diſturb their minds, and break their peace; nothing from without, though ſin, temptations, and deſertions do; not outward afflictions, the reproaches and perſecutions of wicked men, nor the reproof of good men; nor what God does to them in a providential way: though in the world they have tribulation, in Chriſt they have peace, which the world can neither give nor take away. *There is no ſtumbling-block unto them* [l], as it may be rendered; nothing that ſhall cauſe them to be offended and depart out of the good ways of God, which is the caſe of carnal, formal profeſſors, *Matt.* xiii. 21. ſuch ſtumble not at the word, as others do, at any of the doctrines of it; and the true light ſhining in them, and the word without being a light unto them, there is no occaſion of ſtumbling in them; they ſee their way, and what lies in it, and ſo avoid that at which they might ſtumble, 1 *John* ii. 10. Moreover, ſuch do not eaſily either give or take offence; they are poſſeſſed of that charity or love, which is not ſuſpicious or eaſily provoked; and they endeavour to give no offence to any, but live without it, in the midſt of a perverſe generation, 1 *Cor.* xiii. 5, 7. and x. 30. *Phil.* ii. 15.

℣. 166. *Lord, I have hoped for thy ſalvation*, &c.] Either temporal ſalvation and deliverance from enemies and from afflictions, which God had promiſed, and therefore he had reaſon to hope for; or ſpiritual and eternal ſalvation, reſolved on in the mind of God, provided in covenant, promiſed to be wrought out by Chriſt, and which ſince has been accompliſhed; and therefore there is a ſufficient foundation to hope for it. *And done thy commandments*; this was not the cauſe, ground and foundation of his hope; for then it would not have been like an anchor, ſure and ſtedfaſt, but as the hope of the hypocrite, which is as the ſpider's web; but this was the effect of his hope; becauſe he had a good hope of ſalvation, therefore he was ſtudiouſly concerned to do the commandments of God; his hope prompted him to it, and encouraged him in it; ſee 1 *John* iii. 2, 3. *Kimchi*'s note here is a good one; *and done thy commandments*, not for hope of reward; but I have done them as thy commandments are with me; and I know that I ſhall have ſalvation, and I have hoped for it.

℣. 167. *My ſoul hath kept thy teſtimonies*, &c.] The word of God, which he kept cordially and heartily; and in his heart, laid it up there; and with his whole ſoul obſerved the doctrines, and kept the precepts of it. *And I love them exceedingly*; and ſo kept them from a principle of love, and not with mercenary and ſelfiſh views; and this love was exceeding great, not cold nor lukewarm, but ardent and fervent, love in the ſuperlative degree.

℣. 168. *I have kept thy precepts and thy teſtimonies*, &c.] Both the preceptive and doctrinal part of the word, he preſerved and obſerved both; this is repeated for the certainty of it, and to ſhew his great affection to them. *For all my ways are before thee*; this is either an appeal to God for the truth of what he had ſaid, who ſaw and knew all the ways in which he walked, and which he had endeavoured ſhould be conformable to the word of God; or it is a reaſon why he kept the precepts and teſtimonies of the Lord, becauſe he knew his eyes were upon him; the omniſcience of God had an influence over him, and cauſed him to be more attentive to the word, as the rule of his actions; ſee *Pſal.* cxxxix. 1, 2, 3. *Gen.* xvii. 1.

ת Tau, The twenty-ſecond and laſt part.

℣. 169. *Let my cry come near before thee, O Lord*, &c.] Not *my praiſe*, as the *Syriac* verſion; but *my prayer*, put up in great diſtreſs, and with great vehemence and importunity; ſee ℣. 145, 146. and when it is deſired, it might *come near before* the Lord, it does not ſo much ſuppoſe diſtance of place between the petitioner and the petitioned, as earth is from heaven, as *Aben Ezra* obſerves, as diſtance of ſtate and condition; the petitioner being a creature, and a ſinful creature, and whoſe ſins had ſeparated between God and him: and now the only way of acceſs is by Chriſt; prayer can only paſs to God through him, who is the only Mediator between God and man; by whom perſons and ſervices are brought near unto him with acceptance. The ſum of this requeſt is, that his prayer might not be rejected and ſhut out; but that it might be admitted, might come up before God, and into his ears, and be regarded by him, and accepted with him. *Give me underſtanding according to thy word*; meaning not natural, but ſpiritual underſtanding; not that he was without any, as natural men are, whoſe underſtandings are darkened; for he had a large ſhare of underſtanding of ſpiritual things; but he wanted more, he deſired to know more of himſelf, of his wants and weakneſſes; to know more of God in Chriſt, and of Chriſt, his perſon, offices, and grace; to know more of the doctrines of the word, and of the duties of religion; and particularly that he might have a better underſtanding of the buſineſs of prayer, and might know both what to pray for, and how to pray as he ought; all which is a gift from God: and he deſires in all to be directed *according to the word* of God, the means of enlightening the underſtanding, and of increaſing ſpiritual knowledge; or elſe he means the promiſe of God, that he would give him more knowledge and underſtanding; that he might be taught of God, and follow on to know him, and increaſe in every branch of ſpiritual knowledge.

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[k] שקר falſitatem, Montanus, Junius & Tremellius, Piſcator, Cocceius, Gejerus, Michaelis.

[l] אין למו מכשול non eſt ipſis offendiculum, Cocceius, Gejerus, Michaelis.

℣. 170. *Let my ſupplication come before thee*, &c.] The ſame with his *cry* in the preceding verſe; only expreſſed by another word, ſignifying a petition for grace and favour, in a humble and ſubmiſſive manner; which it is intreated might be received and accepted, as before. *Deliver me according to thy word*; of promiſe, ſuch as that in *Pſal.* l. 15. meaning from all troubles and afflictions; out of the hands of all his enemies, and from the power of ſin, Satan, and the world; and from all fears of wrath, ruin and deſtruction. *Kimchi* obſerves, that this is not to be underſtood of a deliverance of the body from diſtreſs, but of the ſoul from the ſtumbling-block of ſin.

℣. 171. *My lips ſhall utter praiſe*, &c.] Like water flowing from a fountain, as the word[m] ſignifies. The heart of a good man is like a fountain of water, abounding with good things, and his mouth is a well of life; out of the abundance of grace and good things in his heart, his mouth ſpeaks, *John* iv. 14. *Prov.* x. 11. *Matt.* xii. 34, 35. and particularly his heart is filled with praiſe and thankfulneſs for the many bleſſings of providence and grace enjoyed; his lips ſhew it forth; it comes flowing from him freely and readily, without force and compulſion, largely and plentifully, conſtantly and continually, and with great vehemence and ſtrength, as ſtreams from a fountain. *When thou haſt taught me thy ſtatutes*; which is what the pſalmiſt often prays for in this pſalm; and ſignifies he ſhould be very thankful to God for, and ſhould ſincerely praiſe him, could he obtain this favour; ſee ℣. 7.

℣. 172. *My tongue ſhall ſpeak of thy word*, &c.] Of the word of God in general; of the truth of it, which he knew by certain experience; of the purity of it, tending to promote holineſs of heart and life; of the power and efficacy of it, enlightening his mind, and working effectually in him; of the profit of it, to his learning, to his inſtruction, comfort and refreſhment; of the precioùſneſs of it, being of more worth than thouſands of gold and ſilver; and of the pleaſantneſs of it, being ſweeter than the honey or honey-comb, and more to be eſteemed than one's neceſſary food; and of the promiſes of it in particular, of the worth and value of them, of their ſuitableneſs and uſe, and of the faithful fulfilment of them; and of the doctrines of the word, eſpecially thoſe which relate to the grace of God, and ſalvation by the Meſſiah; and alſo of the precepts of the word, as follows: *For all thy commandments* are *righteouſneſs*; not only righteous, but righteouſneſs itſelf, being ſtrictly juſt and equitable in the higheſt ſenſe; and not only ſome of them, but all of them; ſee ℣. 128. *Aben Ezra*'s paraphraſe of the words is, "I will teach the children of men "thy word, that they may know that thy com-"mandments are righteouſneſs;" which is not amiſs: and to the ſame ſenſe is *Kimchi*'s note, who obſerves, that the author of the *Maſorah* interprets it of praiſe; as if he had ſaid, My tongue ſhall praiſe thy word, becauſe all of it is righteouſneſs.

℣. 173. *Let thine hand help me*, &c.] Let thine hand of power help me againſt mine enemies, and deliver me from them; and let thine hand of providence and grace communicate to me, and ſupply me with, and help me to every thing needful for me, for body and ſoul, for time and eternity, all grace here, and glory hereafter; let thy right hand help me on in my way, hold and uphold me, keep and preſerve me ſafe to heaven and happineſs. *For I have choſen thy precepts*; not only the good part, which ſhall not be taken away, and the way of truth, ℣. 30. but even the commandments of God, which he preferred to the commandments of men, and choſe rather to obey the one than the other; having a moſt ardent affection for them, an high eſteem of them, and a ſtrong attachment to them; ſee ℣. 127, 128.

℣. 174. *I have longed for thy ſalvation, O Lord*, &c.] For temporal ſalvation and deliverance from enemies; and for ſpiritual and eternal ſalvation by the Meſſiah; and for the Meſſiah himſelf, the author of it: *Kimchi* interprets it of the ſalvation of the ſoul in the world to come; ſee ℣. 81. *And thy law is my delight*; or *delights*[n]; his exceeding great delight, as being pure and perfect, holy, juſt and good; a tranſcript of the divine nature, a revelation of the divine will; as in the hands of Chriſt, his ſurety and Saviour, who had engaged to fulfil it for him; and as written in his heart; and as delivered from the curſe and condemnation of it, through the ſuretiſhip-engagements of Chriſt.

℣. 175. *Let my ſoul live, and it ſhall praiſe thee*, &c.] The pſalmiſt deſires the continuance of his natural life, not for his own perſonal advantage, nor for the ſake of his family, nor with any worldly, ſiniſter and ſelfiſh views; but for the glory of God, and for the ſake of praiſing him: or his deſire is, that his ſoul might be lively and comfortable; or that he might be in a lively and chearful frame of ſpirit, and ſo be in fit and proper circumſtances to praiſe the Lord; for it is the living man in both ſenſes, natural and ſpiritual, that is capable of praiſing the Lord, *Iſa.* xxxviii. 19. *And let thy judgments help me*; that is, to praiſe him: meaning either judgments on his enemies, as *Aben Ezra*; which furniſh out matter and occaſion of praiſe and thankſgiving; ſee *Rev.* xv. 3, 4. and xix. 1, 2. or the word of God, the doctrines and precepts of it; ſee ℣. 164.

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[m] תבענה profundent, Vatablus, Muſculus; ebullient, Piſcator, Gejerus; ſcaturiunt, Cocceius; ſcaturient, Michaelis.

[n] שעשעי deliciæ meæ, Montanus, Tigurine verſion.

℣. 176. *I have gone aſtray like a loſt ſheep*, &c.] In deſert places, as it is the nature of ſheep to do[n]. A ſheep he was, a ſheep of Chriſt, given him by the Father; known by him, and that knew him; knew his voice, and followed him; a ſheep of his hand, and of his paſture; one of the loſt ſheep of the houſe of *Iſrael*, who had been loſt in *Adam*, though recovered by grace; and had gone aſtray before converſion, but now returned to the Shepherd and Biſhop of ſouls; and ſince converſion had gone aſtray from the Shepherd and fold, from the word and precepts of it, through inadvertence, the prevalence of corruption, the ſnares of the world, and the temptations of Satan; which he both deprecates and owns, ℣. 10, 67. though it may be underſtood, as it is by many interpreters, of his being forced, by the perſecutions of his enemies, to wander from the courts of God, and from place to place. *Seek thy ſervant*; as a ſhepherd does his ſheep when gone aſtray, which will not return of itſelf unleſs ſought after: thou art my ſhepherd, as if he ſhould ſay, Look me up, reſtore my ſoul; ſuffer me not to wander from thee, and go aſtray from thy word and ordinances: and when he calls himſelf his ſervant, it carries in it an argument for being looked up and ſought out; ſince he was his ſervant, not by nature, but by grace; not by force, but willingly; he was his, and devoted to his ſervice. And another follows: *For I do not forget thy commandments*; he retained a knowledge of them, an affection for them, and a deſire to obſerve them; though he had gone aſtray from them, either in a criminal way, through the power and prevalence of ſin, or againſt his will, through the force of perſecution.

PSALM CXX.

A ſong of degrees.

THIS pſalm, and the fourteen following, are called *ſongs of degrees*, or *aſcents*[o]; for what reaſon it is not eaſy to ſay. Some think it refers to the muſic of them, and that this is the name of the tune to which they were ſet; or the firſt word of a ſong, according to which they were ſung, as *Aben Ezra*; or that they were ſung with an higher voice, or an aſcending note, as *Saadiah Gaon*. Others are of opinion, that the title of them reſpects the aſcent of perſons or places, at what time and where they were ſung; either when the *Iſraelites* went up to *Jeruſalem*, at the three ſolemn yearly feaſts; or when the Jews came up from *Babylon*, mention being made in ſome of theſe pſalms, of their being in *Babylon*, and of their return from their captivity there; and ſo the inſcription of the *Syriac* verſion is, "the firſt ſong of aſcent; the "people detained in *Babylon* pray to be delivered." But the common opinion of the Jews, and which is embraced by many Chriſtians[p], and is mentioned by *Jarchi*, *Saadiah Gaon*, *Kimchi* and *Ben Melech*, is, that theſe are the ſongs ſung by the *Levites*, on the fifteen ſteps, by which they went up from the court of the women to the court of the *Iſraelites*, or came down them; and on each ſtep ſung one of theſe pſalms[q]. Though it may be, they are ſo called becauſe of their excellency; a ſong of degrees being an *excellent*[r] ſong, as an excellent man is called a man of high degree, 1 *Chron.* xvii. 17. theſe being excellent ones for the matter of them, their manner of compoſure, and the brevity of them. It is generally thought this pſalm was compoſed by *David*, on account of *Doeg* the *Edomite*, becauſe of its likeneſs in ſome things with the 52d Pſalm: and certain it is, that the pſalmiſt had been in ſome great diſtreſs, and at a diſtance from his own country and the houſe of God, and dwelt among wicked men when he wrote it; ſo that it is very probable, it was compoſed during his exile through the perſecution of *Saul*.

℣. 1. *In my diſtreſs I cried unto the Lord*, &c.] Being at a diſtance from his own country, or, however, from the houſe of God; perſecuted by men, under the laſh of their tongues; reproached, abuſed and belied by them: in this his caſe and circumſtances, he betook himſelf by prayer to the Lord, and importuned help and deliverance of him, knowing that none could help him as he; ſee *Pſal.* xviii. 6. *And he heard me*; anſwered him, and delivered him. The petition he put up follows, which ſhews his caſe, and his particular diſtreſs.

℣. 2. *Deliver my ſoul, O Lord, from lying lips*, and *from a deceitful tongue*.] Not from ſuch lips, and ſuch a tongue of his own, which *David* abhorred; though every good man deſires to be kept from ſpeaking lies and deceit; nor from the company of thoſe who have ſuch lips and tongues, which he was determined ſhould not dwell with him; but from the malignity of them, from being hurt in his character and reputation by them; God can reſtrain them, and prevent the ill influence of them when he pleaſes, *Pſal.* xxxi. 20. *Iſa.* liv. 17. Such were the lips and tongues of *Doeg* the *Edomite*, Pſal. lii. 2—4. and of *Saul*'s courtiers, who inſinuated to him that *David* ſought his hurt, 1 *Sam.* xxiv. 9. and of the ſcribes and phariſees, that flattered Chriſt to his face, and reproached him to the people; and of *Judas*, that betrayed him with, *Hail, maſter*; and of the falſe witneſſes ſuborned againſt him; and of falſe teachers, deceitful workers, that lie in wait to deceive, and, by their good words and fair ſpeeches, do deceive the hearts of the ſimple; and of Antichriſt and his followers, who, as they are given up to believe a lie, ſpeak lies in hypocriſy; and of Satan the father of lies, and who is the old ſerpent, the devil, that deceives the whole world: and to be delivered from the bad effects of ſuch lips and tongues, is very deſirable.

℣. 3. *What ſhall be given unto thee?* &c.] Or, *what*

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[n] So Ariſtotle obſerves, Hiſt. Animal. l. 9. c. 3. the ſame word that is uſed for feeding ſheep, is alſo tranſlated wander, Numb. xiv. 33. ſo errant is uſed by Virgil, for feeding with ſecurity, Bucolic. eclog. 2. Vid. Servium in Ib.

[o] שיר למעלות canticum aſcenſionum, Munſter, Vatablus.

[p] L'empereur in Middot, c. 2. ſ. 5. Lightfoot's Temple Service, c. 20. ſo Theodoret in loc.

[q] Vid. Miſn. Middot, c. 2. ſ. 5. Succah, c. 5. ſ. 4.

[r] Canticum excellentiſſimum, Junius & Tremellius.

what ſhall it give unto thee[s]? That is, what ſhall the deceitful tongue give unto thee, O my ſoul? or to thee, to any one that hears and reads this pſalm? It is capable of giving thee a deal of trouble, of doing thee a deal of miſchief; and of injuring thy character, and hurting thy peace and comfort, if permitted. *Or what ſhall be done unto thee, thou falſe tongue?* or, *what ſhall the falſe tongue add unto thee*[t]? it ſhall increaſe thy ſorrows and diſtreſs: or rather, what gain, profit and advantage, ſhall the deceitful tongue get to itſelf by its lies and deceit? none at all; it may do hurt to others, but gets no good to itſelf? ſee *Iſa.* xxviii. 15, 17. Or, *what ſhall he* (God) *give unto thee*[u]? or, *what ſhall he add unto thee, thou falſe tongue?* ſo *Jarchi*. What puniſhment will not he inflict upon thee, who hates lying lips? what plagues will not he add unto thee, who knows all the deceit that is in thee, and ſpoken by thee? The anſwer is as follows:

℣. 4. *Sharp arrows of the mighty, with coals of juniper.*] Some think theſe words deſcribe lying lips, and a falſe tongue; which are like arrows, ſharp ones, ſent out from a bow drawn with a mighty hand, which come with great force, ſuddenly and ſwiftly, and do much miſchief; ſee *Pſal.* xi. 2. and lvii. 4. and lxiv. 4. and to *coals of juniper*, very diſtreſſing and tormenting; the tongue being a fire, ſet on fire of hell, and ſets on fire the courſe of nature; and throws out devouring words, which conſume like fire, *James* iii. 6. *Pſal.* lii. 4. But rather the puniſhment of an evil tongue from the Lord is intended, whoſe ſore judgments are often compared to arrows, *Deut.* xxxii. 23, 42. *Ezek.* v. 16. *Pſal.* vii. 13. becauſe they come from above, and bring ſwift and ſudden deſtruction with them; and are very ſharp in the hearts of his enemies; are very ſevere and cutting, and come with power irreſiſtible, being the arrows of the Almighty, *Job* vi. 4. ſee *Jer.* l. 9. and theſe may be compared to *coals of juniper*, which are very vehement and ſtrong, and very laſting and durable. *Jerom*[w] and *Iſidore*[x] ſay, they will laſt a whole year; and the *Midraſh* on the place, reports of two men, who had prepared food with them, and at the end of a year returned and found them unextinct, and warmed their feet at them. Theſe fitly expreſs the lake of fire and brimſtone, the portion of liars; whoſe fire is very ſtrong, and flames devouring, being kindled by the breath of the Lord of hoſts, like a ſtream of brimſtone: and the fire of hell is everlaſting; its burnings are everlaſting burnings; a worm that dieth not, a fire that is not quenched; the ſmoke of the torments of which aſcend for ever and ever, *Iſa.* xxx. 23. and xxxiii. 14. and lxvi. 24. *Rev.* xiv. 11. and xxi. 8. The *Targum* ſpeaks of theſe arrows as lightnings from above, and of the coals of juniper, as kindled in hell below; and they are interpreted of hell in the *Talmud*[y].

℣. 5. *Wo is me, that I ſojourn in Meſech*, &c.] *Meſhech* was a ſon of *Japhet*, Gen. x. 2. whoſe poſterity are thought by ſome to be the *Muſcovites*[z] and *Scythians*, a barbarous ſort of people: *Meſech* is frequently mentioned with *Tubal* and his brother, and with *Gog* and *Magog*, Ezek. xxxviii. 2, 3. and xxxix. 1. the *Targum* here calls them *Aſiatics*. Rather the *Cappadocians*, according to *Joſephus*[a]; and *Strabo*[b] makes mention of a city of theirs, called *Mazaca*: and the rather, ſince they are mentioned with the *Kedarenes*, or *Arabian Scenites*, and were nearer to the land of *Judea* than the former. That *I dwell in the tents of Kedar*; *Kedar* was a ſon of *Iſhmael*, Gen. xxv. 13. whoſe poſterity were *Arabians*, as the *Targum* here renders it; and *Suidas*[c] ſays, they dwelt not far from *Babylon*, when he wrote; they lived a paſtoral life, and dwelt in tents: *Pliny*[d] makes mention of *Arabs*, called *Cedrei*; and alſo of *Scenite Arabs*, from the tents they dwelt in, which they could remove from place to place for the ſake of paſturage. And among theſe *David* dwelt, when in the wilderneſs of *Paran*, 1 Sam. xxv. 1. though ſome think *David* never dwelt among any of thoſe people, but among ſuch who were like unto them for ignorance, idolatry and barbarity. Some render the words, *Wo is me, that I ſojourn ſo long, dwelling as in the tents of Kedar*[e]; as when he was among the *Philiſtines* and *Moabites*; nay, even he may compare his own people to thoſe, many of whom it was as diſagreeable dwelling with as with theſe: and we find *Iſaiah*, *Jeremiah* and *Ezekiel*, ſpeaking of them in their times in like manner, and making the ſame complaints, *Iſa.* vi. 5. *Jer.* ix. 2. *Ezek.* ii. 6. And very grieving and diſtreſſing it is to good men, to have their abode among wicked men; as well as it is infectious and dangerous: to hear their profane and blaſphemous talk; to ſee their wicked and filthy actions, and to obſerve their abominable converſation, is very vexatious, and gives great uneaſineſs, as it did to righteous *Lot*, 2 Pet. ii. 7, 8. The firſt clauſe is rendered by the *Septuagint*, *Vulgate Latin*, and all the *Oriental* verſions, *Wo is me, that my ſojourning is prolonged*; to which the next words agree.

℣. 6. *My ſoul hath long dwelt with him that hateth peace.*] The God of peace, againſt whom their carnal minds are enmity itſelf; Chriſt, the Prince of peace, the man, the peace, who has made peace by the blood of his croſs, whom the world hates; the ſons of peace, the quiet in the land, againſt whom the wicked deviſe evil things; the goſpel of peace, which the natural man abhors as fooliſhneſs; the way of peace, pardon, and ſalvation by Chriſt, which carnal men know not, and do not approve of; and the ordinances of the goſpel, which are paths of peace. In ſhort, ſome are of ſuch reſtleſs, quarrelſome and contentious ſpirits, that they hate peace with any; are like the troubled ſea, that cannot reſt; and cannot ſleep, unleſs they do miſchief to their fellow-creatures: it is very uncomfortable living, eſpecially living long with ſuch. The *Targum* is, "my ſoul hath "long dwelt with *Edom*, hating peace;" that is, with the *Romans* or Chriſtians, who are intended; for the Jews underſtand this pſalm of their preſent captivity.

℣. 7. *I am for peace*, &c.] Am wholly peace; a man of peace, as *Aben Ezra*; of a peaceable diſpoſition, devoted to peace; love it, ſeek and purſue it, as every good man does, who is called to it, and in whoſe heart it rules: ſuch follow peace with all men, and the things which make for it; and, as much as in them lies, endeavour to live peaceably with all. *But when I ſpeak, they are for war*; make a motion for peace, and propoſe the terms of it, they declare againſt it, and for war: or when he ſpoke of the things of God, and of his experience of them, of the word of God, and of the truths of it, and of what he believed, *Pſal.* cxvi. 10. and eſpecially when he gave good counſel and advice to them, and reproved them for their ſins, they could not bear it; but hated him for it, and proclaimed war againſt him; and could not behave peaceably to him in any degree, but became his avowed, ſworn and implacable enemies. The *Targum* is, "when I prayed;" either prayed to God, that they did not like; or prayed for peace with them, that they would not grant; but became more imbittered againſt him.

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[s] מה יתן לך quid dabit tibi, Pagninus, Montanus, Muſculus, Gejerus; ſo Junius & Tremellius, Piſcator.

[t] ומה יסיף לך & quid addet tibi, Montanus, Caſtalio; ſo Junius & Tremellius, Piſcator, Cocceius.

[u] Quid inferat tibi (Deus) aut quem rem adhibeat tibi, O lingua doloſa? Tigurine verſion.

[w] Ad Fabiolam de 42 Manſ. tom. 3. fol. 15. I.

[x] Origin. l. 17. c. 7. Schindler. col. 1776.

[y] T. Bab. Eracin, c. 3. fol. 15. 2.

[z] David de Pomis, Lexic. fol. 86. 1. 3.

[a] Antiqu. l. 1. c. 6.

[b] Geograph. l. 12. p. 370. Rufi Feſt. Breviar. Vid. Suidam in voce Τιβεριος.

[c] In voce Κηδαρ.

[d] Nat. Hiſt. l. 5. c. 11.

[e] Weemſes of the Ceremonial Law, c. 3. p. 8.

PSALM CXXI.

A ſong of degrees.

THE inſcription of the *Syriac* verſion is, "one "of the ſongs of aſcent out of *Babylon*." *Aben Ezra* thinks it was compoſed on account of *Iſrael*, when in a ſiege and diſtreſs; or, adds he, on account of the children of our captivity; the preſent ſtate of the Jews. *Grotius* is of opinion, it was written by *David*, at the time of the battle with *Abſalom*. Some take it to be a military pſalm, proper for ſoldiers engaged with an enemy: others, that it is ſuitable for travellers when on a journey; and why not for perſons alſo, when they commit themſelves to God in the night-watches, and about to take reſt? And indeed it is ſuitable at all times; when the good man may, with the pſalmiſt, expect divine help, and be ſecure of protection and preſervation.

℣. 1. *I will lift up mine eyes unto the hills*, &c.] Not to the hills and mountains in *Judea*, looking about to ſee if the inhabitants of them, or any bodies of men, appeared upon them to his help in diſtreſs; rather to the hills of *Moriah* and *Zion*, where the ark of God, the ſymbol of his preſence, was, and to whom he looked for aſſiſtance and deliverance: or to heaven, the holy hill of the Lord, and to him that dwelleth there; ſee *Pſal.* iii. 9. and cxxiii. 1. The lifting up of the eyes is a prayer-geſture, *John* xi. 41. and xvii. 1. and is expreſſive of boldneſs and confidence in prayer, and of hope and expectation of help and ſalvation, *Job* xi. 15. *Ezek.* xviii. 6. when, on the contrary, perſons abaſhed and aſhamed, hopeleſs and helpleſs, cannot look up, or lift up their eyes or face to God, *Ezra* ix. 6. *Pſal.* xl. 12. *Luke* xviii. 13. Some read the words, *I will lift up mine eyes upon the hills* [f]; ſtanding there and looking up to the heavens, and God in the heavens; who is the moſt High over all the earth, higher than the higheſt, and above all gods. Others render them interrogatively, *Shall I lift up mine eyes to the hills* [g]? to the idols worſhipped on hills and mountains, and pray unto them, and expect help from them? No, I will not; ſalvation is not to be had from them, *Jer.* iii. 23. or to the kings of the nations, as R. *Obadiah* interprets it; and to powerful kingdoms and ſtates, he was in alliance with, comparable to mountains and hills, *Pſal.* xlvi. 2. *Zech.* iv. 7? No, I will not; *it is better to truſt in the Lord, than to put confidence in princes*, Pſal. cxviii. 9. And ſo the following clauſe may be read, *From whence ſhall my help come* [h]? not from hills and mountains; not from men, for vain is the help of man; not from kings and princes, the great men of the earth, nor from the moſt powerful nations; but from the Lord, as in the next verſe, which may be an anſwer to this.

℣. 2. *My help* cometh *from the Lord, which made heaven and earth.*] Who helps his people out of the hands of all their enemies, and out of all their troubles and afflictions; he helps them in the performance of duty, in the exerciſe of grace, in bearing the croſs, in fighting the Lord's battles, and on in their journey; he helps them to all bleſſings, temporal and ſpiritual; to all needful ſupplies of grace here, and glory hereafter; and this help he gives is quick and preſent, ſuitable and ſeaſonable, is ſufficient, and ſometimes with, and ſometimes without means: and they have great encouragement to expect it from him, ſince he is able to give it, being the maker of heaven and earth; for what is it that he cannot do, who has made both them? And beſides, he has promiſed to help them, and he is faithful that has promiſed; he has laid help on Chriſt for them, and ſet up a throne of grace, where they may hope to find grace and mercy, to help them in time of need; and they have had paſt experiences of his help and ſalvation. *Arama* connects this with the preceding pſalm, and interprets this help, of help from an evil tongue.

℣. 3. *He will not ſuffer thy foot to be moved*, &c.] This is either an addreſs of the pſalmiſt to his own ſoul; or to any other good man, his friend and acquaintance, aſſuring of ſtability, and of final perſeverance in grace to glory. The Lord keeps the feet of his ſaints from falling: he will not ſuffer them to be moved out of the ſpiritual eſtate in which they ſtand; nor off of the foundation and rock of ages, on which their feet are ſet, and their goings eſtabliſhed; nor out of the houſe of God, where they are as pillars; nor out of his ways, where he upholds their goings; moved in ſome ſenſe they may be, yet not *greatly moved*; their feet may be *almoſt* gone, and their ſteps *well nigh* ſlipped, and yet ſhall not fall finally and totally, or ſo as to periſh; ſee *Pſal.* lxii. 2. and lxxiii. 2. and xxxvii. 24. *He that keepeth thee, will not ſlumber*; neither angels nor men are the keepers of the ſaints, but the Lord himſelf; he is the keeper of every individual ſaint, of every regenerate perſon, of every one of his ſheep, of every member of his church; he keeps them by his power, he preſerves them by his grace, he holds them with his right hand, guides them by his counſel, keeps their feet from falling, and brings them ſafe to glory: and a watchful keeper he is, he does not ſo much as ſlumber; he keeps them night and day, leſt any hurt them, *Iſa.* xxvii. 3. *Guſſetius* reads the whole as a prayer,

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[f] אל ההרים ſuper montes, Vatablus, Amama; ſo Kimchi. [g] אשא עיני attollerem oculos meos ad illos montes? Junius & Tremellius; attollamne, &c. Piſcator; ſo Gejerus and Ainſworth. [h] So Muſculus, Cocceius, Gejerus, Junius & Tremellius, Piſcator, Michaelis.

Let him not ſuffer thy foot, *&c. let not thy keeper ſlumber* [i]; to which the anſwer follows.

℣. 4. *Behold, he that keepeth Iſrael, ſhall neither ſlumber nor ſleep.*] He that kept *Iſrael* or *Jacob*, when aſleep, and appeared to him in a dream, and promiſed to keep him in all places, and did; who found his poſterity in the wilderneſs, and kept them as the apple of his eye: he keeps his ſpiritual *Iſrael*, whom he has choſen, redeemed, and calls; and he that is in general their keeper, is the keeper of every particular believer, who may promiſe themſelves the utmoſt ſafety under his care; ſince, tho' he may ſometimes ſeem to ſleep, when he withdraws his gracious preſence, defers help, and does not ariſe ſo ſoon to the aſſiſtance of his people, as they wiſh for and expect; yet does not in reality ſleep, nor is any ways negligent of them; no, not ſo much as ſlumber, nor is in the leaſt indifferent about them, and careleſs of them; ſee *Gen.* xxviii. 15. *Deut.* xxxii. 10. *Pſal.* xliv. 23. So *Homer* [k] repreſents *Jupiter*, as not held by ſleep, whilſt other gods and men ſlept all night; and hence *Milton* [l] has the phraſe of *the unſleeping eyes of God*: but the *Phrygians* had a notion, that their god ſlept in winter, and was awake in ſummer [m].

℣. 5. *The Lord* is *thy keeper*, &c.] This explains more fully who it is that keeps *Iſrael* and particular believers, and confirms the ſame; not a creature, but the Lord; the Word of the Lord, as the *Targum*, in a following verſe: Chriſt the Word, and wiſdom of God; who is the keeper of his people by the deſignation of his Father, who has put them into his hands to be kept by him; and by their full will and conſent, who commit the keeping of their ſouls to him; for which he is abundantly qualified, being able as the mighty God; faithful to him that has appointed him; tender and compaſſionate to thoſe under his care, whom he keeps as the apple of his eye; and diligent and conſtant, for he keeps them night and day, leſt any hurt them: he keeps them as they are his flock, made his care and charge; as they are the vineyard of the Lord of hoſts; as they are a city, which, unleſs the Lord keeps, the watchmen watch in vain; as they are his body and members of it, and as they are his jewels and peculiar treaſure: theſe he keeps in the love of God; in his own hands; in the covenant of grace; in an eſtate of grace; and in his own ways, ſafe to his kingdom and glory. *The Lord* is *thy ſhade upon thy right hand*; he is at the right hand of his people, to hold their right hand; to teach them to go, lead them into communion with himſelf, and hold them up ſafe; and to ſtrengthen their right hand, aſſiſt them in working, without whom they can do nothing; and to counſel and direct them, and to protect and defend them againſt all their enemies. So a ſhadow ſignifies defence; ſee *Numb.* xiv. 9. *Eccl.* vii. 12. and ſuch great perſonages are to others; in which ſenſe *Virgil* [n] uſes the word *ſhadow*; and much more true is this of God himſelf. And he is like the ſhadow of a great rock in a weary land; or of a ſpreading tree, which is a protection from heat, and very reviving and refreſhing; ſee *Iſa.* xxxii. 2. *Cant.* ii. 3. The alluſion may be to the pillar of cloud by day, which guided and guarded the *Iſraelites* in the wilderneſs, and was a ſhadow from the heat, *Iſa.* iv. 5, 6. and xxv. 4, 5. as Chriſt is from the heat of a fiery law, the flaming ſword of juſtice, the wrath of God, and the fiery darts of Satan.

℣. 6. *The ſun ſhall not ſmite thee by day*, &c.] With its rays, which it ſhoots forth like darts, and which fly ſwiftly, and pierce and hurt: hence *Apollo*, the ſame with the ſun, is repreſented with a bow and arrows [o]; ſo the rays of the ſun ſeem to be called in *Hab.* iii. 11. *Nor the moon by night*; this clauſe ſhould be ſupplied, as a learned man [p] obſerves, thus, *Neither ſhall the moon cool thee by night*; for that has no heating virtue in it, and cannot ſmite with heat, as the ſun does: for even, as he obſerves, its rays concentered in a burning glaſs, will not communicate the leaſt degree of ſenſible heat to bodies objected thereunto; yet ſome ſay [q], the moon is not only moiſt, but heats bodies as the ſun. And *Iſaac Voſſius* [r] obſerves, that there can be no light which, ſeparately conſidered, does not contain ſome heat at leaſt: and *Macrobius* [s] ſpeaks of the lunar heat; and *Plutarch* [t] aſcribes heat and inflammation to it, and aſſerts it to be fire. It is ſaid [u], that ſome men of good credit, in a voyage to *Guinea*, ſtrongly affirmed, that, in the night-ſeaſon, they felt a ſenſible heat to come from the beams of the moon. The *Septuagint* verſion is, *the ſun ſhall not burn thee by day, nor the moon by night.* And burning may be aſcribed to the cold froſty air in a moon-light night, as to the north wind, *Ecclus.* xliii. 20, 21. ſee *Gen.* xxxi. 40. and our *Engliſh* poet [w] expreſſes a ſentiment to this effect; yet not what affects the bodies of men, but plants, trees, *&c.* and this not owing to the moon, but to the air. However, theſe clauſes are not to be underſtood literally; for good men may be ſmitten and hurt by the heat of the one, and the cold of the other, as *Jacob* and *Jonah*, Gen. xxxi. 40. Jonah iv. 8. but myſtically, of perſecuting and antichriſtian tyrants, which are ſometimes ſignified by the ſun and moon, as both in *Rome*, pagan and papal, *Rev.* vi. 12. and xvi. 8. and of perſecution and tribulation itſelf, *Matt.* xiii. 6, 21. *Cant.* i. 6. and is ſometimes applied to the perfect ſtate of the ſaints, either in the new *Jeruſalem* or ultimate glory, when there will be nothing more of this kind, *Rev.* vii. 15, 16. And there are ſome periods in the preſent ſtate, when thoſe intirely ceaſe; nor are the ſaints ever really hurt by them, they being always for their good; or however, not ſo as to affect their eternal happineſs. The *Targum* is, "in the day, "when the ſun rules, the morning-ſpirits ſhall not "ſmite thee; nor the nocturnal ones in the night, "when the moon rules."

℣. 7. *The Lord ſhall preſerve thee from all evil*, &c.] The Word of the Lord, as the *Targum*. Not from the evil of affliction, though from that as a penal evil; or as a real one, it being made to work for good: but from the evil of ſin; not from the being or commiſſion of it; but from its dominion and damning power, or from a final and total falling away by it: and from the evil of the world; not from tribulation in it, nor from the reproach or perſecution of it; but from the wickedneſs and luſts that are in it, and from the wicked men of it, their power, rage and fury: and from the evil one, Satan; not from his temptations, but from ſinking under them, and periſhing by them; ſee *John* xvii. 12, 15. *He ſhall preſerve thy ſoul*; he preſerves the bodies of his people, oftentimes from diſeaſes and diſaſters, and from death, till the appointed time comes; and then he preſerves their duſt in the grave, and raiſes it up at the laſt day; but more eſpecially their ſouls, the redemption and ſalvation of which he undertook, and has effected; and which are preſerved by him ſafe, to his coming, kingdom and glory.

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[i] אל יתן. אל ינום ne permittat—ne dormitet, Junius & Tremellius, Piſcator; ſo Ainſworth.
[k] Iliad. 2. v. 1, 2.
[l] Paradiſe Loſt, b. 5. v. 647.
[m] Plutarch. de Iſide & Oſir. prope finem.
[n] Et magnum reginæ nomen obumbrat, Æneid. l. xi.
[o] Macrob. Saturnal. l. 1. c. 17.
[p] Scheuchzer. Phyſic. Sacr. p. 976, 977.
[q] Suidas in voce σεληνη; ſo Theodoret.
[r] De Motu Marium & Vent. c. 6. Vid. Senecæ Nat. Quæſt. l. 5. c. 9.
[s] Saturnal. l. 7. c. 16.
[t] De Facie Lunæ, in tom. 2. p. 933.
[u] The Second Voyage in Eden's Travels, p. 350. 2.
[w] —— the parching air —— Burns frore (froſty) and cold performs the effect of fire. Milton's Paradiſe Loſt, l. 2. v. 594.

℣. 8. *The Lord ſhall preſerve thy going out, and thy coming in*, &c.] In tranſacting all the buſineſs of life, in going in and out about it; in all ways, works and converſation; in journeying and travelling; in all affairs, civil and religious; and not only preſerve, but proſper in all, *Pſal.* i. 3. the Lord bleſſing him, coming in and going out, *Deut.* xxviii. 6. and ſuch, with the poet [x], are ſaid to go with a good or proſperous foot. And ſuch perſons, in the *Punic* language, are called *Namphanians*, as *Auſtin* obſerves [y]; who ſays, the word ſignifies a man of a good foot: and the word ſeems to be the contraction of נעם פעמו which ſignifies *his good* or *pleaſant foot* [z]; and ſo one that, wherever he comes and goes, things proſper with him, and with thoſe that are in connection with him: ſuch an one was *Jacob* in the houſe of *Laban*, whom the Lord bleſſed, as he ſays, *ſince my coming*, or at *my foot*, Gen. xxx. 30. ſee the note there; and ſuch a foot *Joſeph* had wherever he went, *Gen.* xxxix. 5, 23. *Arama* interprets it of a man's going out into the air of this world, and of his entrance into the world to come. The *Targum* is, "the Lord will keep "thy going out to buſineſs, and thy coming in to "ſtudy in the law." *From this time forth, and even for evermore*; for the Lord not only preſerves his people in life and at death, but in heaven, to all eternity; in the utmoſt ſafety and peace from all moleſtations by men or devils, and from their wrath and malice: not only his purpoſe and decree, but his power and providence, are the vaſt gulph between the one and the other; by means of which the wicked ceaſe from troubling, and the weary are at reſt, *Luke* xvi. 26. *Job* iii. 17.

PSALM CXXII.

A ſong of degrees of David.

THIS is the firſt of the ſongs of degrees, that bears the name of *David*: and *Kimchi* thinks, they only were written by him which have his name to them; though he, *Abendana* and others, are of opinion, that this pſalm was compoſed with a view to the captives in *Babylon*; who are here perſonated, and are repreſented as rejoicing at their going up to *Jeruſalem*, to the ſolemn feaſts there. The inſcription in the *Syriac* verſion is, "a *pſalm* "of *David*, one of the pſalms of aſcent, when *Cyrus* commanded the captivity to go up; ſpiri"tually, a promiſe of good things." It ſeems to be deſigned for the uſe of the *Iſraelites*, and to be ſung by them when they went up to the feaſts, three times a year. Some ſay [a], they ſung this by the way, when they carried the firſt-fruits to *Jeruſalem*.

℣. 1. *I was glad when they ſaid unto me*, &c.] Or, *I rejoiced in*, or *becauſe of*, *thoſe that ſaid unto me* [b]; or, *in what was ſaid unto me*. For it may regard not only the time when he had this pleaſure of mind, but the perſons who gave it, as well as the ground and reaſon of the things ſaid unto him, as follows: *Let us go into the houſe of the Lord*; the houſe of the ſanctuary, as the *Targum*; the tabernacle, the place of divine worſhip, typical of the church of God; which is an houſe of his building, beautifying and repairing, and where he dwells: it has all the eſſentiality of an houſe; its materials are lively ſtones; its foundation Chriſt; its pillars miniſters of the word; the beams of it ſtable believers; its windows the ordinances; and the door into it faith in Chriſt, and a profeſſion of it. Now it is both the duty and privilege of believers to go into it; here they find ſpiritual pleaſure, enjoy abundance of peace and comfort, and have their ſpiritual ſtrength renewed, as well as it is to their honour and glory: and it becomes them to ſtir up one another to go thither; ſome are ſlothful and backward; ſome are lukewarm and indifferent; ſome are worldly and carnally minded; and others are conceited of their knowledge, and think themſelves wiſer than their teachers, and therefore need to be excited to their duty; and truly gracious ſouls are glad when they are ſtirred up to it, both on their own account, and on the account of others, and becauſe of the glory of God.

℣. 2. *Our feet ſhall ſtand within thy gates, O Jeruſalem.*] Which is to be underſtood, not merely literally of the city of *Jeruſalem*, and of continuance in the poſſeſſion of it, it being lately taken out of the hands of the *Jebuſites*; but ſpiritually of the church of God, which is often called by this name; the gates of which are the ſame as the gates of *Zion*, and the gates of wiſdom, the word and ordinances; attendance on which is ſignified by *ſtanding*; and which alſo denotes continuance therein: and happy are thoſe that are within theſe gates, and have a comfortable aſſurance of their abiding there; and ſtill more happy will they be, who will be admitted within the gates of the new *Jeruſalem*, which are ſaid to be twelve, and every one of them of one pearl; and through which none ſhall enter into the city but pure and holy perſons, *Rev.* xxi. 2, 12, 21, 25, 27. and xxii. 14.

℣. 3. *Jeruſalem is builded as a city, that is compact together.*] In *David*'s time the upper and lower city were joined together, the ſtreets regularly built, the houſes contiguous, not ſtraggling about here and there one [c]. So the church of God, like that, is built in a good ſituation, on a rock and hill, where it is firm and viſible; like a city full of inhabitants, governed by wholſome laws, under proper officers; a free city, which enjoys many privileges and immunities; a well-fortified one, having ſalvation for walls and bulwarks about it; a royal city, the city of the great King, the city of our God, the name of which is *Jehovah-ſhammah*, the Lord is there: and this is *compact together*, when its citizens are united in affection to one another; agree in their religious ſentiments; join in ſocial worſhip, and live in ſubjection to one Head and King, the Lord Jeſus Chriſt. The Jews often ſpeak, and ſo ſome of their commentators, on this paſſage, of a *Jeruſalem* above and below, and of the one being made like unto the other: ſo the *Targum*, "*Jeruſalem* is built in the firmament as a city, as *Jeruſalem* on earth;" ſee *Gal*. iv. 26.

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[x] Virgil. Æneid. l. 8. Adi pede ſacra ſecundo; & l. 10. adſis pede diva ſecundo.

[y] Epiſt. 44.

[z] Vid. Sterringæ Philol. Sacr. p. 169. Reineſium de Lingua Punica, c. 8. ſ. 10.

[a] Weemſe's Chriſt. Synagog. l. 1, c. 6. ſ. 4. p 144.

[b] באמרים לי in dicentibus mihi, Montanus; ſo Ainſworth, Vatablus, Cocceius; in his quæ dicta ſunt mihi, V. L. ſo Junius & Tremellius.

[c] Hecatæus, an heathen writer, deſcribes Jeruſalem as a ſtrong fortified city, fifty furlongs in circumference; and inhabited by twelve myriads, or a hundred and twenty thouſand men. Vid. Euſeb. Præpar. Evangel. l. 9. c. 4.

℣. 4. *Whither the tribes go up, the tribes of the Lord*, &c.] The twelve tribes of *Iſrael*; the males of them went up three times a year to *Jeruſalem*, to worſhip, at the feaſts of Paſſover, Pentecoſt and Tabernacles; and was typical of the church of Chriſt, where the worſhip of God is carried on, his word preached, and ordinances adminiſtered; and whither ſaints go and attend, for their own profit and the glory of God; this is the city of our ſolemnities, *Iſa*. xxxiii. 20. and lvi. 7. *Unto the teſtimony of Iſrael*; the ark of the teſtimony, a ſymbol of the divine preſence. The law is called a teſtimony, becauſe it teſtified the will of God to be done; this was put into an ark, which had its name from thence, and was typical of Chriſt, the end of the law for righteouſneſs; and over the ark was the divine preſence: hither the tribes came to worſhip God, and to conſult him; "who, the *Targum* here ſays, teſtifies to *Iſrael*, that his divine Majeſty dwells among them, when they go to confeſs unto the name of the Lord." The goſpel is called the teſtimony of Chriſt; and it is what teſtifies concerning his perſon, office and grace, unto the *Iſrael* of God; and who go up to the houſe of God, in order to hear it. *To give thanks unto the name of the Lord*; for all his mercies and bleſſings, both temporal and ſpiritual; and which ſhould be acknowledged, not only in a private manner, but publickly in the houſe of God; ſee *Pſal*. c. 4. and cxi. 1.

℣. 5. *For there are ſet thrones of judgment*, &c.] In *Jeruſalem*, as the *Targum*; here were courts of judicature, and thrones for the judges to ſit upon, to execute judgment and juſtice to the people. *The thrones of the houſe of David*; the *Targum* is, "thrones in the houſe of the ſanctuary, for the kings of the houſe of *David*;" who might ſit there, as the Jews ſay, when others might not. In the church of Chriſt, the heavenly *Jeruſalem*, every ſaint is a king, as well as a prieſt, and all have thrones and ſeats there; have a power of judging, not only leſſer matters pertaining to this life, but ſuch as regard the ſpiritual peace and welfare of the church, and intereſt of Chriſt; having laws and rules given them to go by, in the admiſſion and excluſion of members, and reſpecting their conduct to each other, and to their Lord and head: and in the new *Jeruſalem* there will be thrones ſet, not only for the twelve apoſtles of Chriſt, and for the martyrs of Jeſus, but for all the ſaints; there will be the thrones of God and of the Lamb, and every overcomer ſhall ſit down on the ſame; this honour will have all the ſaints, *Matt*. xix. 28. *Rev*. xx. 4. and xxii. 3. and iii. 21.

℣. 6. *Pray for the peace of Jeruſalem*, &c.] This is ſaid to the perſons that ſolicited the pſalmiſt to go into the houſe of the Lord; to the truly godly among the tribes, that went thither to worſhip; to his brethren and companions, for whoſe ſake he wiſhed well to *Zion*; to praying ſouls, who ſhould not be ſingular and ſelfiſh; not only pray for themſelves, but for others; for all ſaints, and for the church of God in general: for *Jeruſalem*, not merely literally conſidered; though as that was the metropolis of the nation, and many of them the pſalmiſt addreſſes were inhabitants of it, it became them to ſeek and pray for the peace of it, their own peace being concerned in it; ſee *Jer*. xxix. 7. but for the ſpiritual and heavenly *Jeruſalem*, the church of God, and for the peace of it; that Chriſt the man, the peace, the peace-maker, who then was not come, might come; that the members of it might enjoy ſpiritual peace in their ſouls, and might have peace one with another, and be at peace with their enemies; and enjoy the abundance of peace and proſperity, which will be in the latter day; and will lie in freedom from perſecution, in a deſtruction of Antichriſt and all the enemies of the church; in the purity of goſpel-truths and ordinances, and the ſpread of them; in numerous converſions of Jews and Gentiles; in the unity of the Lord's people, in ſentiment, worſhip and affection; and in a large increaſe of ſpiritual light and holineſs: all which ſhould be earneſtly prayed for by the well-wiſhers of the cauſe of Chriſt; ſee *Iſa*. lxii. 6, 7. There may be an alluſion to the name of *Jeruſalem*, which ſignifies, *they ſhall ſee peace*; and it ſhould be prayed for, that they might. The argument, enforcing this duty exhorted to, follows; *They ſhall proſper that love thee*; that love *Jeruſalem*, the church of God; that love Chriſt, her King; the ſaints, her citizens; her laws and ordinances; and the word of the Lord that goes out of her, and is miniſtered in her: which is ſhewn by an attendance with her on them, and by their prayers for her proſperity and welfare: and ſuch proſper in their outward affairs, as *Obed-Edom* and his family were bleſſed, for the ſake of the ark he took in and took care of; and in their ſpiritual affairs, their ſouls proſper, as *Gaius*'s did, and as ſuch do, who are favoured with the diſcoveries of the love of God, with an application of pardoning grace and mercy; have a ſpiritual appetite for the word; when their graces are in lively exerciſe, their corruptions are ſubdued, ſpiritual light and zeal for truth are increaſed, inward ſtrength is renewed, communion with God is enjoyed, and they are fruitful in every good work.

℣. 7. *Peace be within thy walls*, &c.] The word *ſay* might be ſupplied; for this, with the following, ſeem to be petitions the pſalmiſt puts into the mouths of thoſe he deſires to pray for *Jeruſalem*'s peace; and he directs them to pray in this manner, to take with them ſuch words as theſe, and pray to the Lord. *Jeruſalem* was a walled city, and ſo is the church of God; God himſelf is a wall of fire around her; ſalvation by Chriſt is as walls and bulwarks to her; the power and providence of God protect her: within theſe walls the people of God have a place and a name; all the inhabitants of *Zion* in common are included in this petition, and peace is wiſhed for them all; let their condition and circumſtances be what they may, be they high or low, rich or poor, ſtronger or weaker believers, children, young men, or fathers. Some render it, *in thine army*, as the *Targum*, and other Jewiſh writers; in the church's militia, all ſaints being ſoldiers and in a warfare-ſtate; and here ſucceſs to their arms, againſt ſin, Satan and the world, is wiſhed for. And *proſperity within thy palaces*; as there were palaces in *Jeruſalem* for the king, the nobles, and great men of the land; ſo there are in the church of God, where he is known, for a refuge; even the meaneſt places in it are preferable to the palaces of the greateſt monarchs; ſee *Pſal.* xlviii. 3. and lxxxiv. 10. And here indeed all the ſaints are kings, and have their palaces; but particularly there are ſome who are ſet in the firſt place in the church, and over others in the Lord; who are their guides and governors, and are in office-relation to the church as paſtors and deacons now, as there were prieſts and *Levites* before: and the proſperity of theſe is to be prayed for, the good of the whole church being involved therein.

℣. 8. *For my brethren and companions ſakes*, &c.] Who were regenerated by the Spirit of God; adopted into his family, and children of the ſame father; ſtood in the ſame relation to Chriſt the firſt-born, and members of the ſame church; and ſo brethren: partners in the ſame bleſſings and promiſes of the covenant; partakers of the ſame grace; joined together in religious worſhip; ſhared in the ſame joys and griefs; travellers together to the ſame heavenly country, and intitled to the ſame glory and happineſs. So *David*, though a king, reckoned his meaneſt ſubjects as ſuch, who were ſpiritual men; and for their ſakes, through the good-will, love, and affection he bore to them, he would ſet praying ſouls an example, and by it enforce his own exhortation, as follows: *I will now ſay, Peace be within thee*; now and always put up this petition, and not put it off to longer time; that peace and proſperity may always attend the church of God, as well as the city of *Jeruſalem*, literally conſidered, and the inhabitants of it.

℣. 9. *Becauſe of the houſe of the Lord our God*, &c.] Not becauſe of his own palace, nor becauſe of his own houſe and family, nor becauſe of his own perſonal intereſt; though all were concerned in the peace of *Jeruſalem*: but chiefly becauſe of the ſanctuary of the Lord, as the *Targum*; becauſe of the worſhip and ſervice of God in it; becauſe of his great love and zeal for the houſe and church of the living God, which eat him up, *Pſal.* lxix. 9. *I will ſeek thy good*; the good of *Jeruſalem*, the good of the church of God; do all the good he could to it both with his purſe and prayers, and by ſtirring up others to do the ſame; ſee *Pſal.* li. 18.

PSALM CXXIII.

A ſong of degrees.

THIS pſalm is not thought to be written by *David*, but by ſome other perſon in after-times; and at a time, as is clear, when the people of God were much expoſed to the ſcorn and contempt of men. Dr *Patrick* thinks it was written by ſome pious perſon; perhaps by *Iſaiah*, in *Hezekiah*'s time, when *Rabſhakeh* poured out his contempt on God, on the king and the people. Others are of opinion, it was wrote by one of the *Babyloniſh* captivity, when the Jews were jeered by the *Babylonians*, and they tauntingly aſked them to ſing one of the ſongs of *Zion*; and ſcornfully ſaid of *Jeruſalem*, Is this the city men call the perfection of beauty, the joy of the whole earth? So *Aben Ezra* ſays, the pſalmiſt ſpeaks of a great man of the generation, which was in captivity or in a ſiege; and *Kimchi* ſays, that he ſpeaks in the language of the children of the captivity; to which agrees the *Syriac* inſcription, "it is ſaid in the perſon of *Zorobabel*, the prince of the captives." Others think it was compoſed in the times of *Antiochus*, the little horn propheſied of by *Daniel*, whoſe look was more ſtout than his fellows; who magnified himſelf againſt God and his people, profaned the ſanctuary, and took away the daily ſacrifice: and others are of opinion, it was wrote a little before the coming of Chriſt, in the perſon of thoſe who were waiting for it, and ſpiritual redemption and ſalvation by it; and who were ſcorned and derided by the proud ſcribes and phariſees.

℣. 1. *Unto thee lift I up mine eyes*, &c.] Not only the eyes of his body, this being a prayer-geſture; ſee *Matt.* xiv. 19. *John* xi. 41. and xvii. 1. but the eyes of his mind and underſtanding, opened by the Spirit of God; particularly the eye of faith, by which he looked for and expected help and ſalvation from the Lord. The phraſe is expreſſive of holy confidence in God, and a comfortable hope of receiving good things from him; as, on the contrary, when perſons are aſhamed and confounded with a ſenſe of their ſins, and the aggravations of them, and of their own unworthineſs and vileneſs; and, on account of the ſame, almoſt out of all hope, cannot lift up their eyes to heaven, or their face before God, *Ezra* ix. 6. *Pſal.* xl. 12. *Luke* xviii. 13. *O thou that dwelleſt in the heavens*; the heaven of heavens, the third heaven, the ſeat of angels and glorified ſaints; and though the Lord is every where, and fills heaven and earth with his preſence, and cannot be contained any where; yet here is the more viſible diſplay of his glory; here he keeps his court; this is his palace, and here his throne is prepared, and on it he *ſits*[d]; ſo ſome render the word here; as the Judge of the whole earth, and takes a view of all men and their actions; and as the God of nature and providence, governs and orders all things after his own will; and as the God of grace, ſits on a throne of grace, kindly inviting and encouraging his people to come unto him: and therefore the pſalmiſt addreſſes him as ſuch; ſee *Eccl.* v. 2. *Matt.* vi. 9. The *Targum* is, "O thou that "ſitteſt on a throne of glory in heaven!"

℣. 2. *Behold, as the eyes of ſervants look unto the hand of their maſters*; and *as the eyes of a maiden unto the hand of her miſtreſs*, &c.] To direct them in their work and buſineſs, to point out unto them what they ſhall do; which is often done by a motion of the hand of the maſter or miſtreſs, or rap of their fingers without ſpeaking[e], which the ſervant obſerves: or to help and aſſiſt them againſt their enemies, and protect them from them; ſervants unarmed, and moleſted in their maſters ſervice, have no other to flee to for protection but them; ſo *Aben Ezra*: or to receive food and ſuſtenance from them, as ſervants and maidens do, from their maſters and miſtreſſes, in whoſe ſervice they are; ſee *Prov.* xxxi. 15. ſo *Kimchi* and *Arama*;

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[d] היושבי ſedens, Montanus, Gejerus; qui ſedes, Junius & Tremellius, Piſcator, Cocceius, Michaelis; ſo Ainſworth.

[e] Vid. Pignorium de Servis, p. 136. Digiti crepantis ſigna novit eunuchus, Martial. l. 3. 82.

the latter obſerves, that they have their food in a way of mercy, and not juſtice; contrary to what the apoſtle ſays, *Col.* iv. 1. or in order to receive their wages from them; ſee *Job* vii. 2. *So our eyes* wait *upon the Lord our God*; look unto him for direction in his ſervice. Saints are ſervants, not of ſin, nor of Satan, nor of men, but of the Lord; and not on the foot of creation only, but of redemption, and are made ſo by the grace of God; and they are willing to work, and are deſirous to know what they ſhould do; they inquire of God, they wait upon him in his word and ordinances, for direction; and being informed, do it with all their might, and follow the Lamb whereſoever he goes or directs them: and they look unto him for ſtrength to aſſiſt them therein, being conſcious of their own weakneſs; they apply to him, and wait upon him for ſtrength, and do all they do in his name and ſtrength; they look unto him for protection from all their enemies, which are many and mighty, and are ſtronger than they; and for food, both temporal and ſpiritual, and for all the neceſſaries and comforts both of a corporal and ſpiritual life; and likewiſe for the recompence of reward, the reward of the inheritance which is of grace, and not of debt. *Joſeph Kimchi* thinks, that the alluſion is to ſervants, that look to the hand of their maſters that correct and chaſtiſe them, and bear it patiently; and look to the hand that ſmites, till it ſhall have done, and mercy is ſhewn them. And thus the ſaints look to the chaſtiſing hand of God, and humble themſelves under it, and patiently endure it, till the Lord ſhall pleaſe to remove it from them; and this agrees with what follows: *Until that he have mercy upon us*; God is gracious and merciful; and he has his ſet time to have mercy on his people: and it becomes them to continue praying to him, and waiting on him, until he is pleaſed to ſhew it to them; men ſhould pray always and not faint; they will find mercy in due time, *Luke* xviii. 1, 7.

℣. 3. *Have mercy upon us, O Lord, have mercy upon us*, &c.] Merit is not pleaded; for though ſervants, they knew they were unprofitable ones: but mercy is aſked; whether by the awakened ſinner under firſt convictions, or by the backſliding profeſſor, for forgiveneſs of ſins, under a ſenſe of them, or as under the correcting and chaſtiſing hand of God for them: and which is repeated, to ſhew the ſtate of their caſe, which requires mercy, and in haſte; and the eagerneſs of their ſpirit, and the earneſtneſs of their ſuit, their prayer being the effectual fervent prayer of a righteous man. *For we are exceedingly filled with contempt*; by reaſon of meanneſs in outward circumſtances, the common lot of God's people; and therefore are reckoned the filth of the world, and the offſcouring of all things: and on account of their religion, which wicked men make a jeſt of; reckon an engine of ſtate, to keep people in awe of the civil magiſtrate, or a piece of prieſtcraft, to ſerve the lucrative views of a ſet of men; or as mere cant and enthuſiaſm, and a gloomy melancholy buſineſs, which none but fools will give into; and particularly on account of peculiar doctrines embraced, which are branded as novel, irrational and licentious; and ordinances, which intirely depend on the ſovereign will of the inſtitutor of them. For theſe things and the like, contempt was plentifully poured upon them; they had enough of it, and too much, ſo much that they could not bear it; it was become intolerable and loathſome, and the more, as it had been a long time continued on them. So *Aben Ezra* and *Kimchi* interpret the word, rendered *exceedingly*, of a long time.

℣. 4. *Our ſoul is exceedingly filled with the ſcorning of thoſe that are at eaſe*, &c.] That are in eaſy and affluent circumſtances; abound in the things of this world, and have more than heart can wiſh; have no outward trouble, as other men, or as the ſaints have; nor any uneaſineſs of mind, on account of ſin and their eternal ſtate: they have been at eaſe from their youth; Satan, that has the poſſeſſion of them, keeps the goods in peace; and their conſciences are ſeared as with a red-hot iron, and they are paſt feeling; though they are far from having any true, ſolid peace of mind: and ſuch perſons are generally ſcorners of the ſaints, and load them with their gibes and jeers in a moſt inſolent manner; which makes it very irkſome and grievous to bear. And *with the contempt of the proud*; who are proud of their natural abilities; of their wealth and riches, and of their honours and high places: and ſuch are generally ſcorners, and deal in proud wrath; and, through their pride, perſecute the poor ſaints with their reproaches, and by other ways; ſee *Prov.* xxi. 24. *Pſal.* x. 2. Some underſtand by theſe characters, *that are at eaſe*, or *quiet* [f], and are *proud*, or *excellent* [g], as the phraſes may be rendered, ſuch deſcribed by them as are the objects, and not the authors of ſcorn and contempt; even the ſaints, who are the quiet in the land, and the excellent in the earth; thoſe precious ſons of *Zion*, who are diſeſteemed by the men of the world, *Pſal.* xxxv. 20. and xvi. 2. *Lam.* iv. 1, 2.

PSALM CXXIV.

A ſong of degrees of David.

SOME think this pſalm was written by *David*, after the conqueſt of the *Philiſtines* and *Ammonites*, and other nations that roſe up againſt him and *Iſrael*, like the proud waves of the ſea, and ſpread themſelves like a flood; and whoſe deſtruction was like the breach of many waters, 2 *Sam.* v. 18, 20. and x. 19. Others, after his deliverance from the perſecution of *Saul*, or from the conſpiracy of *Abſalom*. *Theodoret* is of opinion, that *David* wrote this by a prophetic ſpirit, concerning the enemies of the Jews, upon their return to their own land, from the *Babyloniſh* captivity; who envied them, and roſe up againſt them, but the Lord delivered them. And others apply it to the times of *Antiochus*, when the Jewiſh church and ſtate were threatened with ruin; but the Lord appeared for them, in raiſing up the *Maccabees*. *Kimchi* interprets it of the Jews in captivity; and *Arama*, of the deliverance of the children of *Iſrael* at the Red-ſea. It may be applied to any time of diſtreſs the church and people of God have been in, and he has wrought ſalvation for them.

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[f] **השאננים** pacatorum, Montanus; tranquillorum, Piſcator, Cocceius, Gejerus, Michaelis. [g] **גאיונים** excellentium, Hammond; a rad. **גאה** eminuit, Gejerus; ſo an eminent Rabbi with the Jews is called Gaon, as R. Saadiah Gaon, &c.

℣. 1. *If* it had not been *the Lord who was on our ſide*, &c.] Or, *was for us*[h]. The *Syriac* verſion is, *that roſe up for us*; againſt their enemies, that roſe up againſt them, as in the next verſe: or, *was with us*, as *Kimchi* and *Ben Melech*; to help and aſſiſt, ſupport and ſupply, ſtrengthen and defend: or, *was among us*, as the *Arabic* verſion; as their King, Protector and Saviour. This implies that he was on their ſide; was for them, with them, and among them, and took their part againſt their enemies; ſee *Pſal.* cxviii. 6, 7. which, if he had not done, their caſe would have been miſerable and deplorable; or if any other had took their part, and not he, let them be who they would, angels or men. If God is on the ſide of us, it matters not who is againſt us; but if he is not on our ſide, or againſt us, it ſignifies nothing who is for us; ſee *Rom.* viii. 31. It ſuggeſts, that the caſe of *Iſrael* now was ſo very forlorn and diſtreſſed, that none but the Lord himſelf could help them. *Jehovah* is on the ſide of his people in a ſpiritual ſenſe, or otherwiſe it would be bad for them: God the Father is on their ſide; his love and relation to them engage him to be ſo; hence all thoſe good things that are provided for them, and beſtowed on them; nor will he ſuffer any to do them hurt, they being as dear to him as the apple of his eye; hence he grants them his gracious preſence, ſupports them under all their trials and exerciſes, ſupplies all their wants, and keeps them by his power, and preſerves them from all their enemies; ſo that they have nothing to fear from any quarter: Chriſt is on their ſide; he is the ſurety for them, the Saviour of them; has took their part againſt all their ſpiritual enemies, ſin, Satan, the world and death; has engaged with them, and conquered them; he is the Captain of their ſalvation, their King at the head of them, that protects and defends them here, and is their friend in the court of heaven; their Advocate and interceding High-prieſt there, who pleads their cauſe againſt Satan, and obtains every bleſſing for them: the Spirit of *Jehovah* is on their ſide, to carry on his own work in them; to aſſiſt them in their prayers and ſupplications; to ſecure them from Satan's temptations; to ſet up a ſtandard for them, when the enemy comes in like a flood upon them; and to comfort them under all their caſtings down; and to work them up for, and bring them ſafe to heaven: but were not this the caſe, what would become of them? *Now may Iſrael ſay*; this was a public caſe, the pſalmiſt here records, in which all *Iſrael* were concerned; and whom he calls upon to take notice of it, and directs them what to ſay on this occaſion.

℣. 2. *If* it had not been *the Lord who was on our ſide*, &c.] This he repeats both for the confirmation of it, and to excite the attention of the *Iſraelites* to it; as well as to obſerve that it was not once only, but again and again, many times the Lord appeared to be on their ſide. The *Targum* renders it, "the Word of the Lord;" the eſſential Word, the Son of God; and ſo in the preceding verſe in the king's Bible. *When men roſe up againſt us*; wicked men; though no hard epithet is given in the text, however juſt. The enemies of God's people are only called *men* by them, to ſhew their meekneſs and patience; it is in the ſingular number, *when man roſe up*; hence *Arama* interprets it of *Pharaoh* king of *Egypt*; and R. *Obadiah*, of *Haman*: but it might be better interpreted of the man of ſin, the man of the earth; who, at the head of his antichriſtian party, has roſe up againſt the ſaints, oppreſſed them, and threatened them with utter ruin, 2 *Theſſ.* ii. 4. *Pſal.* x. 18. *Rev.* xiii. 5, 6. Though it is beſt to underſtand it of a body of men; of men not mean, but mighty; not few, but numerous; and who united as one man againſt the people of God, and roſe up againſt them in an hoſtile manner; being full of enmity to them, and bent upon their ruin.

℣. 3. *Then they had ſwallowed us up quick*, &c.] Or *alive*; as the earth ſwallowed up *Korah* and his company; or as the fiſh ſwallowed up *Jonah*; or rather, as ravenous beaſts ſwallow their prey; to which the alluſion is. The people of God are comparable to ſheep and lambs, and ſuch like innocent creatures; and the wicked to lions, tygers, wolves, bears, and ſuch like beaſts of prey that devour living creatures. *When their wrath was kindled againſt us*; which is cruel and outrageous; there is no ſtanding againſt it, nor before it; it is like a fierce flame of fire that burns furiouſly, and there is no ſtopping it; none but God can reſtrain it.

℣. 4. *Then the waters had overwhelmed us*, &c.] People comparable to waters for their multitude, ſtrength, force and impetuoſity; which bear down all before them, and againſt which there is no ſtanding; which, like the waters of the flood, overflow and deſtroy all they paſs over. Theſe are the floods of ungodly men, which are very deſtructive and terrible; ſee *Rev.* xvii. 15. *Iſa.* viii. 7, 8. *Pſal.* xviii. 4. together with all thoſe reproaches, afflictions and perſecutions, which come along with them; which the preſence of God only can bear up his people under, and carry them through, *Cant.* viii. 7. *Pſal.* lxix. 1, 2. *Iſa.* xliii. 2. *The ſtream had gone over our ſoul*; and ſo deprived them of life: the whole force of the enemy; which, like a ſtream, flows in with great ſtrength and rapidity, when a breach is made and ſpreads itſelf. *Arama* interprets it of the ſtream of the *Egyptians*, and reſtrains it to them, their armies and forces; but it rather deſigns others, and the enemies of God's people in general, which threaten their ruin, even their very ſouls and lives: it may be applied to the ſtream of corruptions, the flood of temptation, and flow of perſecutions, ſuch as the flood the dragon caſt out of his mouth after the woman; which, were it not for divine grace and aſſiſtance, would deſtroy the ſaints, who have no might againſt this great force, 2 *Chron.* xx. 12. *Iſa.* lix. 19. *Rev.* xii. 16.

℣. 5. *Then the proud waters had gone over our ſoul.*] The wicked, who, through their pride, perſecute the poor ſaints: theſe proud tyrants and perſecutors would prevail over them, to their ruin and deſtruction; who, for their number, force and ſtrength, and eſpecially for their pride and haughtineſs, are like to the ſtrong, boiſterous and ſwelling waves of the ſea, were they not ſtopped and bounded by him, who has ſaid, Thus far ſhall ye go, and no farther, *Job* xxxviii. 11.

℣. 6. *Bleſſed be the Lord*, &c.] Here begins the church's thankſgiving for deliverance from all their enemies, their proud perſecutors; and from all afflictions and troubles by them; which they could never have been delivered from, had not the Lord appeared for them; and therefore it is but juſt that he ſhould have all the glory of it, and be bleſſed and praiſed on account thereof. *Who hath not given us as a prey to their teeth*; the teeth of wicked men are like ſpears and arrows, like ſwords and knives, to devour good men; their paſſions are ſtrong, and their deſires very vehement after their ruin; and if ſuffered, the ſaints would fall an eaſy prey to them: but God will not give them up to them, either to Satan the devouring lion, or to any of his emiſſaries; nay, when they have ſeized them, and got them in their mouths, they ſhall be ſnatched from them, as the lamb out of the mouth of the lion and the bear by *David*; ſee *Pſal.* lvii. 4. *Prov.* xxx. 14. 1 *Pet.* v. 8. 1 *Sam.* xvii. 34, 35.

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[h] לנו pro nobis, Vatablus.

℣. 7. *Our ſoul is eſcaped as a bird out of the ſnare of the fowlers*, &c.] The people of God are like little birds, being harmleſs and innocent, ſinging forth the praiſes of God for his goodneſs to them; as alſo becauſe weak and unable to reſiſt their foes; and worthleſs in themſelves, like ſparrows, as the word[1] here uſed ſignifies; and are fearful and timorous, and flee at the leaſt apprehenſion of danger, *Pſal.* cii. 7. and xi. 1. *Hoſ.* xi. 11. Satan, and wicked men under his influence, are like fowlers who lay ſnares for them, to draw them into ſin, into immorality and error, in order to bring them to ruin and deſtruction; hence we read of the ſnare of the devil and of wicked men, 1 *Tim.* iii. 7. 2 *Tim.* ii. 26. *Pſal.* cxix. 110. and who form plans and lay ſchemes to oppreſs and deſtroy them; but through the wiſdom given them to diſcern theſe devices and ſtratagems, and through the power of divine grace accompanying them, they eſcape what was intended for their hurt, and particularly in the following manner: *The ſnare is broken, and we are eſcaped*; meaſures concerted by wicked men are broken, their ſchemes are confounded, their devices are diſappointed, ſo that they cannot perform their enterprize; and by this means the ſaints eſcape the evils deſigned againſt them, the afflictions of the world, and the temptations of Satan.

℣. 8. *Our help is in the name of the Lord*, &c.] This is the concluſion the church draws from the ſcene of providence in her favour; this is the inſtruction ſhe learns from hence, that her help is in the Lord only, and not in any creature; and that it is right to put her truſt and confidence in the Lord for it, and only to expect it from him, whoſe name is himſelf; and is a ſtrong tower to flee unto for ſafety, *Prov.* xviii. 10. The *Targum* is, "in "the name of the Word of the Lord;" in the Meſſiah; in whom the name of the Lord is, his nature and perfections; and in whom help is found, being laid upon him, *Exod.* xxiii. 21. *Hoſ.* xiii. 9. *Pſal.* lxxxix. 19. *Who made heaven and earth*; and therefore muſt be able to help his people, and to do more for them than they are able to aſk or think: for what is it he cannot do, that made the heavens and the earth, and all that is in them? ſee *Pſal.* cxxi. 1, 2.

PSALM CXXV.

A ſong of degrees.

WHO was the penman of this pſalm, and on what occaſion written, is not certain. It deſcribes the ſafety and ſecurity of the church and people of God; foretels the deliverance of them from the oppreſſions of their enemies; the bleſſings of goodneſs that ſhall be beſtowed upon them, and the vengeance that will be taken on the wicked. According to *Aben Ezra*, it belongs to the times of the Meſſiah, whom the Jews yet expect; when *Iſrael*, as they ſuppoſe, will be in ſafe and proſperous circumſtances, and the wicked will be conſumed; as *Kimchi* on it alſo obſerves: and indeed it may be very well thought to belong to the latter days of the kingdom of our Meſſiah; when the church will be in great ſafety and proſperity, and freed from the perſecution and afflictions of wicked men.

℣. 1. *They that truſt in the Lord* ſhall be *as mount Zion*, &c.] Who truſt not in themſelves, and in their own hearts; nor in any thing of theirs, their ſtrength or wiſdom, riches or righteouſneſs; nor in any creature whatever, in the mightieſt or beſt of men: but in the Lord; in God, as the God of nature and providence, for all temporal mercies; and in him, as the God of grace, for all ſpiritual and eternal ones; who ſhould be truſted in at all times, whether of affliction, temptation or darkneſs; for which there is abundant reaſon. The *Targum* is, "the righteous that truſt in the Word "of the Lord;" in Chriſt the eſſential Word, who is truſted in by all that know him, and that know there is ſalvation in him, and in no other: theſe truſt in him for acceptance with God, for a juſtifying righteouſneſs, for remiſſion of ſin, for all ſupplies of grace, and for eternal life; and ſuch are like mount *Zion* for many things, being beloved and choſen of God, enjoying his preſence, and the bleſſings of his grace; and being the joy of the whole earth, and a perfection of beauty; but here for their firmneſs and ſtability, as follows. *Arama* obſerves, that mount *Zion* is made mention of, becauſe here the prophecy was given; to which may be added, the pſalmiſt was upon it, and had it in view, when he compared thoſe that truſt in the Lord unto it. Which *cannot be removed*, but *abideth for ever*; either, which mount *Zion* is immoveable, and continually abides, for which reaſon the church and people of God are compared unto it; or every one of thoſe that truſt in the Lord, like that, can never be removed, but always abide: they can never be removed from the Lord, though they may be removed from his houſe and ordinances, as ſometimes *David* was; and from his gracious preſence, and ſenſible communion with him, and out of the world by death; yet never from his heart's love, nor out of the covenant of his grace, which is ſure and everlaſting; nor out of his family, into which they are taken; nor from the Lord Jeſus Chriſt, nor out of his hands and arms, nor from off his heart; nor from off him, the foundation on which they are laid; nor out of a ſtate of grace, either regeneration or juſtification; but ſuch abide in the love of God, in the covenant of his grace, in the hands of his Son, in the grace wherein they ſtand, and in the houſe of God for evermore.

℣. 2.

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[1] כצפור ὡς ϛρȣθίον, Sept. ſicut paſſer, V. L.

℣. 2. As *the mountains* are *round about Jeruſalem*, &c.] There was mount *Zion* on the ſide of the north, and the mount of *Olives* on the eaſt, and other mountains on the other ſides of it; ſo that it was encompaſſed with them, and was naturally as well as artificially fortified. *Tacitus*[k] deſcribes *Jeruſalem* as inacceſſible, walls and mountains, rocks and towers ſurrounding it: and the poet *Chœribus*[l] makes mention of a people that ſpoke the *Phœnician* language, by whom he plainly means the Jews, οικυν δʼ εν Σολυμοις ορεσι, *that inhabited the mountains of Solyma*; which are ſpoken of by *Homer*[m], from whence, according to *Tacitus*[n], *Jeruſalem* had its name: yet, as *Kimchi* obſerves, this did not hinder the enemy from taking it; wherefore the Lord is a greater ſecurity to his people. *So the Lord* is *round about his people, from henceforth even for ever*; he encompaſſes them with his favour and loving-kindneſs, as a ſhield; he encircles them in the arms of everlaſting love; he guards them by his providence all around, and keeps a wakeful and watchful eye over them, that nothing hurts them; he keeps them, as in a garriſon, by his almighty power: theſe are the walls that are around them; yea, he himſelf is a wall of fire about them, and the glory in the midſt of them, *Zech.* ii. 5. and ſo he continues; he never leaves his people, nor forſakes them, but is their God and guide even unto death. The *Targum* is, "the Word of the Lord is round about his people;" Chriſt, the eſſential Word of God.

℣. 3. *For the rod of the wicked ſhall not reſt upon the lot of the righteous*, &c] Which, according to *Kimchi*, is *Jeruſalem*; but *Aben Ezra* interprets it of the *Iſraelites* that inherit the land. And the people of God are no doubt deſigned; the Lord's juſtified and choſen ones, his portion, and the lot of his inheritance; and all that belong unto them, their perſons, families, eſtates and good name: in all which they are ſometimes oppreſſed and afflicted by wicked men; who are a rod of correction in the hand of the Lord, the rod of men with which he chaſtiſes them; but this ſhall not always continue: ſo the word is uſed for a rod of correction, *Prov.* xxii. 15. It ſometimes ſignifies a ſcepter; an enſign of power and government, *Gen.* xlix. 10. and here may intend the nations of the world, as *Aben Ezra* interprets it; or the antichriſtian ſtates, prevailing and ruling over the people of God in a tyrannical manner, which ſhall not always laſt; the reign of Antichriſt will come to an end, and the Lord will deſtroy him with the rod of his mouth. It ſometimes ſignifies a tribe; and the *Syriac* verſion ſeems ſo to take it here, "the tribe of the "wicked ſhall not reſt in the part of the righteous;" they ſhall no more dwell among them, leſt, being led by their example, they ſhould learn their works, and do as they do; ſo *Aben Ezra* and *Kimchi*. But rather, with *Guſſetius*[o], this is to be underſtood of a meaſuring rod; laid not on perſons, but on lands and eſtates; and beſt agrees with the lot, inheritance and eſtate of the righteous; and may ſignify, that though wicked men unjuſtly ſeize upon and retain the farms, poſſeſſions and eſtates of good men, as if they were aſſigned to them by the meaſuring line; yet ſhould not hold them long, or always. *Leſt the righteous put forth their hands unto iniquity*; for the righteous are not perfect in this life: they are not without ſin, nor do they live without the commiſſion of it; and may be under temptation, by long afflictions and oppreſſions, and ſeeing the wicked proſper, to deſert their profeſſion of religion, and forſake the ways of God, and join with the wicked, and commit iniquity as they do; and therefore to prevent this, the Lord will not ſuffer them always to be under affliction and oppreſſion; ſee *Pſal.* xxxvii. 8. and lxxiii. 2, 3, 13, 14. *Iſa.* lvii. 16. *Hoſ.* vii. 9. or them and theirs to be always in the hand of the enemy.

℣. 4. *Do good, O Lord, unto* thoſe that be *good*, &c.] That are made ſo by the Spirit and grace of God; for none are naturally good, but evil; only ſuch who are regenerated and made new creatures, who have a good work of grace begun in them; who have the good Spirit of God, and his good graces, and the good word of God in them, and are filled with all goodneſs; and which is known by the good fruits which they bear, or the good works done by them. For theſe the pſalmiſt prays the Lord would do good to them, not only in a providential way, as he does to all; but in a way of ſpecial grace, beſtowing the bleſſings of his goodneſs on them, and cauſing all things to work for their good: and as ſaints ſhould pray for one another, or ſupplication ſhould be made for all ſaints, ſuch a prayer as this may be the prayer of faith; for it is not to be doubted, but God will do good to thoſe he makes good. *Aben Ezra* ſays, this may be conſidered either as a prayer or a prophecy; it may have reſpect unto the church in the latter day, and to the good things ſpoken of concerning it; which God will accompliſh in due time, and ſhould be prayed for; ſee *Pſal.* li. 18. *And to* them that are *upright in their hearts*; which is a further deſcription of good men, from the integrity and ſincerity of their hearts; who do all they do, before God and men, in the uprightneſs of their ſouls, cordially and ſincerely, from right principles, and with right views.

℣. 5. *As for ſuch as turn aſide unto their crooked ways*, &c.] The ways of ſin, immorality or error; which are crooked ways, not agreeing with the word of God, the rule of faith and practice. This ſeems to deſign not openly profane ſinners, who have always lived in a courſe of ſin and wickedneſs; but carnal profeſſors, who, through affliction and perſecution becauſe of the word, are offended, and deſert the good ways of God; and turn from the holy commandment, word and ordinances, they have profeſſionally embraced. *The Lord ſhall lead them forth with the workers of iniquity*; the *Targum* adds, "to "hell." Theſe hypocrites ſhall be led forth by the Lord with abandoned ſinners, like malefactors to the place of execution; when he ſhall bid them depart from him, and they ſhall go into everlaſting fire; and if there is any place in hell hotter than another, thoſe ſhall have it; ſee *Matt.* vii. 23. and xxv. 41. and xxiv. 51. But *peace* ſhall be *upon Iſrael*; upon every true *Iſraelite*, upon the whole *Iſrael* of God; the apoſtle ſeems to have reſpect to this paſſage in *Gal.* vi. 16. ſuch ſhall have ſpiritual peace in their hearts now, and eternal peace hereafter. The words may be read either as a prayer that it might be, or as a prophecy that it ſhould be; and may have regard unto the latter day, when all the enemies of Chriſt and his church ſhall be deſtroyed, and there ſhall be abundance of peace, ſo long as the moon endures, *Pſal.* lxxii. 8. *Aben Ezra* obſerves, that the pſalmiſt prays that God would remove the wicked far off, and then there would be peace in *Iſrael*; and to the ſame purpoſe *Arama* and *Kimchi* interpret it.

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[k] Hiſt. l. 5. c. 11.

[l] Apud Euſeb. Præpar. Evangel. l. 9. c. 9.

[m] Odyſſ. 5. v. 283.

[n] Ut ſupra.

[o] Ebr. Comment. p. 818.

PSALM CXXVI.

A ſong of degrees.

THIS pſalm is generally thought to have been written by *Ezra*, or ſome good man returned from the *Babyloniſh* captivity, and on account of it: the inſcription in the *Syriac* verſion of it, beſides obſerving it to be a ſong of degrees or aſcents, and without a name, is, "It is ſaid of "*Haggai* and *Zechariah*, who came up out of *Babylon* with the captives; but ſpiritually; and it "is an expectation of good things to come." It may have reſpect to redemption by the Meſſiah; and the converſion of the Jews in the latter day.

℣. 1. *When the Lord turned again the captivity of Zion*, &c.] Or returned the Jews from their captivity in *Babylon*; who are called *Zion*, from the city of *David*, built on mount *Zion*, which was in *Judea*, and adjoined to *Jeruſalem*, the metropolis of the kingdom; and becauſe they were the godly who were concerned for *Zion* in a ſpiritual ſenſe, or the church of God, and the intereſt of religion, whoſe ſpirits the Lord ſtirred up to come out of *Babylon*, upon the proclamation by *Cyrus*, when thoſe that were more worldly and carnal ſtayed behind; as alſo, becauſe the chief mercy in returning the captives, was the rebuilding the temple on mount *Zion*, and the reſtoration of religious worſhip; which gave the religious captives in *Babylon* great concern, *Pſal.* cxxxvii. 1—3. This deliverance of the captives, though it was by *Cyrus* as an inſtrument, yet it was the Lord's work; which he employed him in, and ſtirred him up to do, and therefore is aſcribed to him. And though this is expreſſed in the paſt tenſe, yet it may be put for the future; and be conſidered as a prophecy of it, and which the following word ſeems to confirm; and eſpecially the prayer, ℣. 4. for the return of the captivity, ſeems to require it ſhould: and may not only literally reſpect the return of the captives in *Babylon*, but the converſion of the Jews in the latter day, and their deliverance from their preſent captivity; which is expreſſed ſometimes by the Lord's bringing again *Zion*, and returning the captivity of the Jews, and their being turned to the Lord, *Iſa.* lii. 8. *Jer.* xxx. 3, 18. 2 *Cor.* iii. 16. and may be applied to ſpiritual and eternal redemption by Chriſt, of which the deliverance from *Babylon* was a type; and is ſometimes expreſſed in the ſame language, *Pſal.* xiv. 7. *Jer.* xxxi. 22, 23. and the people redeemed are often ſignified by *Zion*, and are by nature captives to ſin, Satan, and the law; from whence they are redeemed by Chriſt, whoſe work alone it is, *Iſa.* i. 27. and lix. 20. *We were like them that dream*; or *ſhall be*[p]; that is, like perſons that know not whether they are aſleep or awake; and whether what they ſee and enjoy, is in reality or only a viſion, as *Peter*'s deliverance from priſon was to him, *Acts* xii. 9. When the proclamation by *Cyrus* was firſt heard of by the Jews, and they had their liberty upon it, they could hardly tell whether it was a real thing or a viſion, and could ſcarcely believe it for joy; it ſeemed too good news to be true, as the news of *Joſeph*'s being alive was to *Jacob*, Gen. xlv. 26. and ſo the appearance of Chriſt, his reſurrection, and redemption by him, were to the diſciples, *Luke* xxiv. 11, 21, 41. The *Targum* is, "we were like the ſick that are recovered;" which ſenſe the word has in *Job* xxxix 4. *Iſa.* xxxviii. 16. and will be the caſe of the Jews, when they are converted; who will be recovered out of the ſick ſtate and condition in which they now are, and have all their diſeaſes healed, and ſins forgiven; yea, their converſion will be as life from the dead, a reſurrection of them from their graves, *Rom.* xi. 15. *Ezek.* xxxvii. 11, 12. The *Septuagint*, *Vulgate Latin*, *Arabic* and *Ethiopic* verſions, render it, *as thoſe that are comforted*; and the *Syriac* verſion, *as thoſe that rejoice*; each of the ſeaſons mentioned being times of comfort and joy: *Joſeph Kimchi* interprets it of the paſſing away and forgetfulneſs of affliction and trouble at the time of redemption, like a dream that flies away upon awaking.

℣. 2. *Then was our mouth filled with laughter*, &c.] Who before mourned, and hung their harps on the willows, and could not ſing the Lord's ſong in a ſtrange land; but now, as their hearts were filled with joy, this was externally and viſibly ſeen in their countenances, and expreſſed with their mouths and by outward geſtures; it was ſo great, they could not contain it, to which reſpect is had, *Iſa.* xxxv. 10. It may be rendered, *then ſhall our mouth be filled with laughter*[q]; that is, when we awake, ſays *Arama*; or rather, when the captivity is returned, either in a literal or in a ſpiritual ſenſe, both being matter of great joy: the *Midraſh* ſays, this will be in the world to come, and not in this. *And our tongue with ſinging*; the praiſes of God, and the ſongs of *Zion*. *Then ſaid they among the heathen, The Lord hath done great things for them*; it was taken notice of by the *Chaldeans*, among whom they had been captives, and by all the nations round about: and it was wonderful to them, that *Cyrus*, an heathen prince, of his own motion and will, ſhould at once, and without any price or reward, let them go, and ſend them into their own country to rebuild their temple; and with them, the veſſels of the Lord's houſe, that had been taken away by the king of *Babylon*; and order men to help them, with gold and ſilver, and goods and cattle, *Ezra* i. 1—11. Likewiſe the converſion of the Jews, and the reſtoration of them to their own land in the latter day, will be obſerved by the Gentiles with wonder, and as the work of God, *Ezek.* xxxvi. 35, 36. and xxxvii. 21, 28.

℣. 3. *The Lord hath done great things for us*, &c.] Theſe words are generally ſuppoſed to be the words of the Jews, taking up thoſe of the Gentiles, and confirming them; acknowledging that the Lord had done great things for them indeed; which, had they not owned, they would have been exceeding ungrateful; had they been ſilent concerning them, the ſtones would have cried out, and the very heathens condemned them. But I ſee not why they may not be thought to be the words of thoſe among the heathens continued; declaring that the great things done, were not for the Jews only, but for them alſo; as the great redemption by Chriſt, is of perſons out of every tongue, people and nation; for he is the propitiation, not for the Jews only, but for the ſins of the whole world; and having this in view, thus they expreſs themſelves. The work of redemption is a great thing of itſelf; the produce of great wiſdom; the effect of great love; procured at a great price, for great ſinners, by a great Saviour; and is not only a deliverance from ſin, Satan, and the law; but contains many great and glorious bleſſings in it, as juſtification, remiſſion of ſins, adoption and eternal life. Whereof *we are glad*; that thoſe great things are done without us, finiſhed by the Redeemer himſelf; that they are ſo great and glorious, ſo rich and plenteous, ſo full and free, and ſuitable to us; and done for us ſinners of the Gentiles, ſo unworthy of them, who are by nature children of wrath as others.

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[p] היינו erimus, Muſculus, Gejerus, Schmidt; ſo the Targum, Syr. Arab.

[q] ימלא replebitur, Muſculus, Gejerus; implebitur, Schmidt; ſo the Targum, Syr. Arab.

℣. 4. *Turn again our captivity, O Lord,* &c.] This prayer for the return of the captivity, ſhews, that it was not as yet: though ſome think that this is a petition of thoſe that were returned from captivity, for thoſe of their brethren that ſtayed behind; who, enjoying the ſweets of their liberty, pray for their brethren to come and ſhare with them, that ſo the mercy and bleſſing might be completed. This may very well be conſidered as a petition; either for the coming of the Redeemer, and redemption by him from the captivity of ſin, and Satan, and the law; or for the converſion of the Jews in the latter day. Either of which would be, *As the ſtreams in the ſouth*; as great and wonderful a work as cauſing rivers to be in dry places, and as grateful and acceptable as brooks and ſtreams of water in ſouthern countries: or like ſtreams produced by the ſouth-wind, which brings rain, and melts the ſnow from the hills; which, running into the vallies, cauſe flows of water in great abundance: and ſo may denote the abundance of thoſe that ſhould ſhare in the bleſſings of converſion, redemption and ſalvation; as well as the wonderfulneſs and acceptableneſs of them; ſee *Iſa.* xli. 18. and xliii. 19. and xxxii. 2. The *Targum* ſeems to underſtand it of the change made upon them, like that made on the earth by thoſe; paraphraſing the words, "as the land is turned, when ſtreams of water flow out in a time of drought." The alluſion ſeems to be to *Judea*, lying ſouth of *Babylon*; and to the ſouthern parts of *Judea*, which were dry; ſee *Joſh.* xv. 19.

℣. 5. *They that ſow in tears, ſhall reap in joy.*] A proverbial expreſſion, encouraging faith in prayer put up for the return of the captivity, whether in a literal or ſpiritual ſenſe. Praying or ſeeking the Lord, is ſowing in righteouſneſs, *Hoſ.* x. 12. which is often attended with tears and weeping; the iſſue of them is not always ſeen ſoon: theſe, like ſeed, lie buried under the clods, but take effect and will riſe up in due time: ſaints ſhould wait patiently for a return of them, as the huſbandman for the fruits of the earth; in due time they will produce a large crop of bleſſings, a plentiful harveſt, which the praying ſaint will reap with joy; as thoſe that prayed and waited for the redemption in *Jeruſalem*; and as thoſe that pray for the latter-day-glory, the converſion of the Jews, the fulneſs of the Gentiles, and the deſtruction of Antichriſt; the ſouls under the altar have been ſowing in tears, but ere long they will reap in joy, *Rev.* vi. 9. and xix. 1, 2. It may be applied to the ſtate and condition of ſaints in common in this life; now is their ſowing-time, and careful they ſhould be that they ſow not to the fleſh, but to the Spirit: and a ſorrowful time it is, on account of inward corruptions, Satan's temptations, divine deſertions, and the imperfection of their ſervices; but ere long they will reap life everlaſting, reap in joy, and be in the fulneſs of it; now they weep, then they ſhall rejoice; now they mourn, then they ſhall be comforted.

℣. 6. *He that goeth forth and weepeth, bearing precious ſeed,* &c.] Which he ſows in tears. This is but a repetition and confirmation of what is before expreſſed in different words; and may be applied, as to a praying ſaint, ſo to a faithful preacher of the word. The word is the precious ſeed which he bears, which he takes out of the granaries of the ſcriptures; and carries from place to place, and ſcatters and ſows, *Luke* viii. 11. compared to ſeed, becauſe of its meanneſs in the eyes of thoſe that know it not; becauſe of its generative virtue and increaſe, which it has from God, and which, unleſs ſown in the earth, produces no fruit: and it is called *precious ſeed*, becauſe either bought at a great price, when grain is dear; or becauſe it uſually is the choiceſt wheat that is the ſowing ſeed; and ſo may denote the preciouſneſs and value of the goſpel, diſpenſed by Chriſt's faithful miniſters, which is called a ſowing of ſpiritual things, 1 *Cor.* ix. 11. which ſhould be done plentifully and conſtantly, and with the ſame ſort of ſeed or doctrine, and which requires art and ſkill; and is often performed weeping or with tears, becauſe of their own inſufficiency, through fear of ſucceſs, and through want of it; and becauſe of the badneſs of the ground, the hardneſs of mens hearts they have to do with. The alluſion ſeems to be to a poor huſbandman, that has got but little ſeed to ſow, and this bought at a dear rate; and which he buries under the clods, and fears it will riſe no more; and weeps as he ſows, becauſe of the badneſs of the weather, or of the ſoil, doubting of ſucceſs. *Aben Ezra*, by the words rendered *precious ſeed*; or, as they may be, *a draught of ſeed*[r]; underſtands the veſſel in which the ſower carries his ſeed, the ſeed-baſket, from whence he draws and takes out the ſeed, and ſcatters it; ſee *Amos* ix. 13. ſo the *Targum*, "bearing a tray of ſowing corn." *Shall doubtleſs come again with rejoicing, bringing his ſheaves* with him; the ſeed he has been to and fro in ſowing, ſprings up under a divine bleſſing; and beyond his expectation and fears, produces a large and plentiful crop; which he reaps, and returns home, not with his arms full of ſheaves only, but with his cart laden with them: ſo a faithful miniſter, ſooner or later, is bleſſed with converts, who will be his joy and crown of rejoicing another day; ſee *John* iv. 35, 38. 2 *Theſſ.* ii. 19, 20.

PSALM CXXVII.

A ſong of degrees for Solomon.

THIS pſalm was written for *Solomon*; that is, for the ſake of *Solomon*, as *Aben Ezra* interprets it; or concerning *Solomon*, as *Jarchi*: and ſo the *Syriac* title, "It was ſaid by *David* concerning *Solomon*." Perhaps it was compoſed by *David*, after *Nathan* had informed him, that not he, but his ſon *Solomon*, ſhould build a temple for the Lord; and when he had made proviſion of gold and ſilver, and other things for it, and had given the pattern of it to his ſon; and encouraged and animated him to it, aſſuring him, that the Lord would be with him until he had finiſhed it; and prayed that God would give him a perfect heart to do it; for he knew the whole ſucceſs depended upon the Lord, notwithſtanding all the preparations he had made: hence the pſalm begins, *Except the Lord build the houſe*; ſee 1 *Chron*. xxviii. 20. and xxix. 19. *Theodoret* is of opinion, it was written for *Zorobabel*, and reſpects the building of the ſecond temple by him; who is called *Solomon*, becauſe he deſcended from him, and reſtored his work; but *Zorobabel*, though he was of the houſe of *David*, yet not in the line of *Solomon*, but of *Nathan*, Luke iii. 27, 31. The inſcription of the *Syriac* verſion ſeems to agree with this conjecture; which adds, to what is before obſerved, "and it is alſo ſaid concerning *Haggai* and *Zechariah*, who were ſolicitous for the building of the temple." And *Arama* the Jew ſays, that it is poſſible it may be ſaid of the building of the ſecond temple, and the walls of *Jeruſalem*. But others think it is a compoſition of *Solomon* himſelf; who might ſet out upon the building of the temple with this ſong, as he made a prayer at the dedication of it when finiſhed: and the *Targum* renders it, "a ſong by the hand of *Solomon*;" and our tranſlators for the moſt part render the particle *of*, which they here tranſlate *for*, as *of David*, in many places. And ſo accordingly it may be rendered here *of Solomon*[s], or *Solomon*'s, and be one of the thouſand and five ſongs he made; which, beſides that called *the ſong of Solomon*, is the only one extant: and the doctrine of it agrees with many things in the books of *Proverbs* and *Eccleſiaſtes*; that all things depend upon the providence and bleſſing of God, without which all the endeavours of men are in vain. *Kimchi* thinks the Meſſiah is meant, who is often called *Solomon* in the book of *Canticles*, Cant. iii. 7, 11. and viii. 11, 12. and to whom many paſſages in it may be applied.

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[r] משך הורע tractionem ſeminis, Montanus, Piſcator, Gejerus.

℣. 1. *Except the Lord build the houſe, they labour in vain that build it*, &c.] Whether it be underſtood literally of an artificial houſe, as *Solomon*'s own houſe; or the houſe of the Lord, or any other; let a man be ever ſo bent upon building one, or have ever ſo much ſkill in drawing the plan of it; or be ever ſo well provided to go through the expence of it, or have ever ſo many hands employed in it; yet if the Lord does not give ſucceſs, it will all be in vain; the building will fall down, or be conſumed by fire before it is finiſhed; or by one providence or another he will be obliged to deſiſt from it, as in the caſe of the builders of the tower and city of *Babel*. Or whether it be underſtood of a family, which is built up by an increaſe and multiplication of children; ſo *Leah* and *Rachel* built up the houſe of *Iſrael*, Ruth iv. 11. this depends upon the providence of God; for, as it is after ſaid, *children are an heritage of the Lord*. Or whether it be underſtood, figuratively and myſtically, of the church of God, the houſe of the living God; the houſe of Chriſt, a ſpiritual one; a goſpel church, whoſe materials are lively ſtones, or true believers. Now there are builders in this houſe, ſome indeed very bad ones; and it is no wonder that they labour in vain, who reject and lay aſide the foundation and corner-ſtone, Chriſt; who deny his deity, deſpiſe his righteouſneſs; or mix grace and works, law and goſpel together, and pluck down with one hand what they build with another: and though there are others that are good ones, and lay the foundation, Chriſt; and build on this foundation precious truths, comparable to gold, ſilver, and precious ſtones; miniſter the word, and adminiſter the ordinances, truly and faithfully; and in all direct to Chriſt for grace, ſtrength, peace, comfort, and eternal life; ſpeak to edification, and are the means of reviving the graces of God's people, and of eſtabliſhing their ſouls; as well as of the converſion of ſinners, whereby the houſe of God is built up; yet if the Lord does not ſucceed their miniſtrations, all is in vain. For the principal builder is God, Father, Son and Spirit; this is moſtly applied to the ſecond perſon, the Word and wiſdom of God, *Prov*. ix. 1. *Zech*. vi. 12, 13. *Matt*. xvi. 18. but not to the excluſion of the Father, who has laid in *Zion* a foundation, a precious corner-ſtone, and builds ſouls on it; nor of the Spirit, through whom ſaints are built up an habitation for God, *Iſa*. xxviii. 16. *Eph*. ii. 22. The *Targum* here is, "if the Word of the Lord does not build the city." It follows, *Except the Lord keep the city*; the city *Jeruſalem*, as the *Targum*; who alſo here makes mention of the Word of the Lord; or any other city: God, with the heathens[t], was called πολιευς, the keeper of cities; this title is given to *Minerva* by *Pindar*[u], and is one of *Jupiter*'s titles[w]. *The watchman waketh* but *in vain*; to preſerve it from riots, robberies, fires, &c. This may be applied to the church of God, the city of the living God, of which ſaints are fellow-citizens: now in this city there are watchmen, ſome indeed that are blind and aſleep, and ſo quite unfit for this office; but there are others who are awake and diligent, and watch in all things; and for the ſouls of men, and the good of the city, the church, to prevent hereſies, errors and immoralities; and yet all their watchfulneſs is in vain, unleſs the Lord keep it, who watches over his people for good, and that none hurt them; he is wakeful, never ſlumbers nor ſleeps, and conſtant night and day; and keeps his people by his power, and as tenderly as the apple of his eye.

℣. 2. It is *vain for you to riſe up early, to ſit up late*, &c.] A deſcription of an induſtrious and laborious perſon, who takes great pains to get a livelihood, or increaſe his ſubſtance; ſee *Pſal*. civ. 23. *Prov*. xxxi. 15, 18. which yet, as in the former inſtances, depends upon the bleſſing of divine providence, *Prov*. x. 4, 22. *Eccl*. ix. 11. For after all, it may come to nothing more at laſt than, *To eat the bread of ſorrows*; that is, to eat bread gotten with much ſorrow and labour; ſuch get bread, and that is all, and not that without the providence of God. For *ſo he giveth his beloved ſleep*; that is, the Lord: ſuch who are partakers of his grace, that fear and love him; to them, thus diligent and induſtrious, he gives not only bread to eat, but ſleep, which to a labouring man is ſweet; and having food and raiment, he gives them contentment, quietneſs and ſatisfaction of mind, which is the greateſt bleſſing of all. Sleep, even bodily ſleep, was reckoned with the very heathens a divine gift[x]. Some think reſpect is had to *Solomon*, whoſe name was *Jedidiah*, and ſignifies the beloved of the Lord, 2 *Sam.* xii. 24, 25. to whom God gave peace, reſt and ſafety all around; or, as others, the kingdom without labour, when *Abſalom* and *Adonijah* toiled for it: Chriſt, who is the beloved of the Lord, the Son of his love, his well-beloved Son, maybe thought of, whoſe reſt is glorious; his ſleep in the grave, where his fleſh reſted from his labours and ſufferings, in hope of the reſurrection of it: and it may be applied to all the Lord's beloved ones; to whom he gives ſpiritual reſt in this world, ſleep in the arms of Jeſus at death, and an everlaſting reſt in the world to come; all which depends not on their endeavours, but on his grace and goodneſs.

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[s] לשלמה Salomonis, V. L. Tigurine verſion, Muſculus, Muis, Cocceius, Gejerus; ſo Ainſworth; ipſius Selomoh, Vatablus.

[t] Ariſtotel. de Mundo, c. 7. Apuleius de Mundo, prope finem. Phurnutus de Natura Deor. c. 9.

[u] Olympiad. ode 5.

[w] Pauſaniæ Attica, ſive l. 1. p. 43, 53. Vid. Theoph. ad Autolyc. l. 1. p. 76.

[x] —— prima quies — dono divum gratiſſima ſerpit, Virgil. Æneid. l. 2. v. 264, 265. υπνου δωρον, Homer. Iliad. 7. v. 482. & 9. v. 709. & Odyſſ. 16. v. ult.

℣. 3. *Lo, children* are *an heritage of the Lord*, &c.] As all ſucceſs, ſafety, and the bleſſings of life, depend on the providence of God; ſo this very great bleſſing is a gift of his; having children, and thoſe good ones, as the *Targum* interprets it; for of ſuch only can it be underſtood: ſo in a ſpiritual ſenſe, the children of Chriſt, the antitypical *Solomon*, are the gifts of his heavenly Father to him; his portion and inheritance, and a goodly heritage he eſteems them. And *the fruit of the womb* is his *reward*; *fruit*[y] is the ſame with *children* in the preceding clauſe; ſee *Luke* i. 42. a reward he gives to good men, not of debt, but of grace; the *Targum*, "a reward of good works:" ſo regenerate perſons are a reward to Chriſt, of his ſufferings and death, *Iſa.* liii. 10, 11.

℣. 4. *As arrows* are *in the hand of a mighty man*, &c.] Are ſhot out with great ſtrength; come with much force, and do execution, and do not return in vain; with which men defend themſelves, and annoy their enemies; ſee *Jer.* l. 9. *So are children of the youth*; not young children, or children in their youth; but ſuch who are born to their parents when they are in their youth; and which are generally healthful and ſtrong, and their parents live to ſee them grown up; and who are uſeful to protect them, and defend their perſons and properties from enemies when grown old and feeble, and unable to defend themſelves: whereas children, born to them in old age, are generally unhealthy and weak; and beſides, their parents rarely live to ſee them brought up, or to be helpful to them. So Chriſt's ſpiritual ſeed and offſpring, who are the dew of his youth, are ſtrong, and overcome the evil one; and are ſerviceable in the defence of his cauſe and intereſt.

℣. 5. *Happy* is *the man that hath his quiver full of them*, &c.] That is, his houſe full of them; called a quiver, referring to arrows before mentioned, this being the caſe in which they are put up: to have many children was always reckoned a great temporal bleſſing and happineſs; ſee *Job* i. 2. *Pſal.* cxxviii. 3, 4, 6. The *Septuagint*, *Vulgate Latin*, *Ethiopic* and *Arabic* verſions, render it, *that fills his deſire*; has as many as he deſires or wiſhes for: the *Targum*, "who fills his ſchool of them;" ſo *Jarchi* interprets the children, of the diſciples of the wiſe men. It may be applied to young converts, the children of Chriſt and of the church; which, when numerous, is a bleſſing to him and her; ſee *Iſa.* xlix. 20, 21. and liii. 10, 11. *They ſhall not be aſhamed*; the father and his children, as *Aben Ezra*; parents rather are meant, who are not aſhamed when they have many children: with the *Romans*[z], thoſe that had wives and children, were preferred in honour to ſenior perſons that had none; and they that had moſt, to thoſe that had feweſt; and ſo with the *Perſians*; ſee the note on *Eſther* v. 11. *But they ſhall ſpeak with the enemies in the gate*; where courts of judicature were kept; and ſo the *Targum*, "in the gate of the houſe of "judgment." The ſenſe is, that their children ſhould ſtand and plead the cauſe of their parents againſt their adverſaries in courts of judicature; or publickly before the eyes of all, as *Aben Ezra*: and ſpiritually may deſign ſuch of Chriſt's ſeed; who are ſet for the defence of the goſpel, are valiant for the truth on earth, and earneſtly contend for it; meet the enemy in the gate, publickly oppoſe him, and quit themſelves like men, and are ſtrong.

PSALM CXXVIII.

A ſong of degrees.

THIS pſalm very probably was written by the ſame hand as the former, and ſeems to have ſome connexion with it; as that ſhews that all things depend on the providence and goodneſs of God; and that all bleſſings, particularly children, are the gift of God; this points out the bleſſings, civil and religious, that belong to good men; and, among the reſt, a numerous offſpring. According to the *Syriac* verſion, "it is ſaid concerning *Zorobabel*, prince of *Judah*; and the care of the building: and it intimates in it the calling of the Gentiles." Many things in it may be applied to Chriſt and his church.

℣. 1. *Bleſſed* is *every one that feareth the Lord*, &c.] Be he who he will; of whatſoever nation, Jew or Gentile; of whatſoever ſex, age or condition, high or low, rich or poor, *Acts* x. 35. ſuch a one is bleſſed now, and will be hereafter; ſee the note on *Pſal.* cxii. 1. *That walketh in his ways*; which God has preſcribed and directed his people to walk in, his ordinances and commands; which, to walk in, is both pleaſant and profitable: it ſuppoſes life, requires ſtrength and wiſdom; and is expreſſive of progreſſion, or going on and continuance in them: and where the true fear of God is, which includes every grace, and the whole of religious worſhip, there will be a conſcientious regard to the ways of God; ſuch avoid evil, and do good, becauſe of the fear of God, *Job* i. 1. *Neh.* v. 15.

℣. 2. *For thou ſhalt eat the labour of thine hands*, &c.] That is, thou that feareſt the Lord, and walkeſt in his ways. It is an apoſtrophe, or addreſs to ſuch, even to every one of them; inſtancing in one part of the bleſſedneſs that belongs to them, enjoyment of what their hands have laboured for; which may be underſtood both in a literal and ſpiritual ſenſe: man muſt labour, and get his bread with the ſweat of his brow; he that will not work, ſhould not eat, he that does ſhould; and a good man may have a comfortable enjoyment of the good of his labour; than which, as to temporal bleſſings, there is nothing better under the ſun, *Eccl.* v. 18. and in a ſpiritual ſenſe, good men labour in prayers at the throne of grace, there lifting up holy hands to God, wreſtling with him for a bleſſing, which they enjoy; they labour in attendance on the word and ordinances, for the meat which endures to everlaſting life; and they find the word and eat it, and Chriſt in it, whoſe fleſh is meat indeed; and feed by faith on it, to the joy and comfort of their ſouls. *Happy* ſhalt *thou* be, *and* it ſhall be *well with thee*; or, *to thy ſoul*, as the *Syriac* verſion; happy as to temporal things, and well as to ſpiritual ones: ſuch having an apparent ſpecial intereſt in the love, grace, mercy and delight of God; in his providence, protection and care; in the ſupplies of his grace, and in his proviſions for his people, in time and eternity. It is well with ſuch that fear God, in life and at death, at judgment and for ever: and the *Targum* is, "thou art bleſſed in this world, and it "ſhall be well with thee in the world to come;" and ſo *Arama*.

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[y] Naſcitur ad fructum mulier, Claudian. in Eutrop. l. 1. v. 331.

[z] A. Gell. Noct. Attic. l. 2. c. 15.

℣. 3. *Thy wife* ſhall be *as a fruitful vine by the ſides of thine houſe*, &c.] The vine being a weak and tender tree, which needs propping and ſupporting; and often is faſtened to the ſides of an houſe, to which the alluſion here is; whereunto it cleaves, and on which it runs up, and bears very agreeable fruit; it is properly uſed to expreſs the weakneſs and tenderneſs of the female ſex, their fruitfulneſs in bearing children, and their care of domeſtic affairs, being keepers at home; ſee 1 *Pet*. iii. 7. 1 *Tim*. v. 14. *Tit*. ii. 5. *Kimchi* obſerves, that the vine is the only tree men plant within doors; which, when it is grown up, they bring out at a hole or window of the houſe without, to have the ſun and air; and ſo its root is within the houſe, and the branches without: and he obſerves, that a modeſt woman is within the houſe, and does not go without, and is only ſeen by her huſband; but her children, like the branches of the vine, go out to work. This may be applied to Chriſt and his church; to him the other characters agree: he, as man, is one that feared the Lord; the grace of fear was in him; the ſpirit of fear reſted on him; and he was in the exerciſe of it, and walked in all the ways of the Lord, *Iſa*. xi. 1—3. *Heb*. v. 7. he now ſees and enjoys the travail or labour of his ſoul to ſatisfaction, and is made moſt bleſſed for evermore, *Iſa*. liii. 11. *Pſal*. xxi. 6. The church is the bride, the Lamb's wife, the ſpouſe of Chriſt; and may be compared to a vine, for her weakneſs in herſelf, her fruitfulneſs in grace and good works, and in bringing forth ſouls to Chriſt, through the miniſtry of the word; all which is pleaſant and grateful to him; ſee *Pſal*. lxxx. 14. *Cant*. ii. 15. and vii. 12. *Thy children like olive-plants round about thy table*; a numerous offspring was always accounted a very great bleſſing; and it muſt be very pleaſant to a parent to ſee his children round about his table, placed in their proper order according to their age, partaking of what it is furniſhed with: *Job*, in his time of proſperity, had many children; and, next to the preſence of the Almighty with him, he mentions this of his children being about him; ſee *Job* i. 2. and xxix. 6. This may be applied to the ſpiritual ſeed and offspring of Chriſt, which are like to olive-trees or olive-plants; to which *David* is compared, *Pſal*. lii. 8. the two anointed ones in *Zech*. iv. 11, 14. the two witneſſes in *Rev*. xi. 4. and all true believers in Chriſt may; becauſe of their excellency, theſe being choice plants; becauſe of their fruitfulneſs and beauty; becauſe of their fatneſs, and having oil in them; and becauſe of their perpetuity, being ever green; ſee *Jer*. xi. 16. *Hoſ*. xiv. 6. Now Chriſt has a table, which he has well furniſhed, at which he himſelf ſits, and places theſe his children all around; and whom he welcomes to the entertainment he makes, and takes delight and pleaſure in them, *Cant*. i. 12. and v. 1. *Kimchi* obſerves, the olive-trees do not admit of an engrafture from other trees; ſee *Rom*. xi. 24. and ſo this denotes the legitimacy of thoſe children, being free from all ſuſpicion of being ſpurious, being born of ſuch a wife as before deſcribed; and being green and moiſt all the year long, denotes their continuance in good works.

℣. 4. *Behold, that thus ſhall the man be bleſſed that feareth the Lord*.] In the manner before deſcribed, and in the inſtances already given, as well as in the following; this is ſaid to raiſe attention, and fix a ſenſe of the bleſſedneſs of ſuch perſons; and who are farther addreſſed, and pronounced happy in the next verſes.

℣. 5. *The Lord ſhall bleſs thee out of Zion*, &c.] The church of God, where he dwells, out of which he ſhines; even the Word of the Lord; as the *Targum* in the king's bible; and where he commands his bleſſings of grace to deſcend on his people, even life for evermore, *Pſal*. cxxxiii. 3. Here he bleſſes them with his word and ordinances, which are the goodneſs and fatneſs of his houſe, and with his preſence in them; ſo that the man that fears God is bleſſed, not only in his perſon, and in his family, but in the houſe of God; ſee *Pſal*. cxviii. 27. *And thou ſhalt ſee the good of Jeruſalem all the days of thy life*; the goodneſs of God in *Jeruſalem*, which is another name for the church of God; the beauty of the Lord in his houſe and ordinances; his power and his glory in the ſanctuary: or ſhould ſee the church of God in proſperous circumſtances all his days; true religion flouriſh, the power of godlineſs in the profeſſors of it; the word and ordinances bleſſed to the edification of ſaints, and many ſinners converted and gathered in. This may be applied to Chriſt, *Iſa*. liii. 11.

℣. 6. *Yea, thou ſhalt ſee thy childrens children*, &c.] A numerous race of deſcendents from him, which are the crown and glory of old men, *Prov*. xvii. 6. this is alſo true of Chriſt's ſpiritual children by his church in ſucceſſive ages, *Iſa*. lix. 21. And *peace upon Iſrael*; all kind of proſperity, temporal and ſpiritual; peace, and abundance of it; as will be in the latter day, in the ſpiritual reign of Chriſt, *Pſal*. lxxii. 8. It may be conſidered as a wiſh or prayer, with which the pſalm is concluded; let *peace* be *upon Iſrael* *, as in *Pſal*. cxxv. 5. ſee *Gal*. vi. 16.

PSALM CXXIX.

A ſong of degrees.

THIS pſalm was written in later times, after many of the diſtreſſes of *Iſrael*; very probably upon the Jews return from the *Babyloniſh* captivity, by *Ezra*, or ſome other godly perſon. *Aben Ezra*

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* שלום על ישראל pax ſit ſuper Iſraele, Cocceius; ſo Gejerus.

Ezra ſays the pſalmiſt ſpeaks in the language of *Iſrael* in captivity; and the ſame is the ſenſe of *Kimchi* and *Arama*. The *Syriac* inſcription is, "a "pſalm without a name, concerning the diſtreſs of "the people; but as to us, it intimates to us the "victory and triumph of the worſhippers."

℣. 1. *Many a time have they afflicted me from my youth*, &c.] That is, the enemies of *Iſrael*, afterwards called *plowers*. This may be underſtood of literal *Iſrael*, the poſterity of *Jacob*; whoſe youth was the beginning of their conſtitution as a nation and church, or the firſt times of it; when they were greatly diſtreſſed by their enemies, and from thenceforward; as in *Egypt*, where, and in places near it, they were afflicted four hundred years, according to a prophecy given to *Abraham* their anceſtor, and where their lives were made bitter with hard bondage; and in the times of the *Judges*, by ſeveral neighbouring nations, which was the time of their youth, or their ſettlement in *Canaan*; and afterwards in the times of their kings, particularly in the times of *Ahaz* king of *Judah*, by the *Edomites* and *Philiſtines*, and by *Tiglath Pileſer*, king of *Aſſyria*; and in the times of *Hoſhea*, king of *Iſrael*, by *Salmaneſer*, who carried away captive ten tribes; and in the times of *Jeconiah* and *Zedekiah*, kings of *Judah*, by *Nebuchadnezzar*, who carried captive to *Babylon* the tribes of *Judah* and *Benjamin*. And the pſalmiſt, by a ſpirit of prophecy, might have a farther reſpect to the diſtreſſes of *Iſrael* in the times of *Antiochus* and the *Maccabees*, when the temple was profaned, the altar demoliſhed, and the daily ſacrifice made to ceaſe, and many good men loſt their lives; to which times the apoſtle may be thought to have regard, *Heb.* xi. 35—38. and alſo to their laſt affliction by the *Romans*, the greateſt of all; and their preſent captivity, and deliverance from it. *May Iſrael now ſay*; this *now* refers to the time of redemption, as *Arama* obſerves, whether at their return from *Babylon*, or at their future converſion; then reviewing their former troubles ever ſince they were a people, may ſay as before. This may be applied to myſtical *Iſrael*, or to the church of God in goſpel-times, which in its infancy, and from its youth upwards, has been afflicted many a time, and by many enemies; firſt by the unbelieving Jews, who killed the Lord Jeſus, and perſecuted his apoſtles and members; then by *Rome* pagan, under the ten perſecutions of ſo many emperors; and afterwards by *Rome* papal, the whore of *Babylon*, who has many a time been drunk with the blood of the ſaints and martyrs of Jeſus. Yea, this may be applied to the Meſſiah, one of whoſe names is *Iſrael*, Iſa. xlix. 3. who was a man of ſorrows, and acquainted with griefs all his days, even from his youth; he was the *Aijeleth-ſhahar*, the hind of the morning, *Pſal.* xxii. title; hunted by *Herod* in his infancy, *Matt.* ii. 13. and obliged to be carried into *Egypt* for ſafety when a child, from whence he was called, *Hoſea* xi. 1. and ever after was more or leſs afflicted by his enemies, men or devils, in mind or body; and at laſt endured great ſufferings, and death itſelf. It may moreover be applied to every *Iſraelite* indeed, to every true believer and member of Chriſt; converſion is their time of youth; they are firſt new-born babes, and then young men; as ſoon as regenerated they are afflicted with the temptations of Satan, the reproaches and perſecutions of men; which are many, though no more than neceſſary, and it is the will of God ſhould be, and all for their good.

℣. 2. *Many a time have they afflicted me from my youth*, &c.] This is repeated for the confirmation of it, to excite attention to it, and to expreſs the vehement affection of the ſpeaker. *Yet they have not prevailed againſt me*; the *Egyptians* could not prevail againſt literal *Iſrael*, the more they were afflicted the more they grew and multiplied; in the times of the *Judges*, one after another were raiſed up as deliverers of them; neither the *Aſſyrians*, *Chaldeans*, nor *Romans*, nor any other have been able to cut them off from being a nation; they continue to this day: the enemies of the church of Chriſt, even the gates of hell have not been able to prevail againſt it, being built upon a rock, ſo as to extirpate and deſtroy it, neither by open and cruel perſecutors, nor by ſecret and fraudulent heretics; nor could the enemies of the Meſſiah prevail againſt him, for though they brought him to the duſt of death they could not hold him in it; and they themſelves, through his death, were conquered by him, as ſin, Satan, the world, and death itſelf; nor can the enemies of the ſaints prevail againſt them, God being on their ſide, Chriſt making them more than conquerors, the Spirit in them being greater than he that is in the world.

℣. 3. *The plowers plowed upon my back*, &c.] *Sinners*, as the *Septuagint*, *Vulgate Latin*, and *Arabic* verſions render it; ſuch that plow iniquity and ſow wickedneſs, *Job* iv. 8. *Hoſea* x. 13. which may be underſtood of their carrying *Iſrael* captive, when they put yokes and bonds upon their necks, as upon oxen when they plow, as *Arama* interprets it; or it may deſign the deſtruction of their high places, ſignified by the *back*, ſuch as the temple, the royal palace, and houſes of their nobles burnt with fire; yea, it was predicted that *Zion* ſhould be plowed as a field, *Mic.* iii. 12. and the Jews ſay that *Turnus Rufus*, the *Roman* general, as they call him, did plow up *Jeruſalem*. The *Syriac* verſion is, *they whipped* their whips or ſcourges; with which many of the *Iſraelites* were ſcourged in the times of the *Maccabees*, Heb. xi. 36. And the Meſſiah himſelf, who gave his back to the ſmiters, and was buffeted and ſcourged by them, *Iſa.* l. 6. *Matt.* xxvii. 26. and many of his apoſtles and followers, *Matt.* x. 17. 2 *Cor.* xi. 23—25. The *Targum* renders it "upon my body;" and *Aben Ezra* ſays, the phraſe is expreſſive of contempt and humiliation, and compares with it *Iſa.* li. 23. *They made long their furrows*; which ſignify afflictions, and the pain their enemies put them to, and the diſtreſs they gave them; as no affliction is joyous but grievous, but like the rending and tearing up the earth with the plough; and alſo the length and duration of afflictions; ſuch were the afflictions of *Iſrael* in *Egypt* and in *Babylon*, and of the church of God under *Rome* pagan and papal; but as the longeſt furrows have an end, ſo have the moſt laſting afflictions. The *Syriac* verſion is, *they prolonged their humiliation*, or *affliction*; *Kimchi* ſays the meaning is, "they would give us no reſt from ſer"vitude and bondage."

℣. 4. *The Lord is righteous*, &c.] Or gracious and merciful; hence acts of mercy are called righteouſneſs in the *Hebrew* language; the Lord has compaſſion on his people under their afflictions and delivers them; or is faithful to his promiſes of ſalvation to them, and juſt and righteous to render tribulation to them that trouble them, and take vengeance upon them. *He hath cut aſunder the cords of the wicked*; alluding to the cords with which the plough is faſtened to the oxen, which being cut they cannot go on plowing; or to the cords of whips, which when cut cannot be uſed to any purpoſe: it deſigns the breaking of the confederacies of wicked men againſt the people of God; the confounding their counſels and ſchemes, and diſappointing their devices; ſo that they cannot perform their enterprizes, or carry their deſigns into execution, or go on with and finiſh their intentions. The *Targum* renders it, "the chains of the wicked;" ſee *Iſa.* v. 18.

℣. 5. *Let them all be confounded*, &c.] Or *aſhamed*; as all the enemies of God's people will be ſooner or later, either in this world, or however when Chriſt ſhall come in the clouds of heaven; or let them be diſappointed of their views, aims, and ends, when they will be confounded, as diſappointed perſons are. *And turned back*; from purſuing their deſigns and accompliſhing them; as the *Aſſyrian* monarch was, who had a hook put into his noſe, and a bridle in his lips, and was turned back by the way he came, *Iſa.* xxxvii. 29. *That hate Zion*; the inhabitants of *Zion*, who are called out of the world, and ſeparated from the men of it, and therefore hated by them; the king of *Zion*, the Meſſiah, whom they will not have to reign over them; the doctrines of the goſpel, the word that comes out of *Zion*, to which they are utter enemies; and the laws and ordinances of *Zion*, the diſcipline of God's houſe, which they cannot bear to be under and ſubmit unto.

℣. 6. *Let them be as the graſs* upon *the houſe-tops*, &c.] The tops of the houſes in *Judea* were flat, and ſo graſs grew upon them, being covered with plaiſter of terrace; though it was but ſmall and weak, and being on high was expoſed to the ſcorching ſun and ſoon withered[b]; and *Menochius* ſays[c], he ſaw ſuch roofs in the iſland of *Corſica*, flat, and having earth upon them, ſmoothed and preſſed, on which graſs grew of its own accord; but being burnt up in ſummer-time by the ſun, ſoon withered, as here ſaid. But what *Olaus Magnus*[d] relates, is ſomewhat extraordinary; that, in the northern *Gothic* countries, they feed their cattle on the tops of houſes, eſpecially in a time of ſiege: he deſcribes their houſes as built of ſtone, high and large, and covered with rafters of fir and bark of birch; upon which is laid graſs-earth, cut out of the fields four-ſquare, and ſowed with barley or oats, ſo that their roofs look like green meadows; and that what is ſown, and the graſs that grows thereon might not wither before plucked up, they very conſtantly and diligently water it: but in the eaſtern countries, which are hot, and have but little rain, graſs could not retain its verdure long, as follows. *Which withereth afore it groweth up*; to any height, the uſual height of graſs; or, *before it is plucked up*, as the *Septuagint*, *Vulgate Latin*, and *Arabic* verſions; and ſo *Jarchi*. And this was their uſual way of gathering in their corn; and which continues to this day, as Mr *Maundrel*[e] affirms, who was an eye-witneſs to it in many places; where they plucked it up by handfuls from the roots, leaving the moſt fruitful fields as naked as if nothing had grown on them; and this they did for the ſake of the ſtraw, which was generally very ſhort, and neceſſary for the ſuſtenance of cattle; to which he thinks there is here a manifeſt alluſion; but not corn, but graſs is here ſpoken of. The *Targum* is, "before it flouriſheth, an eaſt-wind cometh, blows upon it, and it is withered;" and to the ſame purpoſe the *Syriac* verſion, "which when the wind comes upon it, it fades and withers." This expreſſes the high and elevated ſtate and condition of wicked men, the pride and haughtineſs of their hearts; yet their weakneſs and frailty, and the danger they are expoſed unto, through the wrath and vengeance of God upon them; when they conſume and wither away like graſs on the houſe-tops, and never come to the happineſs they are hoping and wiſhing for; ſee *Iſa.* xxxvii. 27.

℣. 7. *Wherewith the mower filleth not his hand*, &c.] Such graſs never riſes high enough to be mowed, nor is of that account to have ſuch pains taken with it; nor the quantity ſo large, as to fill a mower's hand, and carry it away in his arms. *Nor he that bindeth ſheaves, his boſom*; when corn is mowed or reaped, the binders come and gather it up in their arms, and bind it in ſheaves, and then bring it into the barn; but nothing of this kind is done with graſs on the houſe-tops. This repreſents the inſignificancy and worthleſſneſs of wicked men; who, when the harveſt comes, the end of the world, will not be gathered in by the reapers, the angels, into Chriſt's garner, into heaven, as the wheat, the righteous will; but, like the tares and chaff, will be caſt into unquenchable fire.

℣. 8. *Neither do they which go by ſay, The bleſſing of the Lord* be *upon you*, &c.] As was uſual with paſſengers, when they went by where mowers, and reapers and binders, were at work in the field in harveſt-time; who uſed to wiſh the preſence and bleſſing of God with them, and upon their labours; and who returned the ſalutation, as may be ſeen in *Boaz* and his reapers, *Ruth* ii. 4. *We bleſs you in the name of the Lord*; which is either a continuation of the bleſſing of the paſſengers, or the anſwer of the reapers to them; ſo the *Targum*, "nor do they anſwer them, *We bleſs you*, &c." The ſenſe is, that thoſe wicked men would have no bleſſing on them, from God nor men; that no god-ſpeed would be wiſhed them; but that they were like the earth, that is covered with briars and thorns; which is nigh unto curſing, and its end to be burned.

PSALM CXXX.

A ſong of degrees.

THIS pſalm is by ſome thought to have been written by *David*; either when perſecuted by *Saul*, and in great diſtreſs, and fearful he ſhould periſh by him; or elſe, when in great diſtreſs of mind becauſe of ſin, after the affair of *Bathſheba*; and it is reckoned therefore among the penitential pſalms. Though others think it was written by *Ezra*, or ſome other godly perſon in the captivity; and *Aben Ezra* and R. *Obadiah* interpret it, of *Iſrael* in captivity. The *Syriac* inſcription is, "one of the pſalms of aſcenſion: it is ſaid concerning *Nehemiah* the prieſt (or rather the prince or governor, ſince *Nehemiah* was no prieſt); and it intimates in it the prayer of the martyrs." It may be applied to any perſon in diſtreſs, outward or inward; applying to God for help and deliverance, for pardoning grace and mercy; encouraging himſelf and others to hope for it.

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[b] See Shaw's Travels, p. 210, 211.

[c] De Republica Heb. l. 7. c. 5. p. 666.

[d] De Ritu Gent. Septent. l. 9. c. 12.

[e] Journey from Aleppo to Jeruſalem, p. 144. ed. 7.

℣. 1. *Out of the depths have I cried unto thee, O Lord.*] Out of deep waters, out of the depths of the ſea; not literally, as *Jonah*, who really was there, and from thence cried unto the Lord, *Jonah* ii. 2—6. but figuratively; meaning that he had been in the depths of ſin, or brought into a low eſtate by it, as all men are: they are brought into debt by it, and ſo to a priſon, the priſon of the law, to be under its ſentence of curſe and condemnation; to a ditch, a horrible pit, a pit wherein is no water, and out of which men cannot extricate themſelves; to a dunghil, to the extremeſt poverty and beggary; to a dungeon, a ſtate of thraldom, bondage and captivity; into an hopeleſs and helpleſs condition. The depths the pſalmiſt was now in, were a deep ſenſe of ſin, under which he lay, and which brought him low; as every man is low in his own eyes, when he has a thorough ſenſe of ſin; then he ſees himſelf unworthy of any favour from God, deſerving of his wrath and diſpleaſure; as a polluted, guilty creature, loathſome and abominable; as wretched and undone in himſelf; as the chief of ſinners, more brutiſh than any man, and as a beaſt before the Lord: but then, though the pſalmiſt was in the depths of diſtreſs for ſin, yet not in the depths of deſpair; he cried to God, he hoped in him, and believed there was pardon with him: or he might be in the depths of afflictions; which are ſometimes, becauſe of the greatneſs of them, compared to deep waters; to the deep waters of the ſea, which threaten to overflow and overwhelm, but ſhall not; ſee *Pſal.* xlii. 7. and lxix. 1, 2. and lxxxviii. 6. *Iſa.* xliii. 2. and in ſuch circumſtances the pſalmiſt cried to God for help and deliverance; not to man, whoſe help is vain; but to God, who is able to ſave, and is a preſent help in time of need. *Theodoret* underſtands this of the pſalmiſt's crying to God from the bottom of his heart, in the ſincerity of his ſoul; and ſo his cry is oppoſed to feigned and hypocritical prayers.

℣. 2. *Lord, hear my voice*, &c.] His prayer, which was vocal: God is a God hearing prayer; ſometimes his people think he does not hear them; but he always does, and in his own time anſwers; for to hear prayer with him is to anſwer it; which he does likewiſe in his own way as well as time; and not always in the way, and at the time, his people would have him. *Let thine ears be attentive to the voice of my ſupplications*; his prayers put up in a humble, ſuppliant manner, for grace and mercy; not pleading merit and righteouſneſs: theſe he deſires God would hearken to and hear, liſten unto, bow and incline his ears, as he is ſometimes ſaid to do; which is a wonderful inſtance of his condeſcenſion.

℣. 3. *If thou, Lord, ſhouldſt mark iniquities*, &c.] Or *obſerve* [f] them. Not but that God does obſerve the ſins of men: he ſees all the evil actions of bad men done in the dark, which cannot hide them from him; and all the iniquities of good men, ſo as to correct and chaſtiſe for them, but not with his eye of vindictive juſtice. Or *keep* [g] them; ſhould he keep a watchful eye over them, make ſtrict inſpection into them, enter into a critical examination of them, and of all their aggravated circumſtances; ſhould he keep them in mind and memory, retain them in the book of his remembrance; ſhould he lay them up, and keep them ſealed among his ſtores, in order to be brought to light, and brought out as charges another day, and to the condemnation of men; ſhould he ſet them before him in the light of his countenance, and not caſt them behind his back and into the depths of the ſea; ſhould he viſit for them in a way of wrath, or enter into judgment on account of them, with men in their own perſons; demanding ſatisfaction for them at their own hands, without any regard to the ſacrifice and ſatisfaction of his Son; all a man's righteouſneſs, repentance, humiliation and tears, would ſtand him in no ſtead, would not anſwer for him, or atone for his ſins; ſtill his iniquities would remain marked before God; the conſequence of which would be eternal damnation, *Jer.* ii. 22. *O Lord, who ſhall ſtand?* Not one; ſince all are ſinners. The *Arabic* verſion adds, *before thee*; in his preſence; in the houſe and courts of God, there to miniſter before him; to pray and praiſe, to preach and hear: or at his bar hereafter, with any boldneſs and confidence; ſo as to litigate the point with him in his court of judicature, before angels and men, and ſo as to carry the cauſe; the wicked ſhall not ſtand in judgment, *Pſal.* i. 5. Or who can ſtand before his vindictive juſtice? or bear his wrath and vengeance? No one can. See *Nahum* i. 6. *Mal.* iii. 2. *Rev.* vi. 17.

℣. 4. *But there is forgiveneſs with thee*, &c.] And with God only; not with angels, nor any of the ſons of men; and which flows from his grace and mercy, through the blood of his Son. It appears to be with him by his promiſe of it in covenant; by appointing his Son to ſhed his blood for it, and exalting him as a Saviour to give it; by proclaiming it in the goſpel; and by the numerous inſtances of it, both under the Old and under the New-Teſtament. Or, there is *a propitiation with thee*; as the *Septuagint* and *Vulgate Latin* verſions render it: God had found out Chriſt to be the propitiatory ſacrifice for ſin, and the ranſom of his people; and ſet him forth in his purpoſes and decrees for that end; and which was made known by the ſacrifices of the law typical of it; and in the fulneſs of time he ſent him to be the propitiation for it, and he is become ſo; and has made reconciliation for ſin, and reconciled his people to God by the ſufferings of death; and reconciled all the divine perfections, of juſtice and holineſs, grace and mercy together, in the ſalvation of men; and is now an advocate with the Father for them, pleading the propitiatory ſacrifice of himſelf before him. *That thou mayſt be feared*; were it not for pardon, and the hope of it, men would be deſperate; and having no hope, would reſolve upon taking their ſwing of ſin, and be intirely negligent of the worſhip and ſervice of God: was there no forgiveneſs of ſin, there would be no more fear of God among men than there is among devils, for whom there is no forgiveneſs; there might be dread and trembling, as among them, but no godly fear: yea, if God was ſtrictly to mark iniquity, and not pardon it, there would be none to fear him, all muſt be condemned and cut off by him; but in order to ſecure and preſerve his fear among men, he has taken the ſtep he has, to pardon ſin through the propitiatory ſacrifice of his Son; and a diſcovery, and an application of this grace, teaches men to fear to offend him; influences them to ſerve him acceptably with reverence and godly fear, and engages them to fear him and his goodneſs, and him for his goodneſs-ſake, *Titus* ii. 11, 12. *Heb.* xii. 28. *Hoſea* iii. 5.

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[f] תשמר obſervaveris, V. L. Pagninus, Montanus, Muſculus, Junius & Tremellius, Piſcator, Michaelis. Cocceius; ſervaveris, Muis.

[g] Serves,

℣. 5. *I wait for the Lord*, &c.] For his gracious preſence and the light of his countenance, being in darkneſs, as well as in the deeps; for his ſalvation and deliverance out of the depths of diſtreſs; for an anſwer of prayer, having cried unto him for application of pardoning grace he had ſome view and hopes of; and for the performance of promiſes the Lord had made to him; and for eternal glory and happineſs: all which are to be patiently and quietly waited for, God having his ſet time to do them; and may be confidently expected, ſince he is gracious and merciful, wiſe and powerful, faithful and immutable. *David* might alſo be waiting for the coming of Chriſt, as all the Old-Teſtament-ſaints did; through whom all the above things are enjoyed. *My ſoul doth wait*; which ſhews that this was not mere bodily ſervice, or waiting upon God and for him in an external way; but expreſſes the intenſeneſs of his mind, the earneſt deſires of his heart after God, his affection for him, and the exerciſe of all other graces on him; his whole ſoul, and all the powers of it, were engaged in this work. *And in his word do I hope*; both in his eſſential Word the Meſſiah, who was the hope of *Iſrael*, as well as the Saviour of them; the object, ground and foundation of hope, of all bleſſings, of grace and of glory: and in his word of promiſe concerning the coming of Chriſt, and ſalvation by him; concerning the pardon of ſin through him, and eternal life by him; as well as in many other ſpecial and particular promiſes made to *David*, concerning himſelf, his family, and his kingdom. *Arama* and *Kimchi* interpret it, of the promiſe of deliverance from captivity made to the Jews.

℣. 6. *My ſoul* waiteth *for the Lord*, &c.] This is repeated for the confirmation of it, and to ſhew the vehement and conſtant diſpoſition of his mind towards the Lord; as well as for the ſake of what follows: *More than they that watch for the morning:* I ſay, more than *they that watch for the morning*; or, *more than the morning-watchers, that watch for* or *until the morning* [h]; than watchmen of cities, or the keepers of the walls, as *Aben Ezra*; thoſe who are upon the laſt morning-watch, and are looking out for the morning-light; that they may go off from duty, and lie down and ſleep: or than thoſe that ſit up with ſick perſons; who, being ſolitary and melancholy, as well as want ſleep, long for the morning, that they may have ſome refreſhment: or rather, than the prieſts and *Levites*, that watched in the temple, that waited for the morning, that they might be relieved by others; or elſe, than thoſe of that function, who were very diligent to obſerve the break of day, that they might enter upon their morning-ſacrifices; of which are many inſtances in the *Miſnah* [i]. So the *Targum*, "more "than they that obſerve the morning-watches, "which they obſerve to offer up the morning-ſa"crifice:" and *Kimchi*'s paraphraſe is, "who riſe "in the morning-watches to pray." The coming of Chriſt is ſaid to be as the morning; and the light of God's countenance is comparable to the morning-light; the diſcoveries of pardoning grace are through the bright ſhining of the Sun of righteouſneſs, and is the healing that is in his wings; and ſalvation and deliverance from any diſtreſs, is light that breaks forth as the morning: all and each of theſe are more deſirable, and more to be waited for, than the natural light of the morning; ſee 2 *Sam.* xxiii. 4. *Hoſea* vi. 3. *Pſal.* xxx. 4. *Mal.* iv. 2. *Iſa.* lviii. 8.

℣. 7. *Let Iſrael hope in the Lord*, &c.] The pſalmiſt having himſelf hope in the Lord and in his word, through a view of forgiveneſs with him, exhorts and encourages others to do ſo likewiſe, even every *Iſraelite* indeed; and ſuch may comfortably hope in him for ſalvation, which was deſigned, contrived, promiſed, and now wrought out for ſinners, the chief of ſinners, and to be had freely; and the goſpel-declaration is, that whoſoever believes in Chriſt ſhall be ſaved: as well as for the remiſſion of ſin, which God has promiſed in covenant; proclaimed in Chriſt, whom he has ſent to obtain it, and exalted to give it; and has declared in the goſpel, that whoever believes in him ſhall have it: and alſo for eternal life and happineſs, which is the gift of God through Chriſt; is in the hands of Chriſt, and of which the Spirit of God is the earneſt and pledge. Arguments encouraging hope follow: *For with the Lord* there is *mercy*; which is natural and eſſential to him; as diſplayed, is either general, and over all his works, and towards all his creatures; or ſpecial, only ſhewn to whom he will: this flows through Chriſt, and is very large and abundant; and appears in various inſtances, in the covenant, in the miſſion of Chriſt, and redemption by him; in regeneration, the forgiveneſs of ſins, and in ſalvation; as well as it is beſtowed on innumerable objects: and this ſerves much to encourage hope, ſince there is plenty of it, and God is plenteous in it; and it is kept for many, for thouſands, and even the vileſt of ſinners, ſhare in it; God has ſet up a throne of grace and mercy for men to apply to, and he delights in ſhewing mercy, and in thoſe that hope in it: or, there is *grace* [k] with him; an abundance of it in his heart; a fulneſs of it in his Son; and large aboundings of it through Chriſt, in converſion, pardon, and other things. *And with him is plenteous redemption*; the purpoſe of it was in him; the ſcheme of it was drawn by him; the covenant of it was made with Chriſt; the promiſe of it was publiſhed, and now the thing itſelf is done, and is with Chriſt, the author of it: and this is *plenteous*, if we conſider the number of perſons redeemed from among men, being ſuch as no man can number; what of them is redeemed, even all of them, their ſouls and bodies; what they are redeemed from, from all ſin, the law, its curſe and condemnation, from death and hell, from Satan and all enemies; the ſeveral bleſſings included in it, or connected with it, pardon of ſin, juſtification of perſons, adoption, ſanctification and eternal life; the great price paid for it, the blood, the life of Chriſt, yea himſelf; and the large diſplay of love, grace and mercy, wiſdom, power, juſtice and holineſs, made in it. *Kimchi* interprets this of redemption from *Egypt*, *Babylon*, &c.

℣. 8. *And he ſhall redeem Iſrael from all his iniquities.*] The Lord ſhall do it; in whom *Iſrael* is encouraged to hope; with whom grace and redemption were; or who was appointed to be the Redeemer. Redemption was then future, when theſe words were ſaid, but certain, by the promiſe of God and agreement of Chriſt; and would be of the whole *Iſrael*, or elect of God; and that from *all* their iniquities, original and actual; ſins, ſecret and open, of heart, lip and life: and which is no ſmall encouragement for *Iſrael* to hope in the Lord, for the ſake of which this is added; as well as for the further illuſtration of the nature of redemption by Chriſt; which is complete, and now obtained, and is an eternal one.

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[h] So Junius & Tremellius, Muſculus, Cocceius.

[i] See Miſn. Yoma, c. 3. ſ. 1. & Tamid, c. 3. ſ. 2.

[k] החסד gratia, Cocceius, Michaelis.

PSALM CXXXI.

A ſong of degrees of David.

THIS pſalm was written by *David* in his younger days, before he came to the throne; while he was in *Saul*'s court, or perſecuted by him. The occaſion of it, as is generally thought, was a calumny caſt upon him, as if he had ſome ill deſigns againſt *Saul*; was ambitious of the crown, and aſpiring to the throne, and was plotting and forming meaſures to get the government into his hand; ſee 1 *Sam.* xxiv. 9, 14. and xxvi. 18, 20. with reſpect to all which he declares himſelf as innocent as a weaned child; and was as far from any ſuch ambitious views, as he was when in ſuch a ſtate; for the truth of which he appealed to God. *Kimchi* thinks that *David*, by his example, taught the Jews how to behave in captivity; that as he behaved, ſo ſhould they, in great humility. The *Syriac* inſcription is, "it is ſaid concerning *Jeſus*, the ſon "of *Joſedech* the high-prieſt; and concerning humility." But the pſalm no doubt was written by *David* of himſelf.

℣. 1. *Lord, my heart is not haughty*, &c.] The heart of every man is naturally ſo, and every thing in civil life tends to make it more ſo; as riches and honour, birth and blood, wiſdom, knowledge and learning, ſtrength and beauty, eſpecially where there is a ſuperiority of thoſe to others; and in religious life, if perſons have not the true grace of God, their hearts will be haughty; if they have a notion of the purity of human nature, and the goodneſs of their hearts, and are pure in their own eyes, and of the power of their free-will to do this and the other, and of their perfection in good works, and are full of their own righteouſneſs, and have ſome external gifts, and ſome degree of notional knowledge; but if the heart is made truly contrite under a ſenſe of ſin, and is melted with diſcoveries of pardoning love, it will be humble and not haughty: and thoſe have ſuch hearts who have ſeen the naughtineſs of their hearts, and the exceeding ſinfulneſs of ſin; their impotency to that which is ſpiritually good; their imperfection in all they do; the excellency and ſuitableneſs of Chriſt's righteouſneſs, and that all their ſalvation is of grace, and that grace is entirely free; and the more ſpiritual knowledge and experience they have, the more humble they are: and this was *David*'s caſe, and what he here ſaid was no doubt true, ſince he hated lying; and beſides he ſpeaks this in the preſence of and to God the ſearcher of hearts; though he had been anointed by *Samuel*, and knew that he was to be ſucceſſor in the kingdom, yet his heart was not elated with it. *Nor mine eyes lofty*; or *lifted up*[l]; they were lifted up to God in prayer often, but not above his fellow-creatures; he behaved himſelf humbly as well as wiſely in *Saul*'s court, where he was raiſed to great dignity, which gained him the affections of the court, and of all *Iſrael*; but there are too many whoſe eyes are lofty, and their eye-lids lifted up, who diſdain to look upon thoſe that are inferior to them, as the rich on the poor, the phariſee on the publican; ſee *Prov.* xxx. 13. This is the character of antichriſt, that his look is more ſtout than his fellows, and is abominable in the ſight of God, even a proud look as well as a proud heart, *Prov.* vi. 17. and xvi. 5. But this was not *David*'s caſe; as he could not bear this in others he would not ſuffer it in himſelf, *Pſal.* ci. 5. *Neither do I exerciſe myſelf in great matters*; or *walk*[m] in them; theſe were not the ſubject of his employment and converſation; he did many great things, in killing the lion and the bear that came into his father's flock; in ſlaying *Goliath* with a ſling and ſtone only; in leading out the armies of *Iſrael*, and ſlaying his ten thouſands; and he exerciſed himſelf in the great things of the law, which he was careful to obſerve, and ſtudied the great things of the goſpel, which he had the higheſt eſteem of, and deſired to underſtand; but he did not ſeek human greatneſs, or the great things of this world for himſelf; he had no ambitious views, or was deſirous of the kingdom he was anointed to, before the proper time; ſee 1 *Sam.* xviii. 18, 23. *Or in things too high for me*; or *too wonderful*[n]; ſee *Job* xlii. 3. He contemplated the wonderful make and frame of his body, the texture, ſymmetry, and uſe of its ſeveral parts; he obſerved the wonderful providences of God towards him ever ſince he had a being; and particularly he took notice of the wonderful love of God to him, and remembered and talked of, and declared the wonderful works of grace and redemption; but not things above his capacity, out of his reach, and which are ſecret, or not clearly revealed: and ſuch things we ſhould be content to be ignorant of, or not to have adequate ideas of, or be capable of accounting for; as the being and perfections of God, particularly his immenſity and eternity; the mode of ſubſiſting of the perſons in the godhead; the generation of the Son and proceſſion of the Spirit; the incarnation of Chriſt, and the union of the two natures in him; preſent providences, unſearchable and paſt finding out; and future things, eſpecially the times and ſeaſons of them; ſee *Pſal.* cxxxix. 6.

℣. 2. *Surely I have behaved and quieted myſelf*, &c.] Or *my ſoul*[o]; behaved quietly and peaceably towards all men, even his inferiors, in *Saul*'s court and elſewhere, and had given no tokens of a reſtleſs, turbulent, and ambitious ſpirit; as well as behaved patiently under all his troubles and afflictions, reproaches and calumnies: or *if I have not*[p], being in the form of an oath or imprecation, as *Kimchi* and *Aben Ezra* obſerve; if I have not thus behaved, let it come to me ſo and ſo, or let me be as a weaned child. *Noldius* renders it by way of interrogation, *have I not compoſed and quieted myſelf?* &c. The *Targum* is, "if I have not "put the hand to the mouth, and cauſed my ſoul

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[l] רמו elati, V. L. Pagninus, Montanus, Tigurine verſion, &c.

[m] הלכתי ambulavi, V. L. Pagninus, Montanus, Muſculus, Cocceius, &c.

[n] בנפלאות ממני in mirabilibus præ me, Montanus, Cocceius, Gejerus, Michaelis.

[o] נפשי animam meam, V. L. Pagninus, Montanus, &c.

[p] אם לא ſi non, Montanus; male ſit mihi ſi non, Tigurine verſion.

“ to be ſilent until it heard the words of the law.” *As a child that is weaned of his mother*; and for the farther confirmation of it, it is added, *My ſoul is even as a weaned child*; innocent and harmleſs, had no more ill deſigns againſt *Saul* than a weaned child; humble, meek and lowly, and had no more aſpiring and ambitious views than ſuch a one; like that, weaned from the world, the riches, honours, pleaſures, and profits of it; as well as from nature, from ſelf, from his own righteouſneſs, and from all dependence on it; and as a child that is weaned from the breaſt wholly depends on its nurſe for ſuſtenance, ſo did he wholly depend upon God, his providence, grace and ſtrength; and as to the kingdom, he had no more covetous deſires after it, than a weaned child has to the breaſt, and was very willing to wait the due time for the enjoyment of it. The *Targum*, “ as one weaned on the breaſts of its mother, I am ſtrengthened in the law.” This is to be underſtood not of a child whilſt weaning, when it is uſually peeviſh, fretful, and froward, but when weaned, and is quiet and eaſy in its mother's arms without the breaſt.

℣. 3. *Let Iſrael hope in the Lord from henceforth and for ever.*] What he did himſelf, and found it good for him to do, that he knew was good for others, and therefore exhorts and encourages to it, to hope in the Lord and wait for his ſalvation; and which ſhould be done conſtantly, and to the end of life, or till the thing hoped for is enjoyed; ſee *Heb.* iii. 6. 1 *Pet.* i. 13. Perhaps ſome reſpect is here had to the people of *Iſrael*, eſpecially the friends of *David*, who were weary of *Saul*'s government, and impatient to have *David* on the throne; whom he adviſes to wait patiently, and not take any indirect ſteps to bring it about, but leave it with God, and hope and truſt in him; compare with this 1 *Sam.* xxiv. 7. and xxvi. 8, 9. ſee the note on *Pſal.* cxxx. 7.

PSALM CXXXII.

A ſong of degrees.

SOME think this pſalm was written by *Solomon*, ſince ℣. 8, 10. are much the ſame with which he concluded his prayer at the dedication of the temple, 2 *Chron.* vi. 41, 42. on account of which it is ſuppoſed to be written; though he might borrow theſe words from hence, as he ſometimes did recite the words of his father, *Prov.* iv. 4, 5. Others are of opinion that it was written by *David*, either when he brought the ark from *Baale* or *Kirjath-jearim* to the houſe of *Obed-Edom* and from thence to *Zion*, 2 Sam. vi. or when he had that converſation with *Nathan* the prophet, in which he expreſſed ſuch a ſtrong deſire to build an houſe for God, 2 *Sam.* vii. or, as *Aben Ezra* and *Kimchi* think, after he had numbered the people, which brought the peſtilence on them; and when he and the elders of *Iſrael* were in diſtreſs on that account, and he was ordered to build an altar in the threſhing floor of *Ornan* the *Jebuſite*; by which it appeared to him that this was the place for the houſe of the Lord God he had been ſo deſirous of building, 1 *Chron.* xxii. 1. It ſeems by ℣. 6, 7. that more perſons than one were concerned in this pſalm, at leaſt the pſalmiſt perſonates more; and *Theodoret* takes it to be a prayer of the captives in *Babylon*, and a prophecy of the Saviour of the world; and this is favoured by the *Syriac* inſcription which is, “ an anonymous pſalm, when they would build the houſe of the Lord of hoſts; and a prayer of *David*, and a revelation of Chriſt.” And certain it is that Chriſt is ſpoken of in it, if not principally deſigned.

℣. 1. *Lord, remember David*, and *all his afflictions.*] Which prayer might be put up by *David* on his own account, as *Nehemiah* does, chap. xiii. 22. and be conſidered as a petition to the Lord that he would remember his mercy and loving-kindneſs to him, and him with the favour he bears to his own people, as he elſewhere prays; that he would remember his covenant with him, and his promiſe to him, on which he had cauſed him to hope; and ſympathize with him, and ſupport him under all his trials and exerciſes, in his kingdom and family. Or if it is conſidered as *Solomon*'s, it may be a requeſt that the Lord would remember the promiſe he had made to *David*, that his ſon ſhould build an houſe for him, which he deſired he might be enabled to do; that he would remember the covenant of royalty he had made with him, that he ſhould not want a ſon to ſit upon his throne; and particularly that he would remember the promiſe of the Meſſiah that ſhould be of his ſeed. Alſo *his afflictions*, his toil and labour of mind, his great anxiety about building an houſe for God; the pains he took in finding out a place for it, in drawing the pattern of it, in making preparations for it, and in the charges he gave his ſon concerning it: the *Septuagint* and other verſions render it *his humility*[q]; which agrees with the ſubject of the preceding pſalm, and may particularly reſpect what he expreſſed to *Nathan* when this affair of building the temple was much upon his mind, 2 *Sam.* vii. 2, 18. Moreover, reſpect in all this may be had by the authors of this pſalm, or thoſe herein perſonated, to the Meſſiah, who is the antitype of *David*; in his name, which ſignifies *beloved*; in his birth, parentage, and circumſtances of it; in the comelineſs of his perſon, and in his characters and offices, and who is often called *David*, Pſal. lxxxix. 3, 20, 35. ſee *Jer.* xxx. 9. *Ezek.* xxxvii. 23, 24. *Hoſea* iii. 5. and ſo is a petition that God would remember the covenant of grace made with him; the promiſe of his coming into the world; his offering and ſacrifice, as typified by the legal ones; and alſo remember them and their offerings for his ſake; ſee *Pſal.* xx. 3. Likewiſe *all his afflictions* and ſufferings he was to endure from men and devils, and from the Lord himſelf, both in ſoul and body; and ſo as to accept of them in the room and ſtead of his people, as a ſatisfaction to his juſtice. Or *his humility* in the aſſumption of human nature, in his carriage and behaviour to all ſorts of men, in his miniſtrations to his diſciples, in ſeeking not his own glory but his Father's, and in his ſufferings and death, which was foretold of him *Zech.* ix. 9.

℣. 2. *How he ſware unto the Lord*, and *vowed unto the mighty* God *of Jacob.*] Whom *Jacob* called ſo *Gen.* xlix. 24. and to whom he vowed a

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[q] ענותו πραοτητος αυτου, Sept. manſuetudinis ejus, V. L. ſo Syr. Arab. Ethiop.

vow, and is the firſt we read of that did make one, and it was concerning the houſe of God, *Gen.* xxviii. 17, 20, 21. and who had an experience of the might and power of God in protecting and defending him from his brother *Eſau*: of this oath and vow of *David* no mention is made elſewhere, but no doubt they were made; ſee *Pſal.* cxix. 106. of the Meſſiah's ſwearing, though upon another account, to whom this may be applied, ſee *Iſa.* xlv. 23. *Rev.* x. 1, 2, 5, 6.

℣. 3. *Surely, I will not come into the tabernacle of my houſe,* &c.] The new houſe and palace *David* built for himſelf after he came to the throne, made of *Cedar*, 2 Sam. v. 11. and vii. 2. not that he ſhould never enter into it till he had found a dwelling for God, but that he ſhould not go into it with pleaſure till that was done; for this and what follows are hyperboles, as *Kimchi* obſerves, and ſignify, that he ſhould have no peace nor ſatisfaction of mind till this was accompliſhed. It may be applied to our Lord's aſcenſion to heaven, which was not till after he had purchaſed the church with his blood, which is the temple and habitation of God. *Nor go up into my bed*; or *the bed that is made for me*[r]; the royal bed, a bed of down, with ſoft pillows, fit for a perſon of ſuch dignity to lie down on. *Ainſworth* renders it, *the pallets of my bed*; the phraſe of going up agrees with the cuſtom of the eaſtern countries, who have galleries in their chambers where they are ſet; at one end of each chamber in their houſes there is a little gallery raiſed three, four or five feet above the floor, with a baluſtrade in the front of it, with a few ſteps likewiſe leading up to it; here they place their beds[s]; ſo that when they went to bed they might with great propriety be ſaid to go up to it; but this *David* could not do with pleaſure, ſo long as there was no place and habitation for God.

℣. 4. *I will not give ſleep to mine eyes,* or *ſlumber to mine eye-lids.*] Not that he never would or did take any ſleep until this thing was brought about he had ſo much at heart; but that he could not and would not ſuffer himſelf to ſleep comfortably and quietly becauſe of it. *Aben Ezra* interprets it of ſleep at noon; the phraſes expreſs his great deſire and ſolicitude to have this affair accompliſhed, and his eager and diligent purſuit of it; ſee *Prov.* vi. 4. of the eager deſire of Chriſt to ſuffer and die for his people, that they might be brought near to God, and be his dwelling place; ſee *Luke* xii. 50. and xxii. 15.

℣. 5. *Until I find a place for the Lord,* &c.] To build an houſe on for the Lord; which it ſeems was unknown till the times of *David*; for though mention had been made of a place the Lord would chooſe to cauſe his name to dwell in, yet the particular place was not pointed out, *Deut.* xii. 11, 18, 21. *David* was very ſolicitous to find it out, and did, 1 *Chron.* xxii. 1. *An habitation for the mighty God of Jacob*; ſee the note on ℣. 2. or *habitations,* or *tabernacles*[t]; the temple which is meant conſiſting of three parts, the court, the holy place, and the holy of holies; this was typical of the human nature of Chriſt, the temple of his body, the tabernacle of God's pitching, *John* ii. 19. *Heb.* viii. 2. and ix. 11. in which the fulneſs of the godhead dwells, the glory of God is ſeen, and through whom he grants his preſence to his people; and alſo of the church of God, the temple of the living God, where he dwells and is worſhipped; and that this might be a fit habitation for God, was the great deſire of the Meſſiah, and not only the end and iſſue of his ſufferings and death, but alſo the deſign of his preparations and interceſſion in heaven, *John* xiv. 2, 3. and xvii. 23, 24. *Rev.* xxi. 3.

℣. 6. *Lo, we heard of it at Ephratah,* &c.] Either of the ark which *David* and others had heard of, that it formerly was at *Shiloh*, Joſhua xviii. 1. here called *Ephratah*, as ſome think; ſo the *Ephraimites* are called *Ephrathites*, Judg. xii. 5. and *Elkanah* of *Ramathaim-zophim*, of mount *Ephraim*, is ſaid to be an *Ephrathite*, 1 Sam. i. 1. but this tribe the Lord choſe not, but the tribe of *Judah*, for his habitation; and rejected the tabernacle of *Shiloh*, and removed it from thence, *Pſal.* lxxviii. 60, 67, 68. *We found it in the fields of the wood*; at *Kirjath-jearim*, which ſignifies the city of woods; being built among woods, and ſurrounded with them: here the ark was twenty years, and here *David* found it; and from hence he brought it to the houſe of *Obed-Edom*, and from thence to *Zion*, 1 Sam. vii. 1, 2. 1 Chron. xiii. 5, 6, 13, 14. and xvi. 1. Or elſe the place where the temple was to be built; which was not known till the times of *David*, who was of *Ephratah* or *Bethlehem*: here he was born and brought up; and here he was, as *Arama* ſuppoſes, when it was revealed to him where the temple ſhould be built. According to R. *Moſes*, the ſenſe is, We have heard of it by the hand of *David*, who was of *Ephratah*: but *Aben Ezra* thinks the meaning is, that in former times men uſed to ſay, We have heard from the mouths of the prophets, that the choſen place was near to *Bethlehem-ephratah*; only the preciſe place was not known, whether to the eaſt or weſt, or north or ſouth of *Bethlehem*. Some think that not any particular city is intended, but a country, even all the neighbourhood of *Bethlehem-ephratah*; and took in *Jeruſalem*, where the temple was built, it being but a few miles from the place: ſo *Adrichomius*[u] ſays, the country round about *Ephratah* had its name from thence; ſee 1 *Kings* xi. 26. Now the place found for the building of the temple was *the fields of the wood*, or the threſhing-floor of *Araunah* the *Jebuſite*, and was on mount *Moriah*; *David* found by the order he had to build an altar here, and by the acceptance of his ſacrifices, that this was the place for the houſe of God, 1 *Chron.* xxii. 1. and here *Solomon* built the temple, 2 *Chron.* iii. 1. and which was formerly a woody place, as mountains generally are; and this ſeems to have been, when *Abraham* offered his ſon on it, who then ſpied a ram caught in the thickets, *Gen.* xxii. 2, 13. The *Targum* is, "we found it in the field of the foreſt "of *Lebanon*, the place where the ancient fathers "prayed;" the temple being built of the wood of *Lebanon*. But all this is to be underſtood of the Lord, the mighty God of *Jacob*, who was heard of at *Ephratah*; the *ſhekinah*, or divine majeſty; ſo *Kimchi*, *Arama*, and *Ben Melech*. And indeed the Meſſiah is meant, the antitype of the ark and temple; of whom the ſaints or believers in him, a chorus of which is here introduced, had heard that he ſhould be born at *Ephratah*, which is *Bethlehem*; ſee *Gen.* xxxv. 19. *Ruth* iv. 11. 1 *Sam.* xvii. 12. And if this pſalm was written by the captives in *Babylon*, they might have heard of this from the prophecy of *Micah*, chap. v. 2. ſee *Matt.* ii. 4, 5, 6, 8, 11. the ſhepherds heard from the mouths of the angels, that Chriſt was born there; and we

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[r] ערש יצועי lectum ſtrati mei, vel ſtratorum meorum, Gejerus, Michaelis.

[s] Dr Shaw's Travels, p. 209. ed. 2.

[t] משכנות habitacula, Pagninus, Montanus; tabernacula, Muſculus, Vatablus, Cocceius.

[u] Theatrum Terræ Sanct. p. 41.

Chriſtians have heard the ſame, and know and believe it, *Luke* ii. 4—18. And he has been *found in the fields of the wood*; in a low, mean, abject ſtate, as this phraſe ſignifies, *Ezek*. xvi. 5. The ſhepherds found him rejected from being in the inn; there being no room for him, and lying in a manger, *Luke* ii. 7, 16. the angels found him in the wilderneſs, among the wild beaſts of the field, *Mark* i. 13. nor had he the convenience even of foxes, and birds of the air; had no habitation or place where to lay his head, *Matt*. viii. 20. And he is to be found in the field of the ſcriptures, where this rich treaſure and pearl of great price lies hid, *Matt*. xiii. 44. and being preached among the Gentiles, after his incarnation, ſufferings, death, reſurrection and aſcenſion, who are compared to wilderneſſes and deſert places, was found by many of them, *Iſa*. xxxv. 1. and lxv. 1. and which ſerves to ſet off with a foil his glory; being like the apple-tree among the trees of the wood, *Cant*. ii. 3.

℣. 7. *We will go into his tabernacles*, &c.] The tabernacles of him that was heard of at *Ephratah*; born in *Bethlehem*, and found in the miniſtry of the word among the Gentiles: enter into his churches, raiſed and formed there, which are the tabernacles or dwelling-places of Chriſt; where he has his reſidence, takes his walks, and dwells; and which are very lovely, amiable and pleaſant, and ſo deſirable by believers to go into; becauſe of the preſence of God in them, the proviſions there made for them, the company there enjoyed; the work there done, prayer, praiſe, preaching, and hearing the word, and adminiſtration of all ordinances. Some render it as a mutual exhortation, *Let us go into his tabernacles* [*]; ſee *Iſa*. ii. 2, 3. *We will worſhip at his footſtool*; any place of worſhip on earth may be called the footſtool of God, with reſpect to heaven his throne, *Iſa*. lxvi. 1. particularly the ark is ſo called, 1 *Chron*. xxviii. 2. in which the law was; over which was the mercy-ſeat, and over that the cherubim of glory, and between them the majeſty of God dwelt; ſo that the ark was properly his footſtool: and all this being typical of Chriſt, may direct us to obſerve, that all religious, ſpiritual and evangelic worſhip, is to be performed in his name, and in the faith of him, and by the aſſiſtance of his grace and Spirit; ſee *Pſal*. xcix. 5.

℣. 8. *Ariſe, O Lord, into thy reſt*, &c.] Which words, and what follow, were uſed by *Solomon* at the dedication of the temple; and with which he concluded his prayer, 2 *Chron*. vi. 41, 42. and ſo may be a requeſt to the Lord, that he would take up his reſidence in the temple built for him, where he would have a firm and ſtable place of reſt; who, from the time of *Iſrael*'s coming out of *Egypt*, had not dwelt in an houſe; but had walked in a tent or tabernacle from place to place, 2 *Sam*. vi. 6. and that he would take up his abode in his church, the antitype of the temple, and reſt in his love there, and cauſe his people to reſt alſo; ſee ℣. 13, 14. *Thou, and the ark of thy ſtrength*; the *Targum* is, "thou, and the ark in which is thy law." This is ſometimes called the ſtrength of the Lord; becauſe by it he ſhewed his great ſtrength in deſtroying the enemies of his people, the *Philiſtines* and others; ſee *Pſal*. lxxviii. 61. and cv. 4. It was a type of Chriſt, who is the power of God, and the mighty God; and as man, made ſtrong by the Lord; and as Mediator, has all ſtrength in him for his people. And ſo the words may be conſidered as a requeſt to him, either to ariſe and enter into his reſt in heaven, having done his work of redemption and ſalvation here on earth, for which he became incarnate; or to grant his preſence with his church, and take up his reſt there, and give them ſpiritual peace and reſt for their ſouls.

℣. 9. *Let thy prieſts be cloathed with righteouſneſs*, &c.] In 2 *Chron*. vi. 41. it is, *with ſalvation*, as in ℣. 16. Either the miniſters of the word; who may be ſaid to be cloathed with righteouſneſs, when they perform their work righteouſly, and faithfully diſpenſe the word, keep back nothing that is profitable, and adminiſter the ordinances according to the rules of Chriſt; and when their lives and converſations are agreeable to the goſpel they preach; ſee *Job* xxix. 14. or elſe all true believers; who are prieſts as well as kings unto God; and who are cloathed with the robe of Chriſt's righteouſneſs; and with the internal graces of the Spirit, the new man created in righteouſneſs and true holineſs; and with converſation-garments, becoming the goſpel, and their profeſſion of it. *And let thy ſaints ſhout for joy*; the *Levites*; thy holy ones, as the *Targum*; ſo *Kimchi*, *Arama*, and others; the ſingers in the temple: but rather, the Lord's ſanctified ones, true believers under the goſpel-diſpenſation, are meant; who ſhout for joy, and have reaſon ſo to do, at the incarnation of Chriſt, at his aſcenſion to heaven, at the goſpel preached by his miniſters, and at the robe of righteouſneſs with which they are cloathed. In 2 *Chron*. vi 41. it is, *rejoice in goodneſs*; in the goodneſs of the Lord; in the good things beſtowed on them, or promiſed to them.

℣. 10. *For thy ſervant David's ſake*, &c.] Not for any virtues, or excellencies or merits of *David*, literally underſtood; rather for the ſake of the covenant and promiſes made with him: but for the ſake of the antitypical *David*, the Meſſiah, the ſon of *David* according to the fleſh, and the ſervant of the Lord as Mediator; for whoſe ſake, and in whoſe name, prayers and ſupplications are made and preſented. *Turn not away the face of thine anointed*; not *David*; rather *Solomon*, as the *Targum* expreſſes it; ſo *Jarchi*: but any of the Lord's anointed, every Chriſtian, or believer in Chriſt, is an anointed one; and has received the unction from the holy One, the oil of true grace. And the requeſt is, that God would not turn ſuch away from him, and cauſe them to depart from his throne of grace, aſhamed and diſappointed; but hear and anſwer their petitions for his Son's ſake. In 2 *Chron*. vi. 42. it is added, *remember the mercies of David thy ſervant*; the kind and good things promiſed to him, and perform them.

℣. 11. *The Lord hath ſworn* in *truth unto David*, &c.] By *Nathan* the prophet; when he aſſured him, that his houſe, kingdom and throne, ſhould be eſtabliſhed for ever, 2 *Sam*. vii. 5, 12, 16. and though there is no mention made of the oath of God, no doubt there was one; or however his word was his oath, as *Kimchi* obſerves: beſides, the apoſtle *Peter* is expreſs for it that there was one, which was added to his word for the confirmation of it; who is ſaid to ſwear by himſelf, becauſe there is no greater; and ſometimes by one or other of his perfections, as by his holineſs elſewhere; ſo here in or by his truth, his faithfulneſs, being the God of truth that cannot lie. Or it may be rendered, *the Lord hath ſworn truth unto David*;

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[*] So Tigurine verſion, Vatablus, Muſculus, Gejerus, Cocceius, Michaelis.

David[x]; that which is truth: and we may be aſſured, he could not poſſibly aſſert or ſwear any thing elſe; ſee *Pſal.* lxxxix. 3, 4, 35, 49. *He will not turn from it*; change his mind, repent of his oath; make it void, or not fulfil it; for he is unchangeable in his perfections, purpoſes and promiſes; whatever he ſays and ſwears to he will certainly perform. *Of the fruit of thy body will I ſet upon thy throne*; a king upon thy throne, as the *Targum:* meaning not *Solomon*; though it is true, that the Lord choſe him above all the ſons of *David,* to be his ſucceſſor in the kingdom, and did place him upon his throne before his death; but a greater than *Solomon* is here, even the Meſſiah; as is clear from the teſtimony of the apoſtle *Peter,* Acts ii. 30. by which it appears, not only that this promiſe and oath relate to the Meſſiah; but that *David* knew they did, and ſo underſtood them; and which have been fulfilled in *Jeſus* of *Nazareth:* who, as he was notoriouſly the fruit of *David*'s body according to the fleſh, or his human nature; or was of his ſeed, being born of the virgin *Mary,* who lineally deſcended from him; ſo he was ſet upon the throne of *David,* as it was foretold both by the prophet *Iſaiah,* and by the angel to the virgin, he ſhould, *Iſa.* ix. 6, 7. *Luke* i. 32, 33. not in a literal ſenſe; for though he was no doubt right heir to the throne of *David* ſo underſtood, yet his kingdom was not of this world; but he was ſet as King over God's holy hill of *Zion,* the church; and reigned over the houſe of *Jacob,* the whole *Iſrael* of God; the myſtical and ſpiritual *Iſrael,* conſiſting of Jews and Gentiles: his throne, or the ſeat of his kingdom, is the church; his ſceptre the goſpel; his crown the glory true believers in him give him; his laws, by which he rules, are in his word, and written in the hearts of his ſubjects; and his kingdom ſhall continue for ever.

℣. 12. *If thy children will keep my covenant and my teſtimony, that I ſhall teach them,* &c.] The former part of the promiſe and oath is abſolute, reſpecting the Meſſiah; but this is conditional, and relates to the ſeed of *David,* both immediate and in ſucceeding generations; propoſing their obſervance of the law of God, as the condition of their enjoying the kingdom after him. By the *covenant* and *teſtimony* are meant the ſame thing; the law, which was given to the people of *Iſrael* in the form of a covenant, and was a teſtimony of the will of God to them: in this the kings of *Iſrael* were to read continually, and conduct according to it in their perſonal walk and converſation, and by it to rule the people they were ſet over; and which the Lord promiſes to teach them by his prophets, whoſe buſineſs it was not to promulgate new laws, but to explain what were given. Now in caſe this was attended to, and the inſtructions of the prophets obſerved, then thus it would be, *Their children alſo ſhall ſit upon thy throne for evermore*; but the condition not being fulfilled, this did not take place; *Solomon,* his immediate ſucceſſor, fell into idolatry in the latter part of his life; and *Rehoboam,* his ſon, ſlighted the advice of the old men, founded upon the laws of God, and ten tribes revolted from him: ſeveral ſucceeding kings of *Judah,* of the houſe of *David,* were very wicked princes; and the race of them ended in *Zedekiah,* who was carried captive into *Babylon.* Indeed all this is true of Chriſt and his ſpiritual offſpring; he kept the covenant of grace made with his divine Father; and the law or teſtimony, and fulfilled it in the room and ſtead of his people; and did the whole will and work of his Father, and in all things pleaſed him: and his children alſo lay hold by faith on the covenant and the promiſes of it; and receive, obſerve and retain the teſtimony of the goſpel; and ſhall reign with Chriſt, on the ſame throne with him, for ever and ever.

℣. 13. *For the Lord hath choſen Zion,* &c.] Not only to build upon it the temple in a literal ſenſe, and for the place of his worſhip; but alſo for the ſeat of his majeſty, and over which he has ſet his Son as King; and all this from the love he bears to *Zion,* which, in a figurative and ſpiritual ſenſe, is his church; whom he has choſen to privileges, to grace and glory, and for his ſervice and honour; ſee *Pſal.* lxxviii. 67, 68. *He hath deſired it for his habitation*; heaven is the habitation of his holineſs and glory; Chriſt is his dwelling-place, in whom all the fulneſs of the Godhead dwells bodily: yet his deſire is to his church and people; his heart is ſet upon them, and upon their ſalvation; his delight is in them, and he takes pleaſure in walking with them, and dwelling among them; they being built up an habitation for God through the Spirit; ſee *Pſal.* lxviii. 16. 2 *Cor.* vi. 16. *Eph.* ii. 22.

℣. 14. *This is my reſt for ever,* &c.] The reſt of my majeſty, as the *Targum*; the place of his reſt: and this being for ever ſhews, that not mount *Zion* literally, nor the temple are meant; but the church and people of God, in whom he reſts in his love, and rejoices over with joy; who are the objects of his delight, and with whom he abides for ever; for this phraſe is expreſſive of pleaſure and delight, and of permanency and perpetuity. *Here will I dwell, for I have deſired it*; not merely by his omnipreſence, in which ſenſe he dwells every where, both in heaven and in earth; nor only by his omnipotence, by which he upholds all creatures in their being, and ſo is preſent with them all; and they all live and move, and have their being in him: but by his Spirit and grace, reviving and refreſhing the hearts of his people with his gracious preſence; which is enjoyed in his houſe and ordinances, and makes them lovely and delightful; and may be expected there, ſince he has promiſed it, and it is ſo deſirable and agreeable to himſelf to dwell there.

℣. 15. *I will abundantly bleſs her proviſion,* &c.] The proviſion of *Zion,* the church of God, the word and ordinances, of which Chriſt is the ſum and ſubſtance; the goſpel is milk for babes, and meat for ſtrong men; the ordinances are a feaſt of fat things; Chriſt's fleſh is meat indeed, and his blood drink indeed; the whole proviſion is ſpiritual, ſavoury, ſalutary, ſtrengthening, ſatisfying, and nouriſhing, when the Lord bleſſes it; as he does to thoſe who hunger and thirſt after it, and feed upon it by faith; ſo that their ſouls grow thereby, and they become fat and flouriſhing; grace increaſes in them, and they are fruitful in every good work: and this the Lord promiſes to do *abundantly,* in a very large way and manner; or *certainly,* for it is in the original text, *in bleſſing I will bleſs*[y], that is, will ſurely bleſs, as this phraſe is ſometimes rendered. *Arama* obſerves that the ſecond bleſſing is becauſe of the greatneſs of it; and ſays, that their Rabbins underſtand it of the fertility of the land of *Iſrael* in the time to come, when there will be no poor in it; but all is to be underſtood ſpiritually of the church in goſpel-times. *I will ſatisfy her poor with bread*; *Zion* has her poor;

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[x] נשבע-אמת juravit veritatem, V. L. Pagninus, Montanus, Tigurine verſion, Junius & Tremellius, Gejerus, Michaelis.

[y] ברך אברך benedicendo benedicam, V. L. Pagninus, Montanus, Muſculus, Cocceius, Gejerus.

perſons may be poor and yet belong to *Zion*, belong to *Zion* and yet be poor; there are poor in all the churches of Chriſt: our Lord told his diſciples that they had the poor, and might expect to have them always with them; and particular directions are given to take care of *Zion*'s poor under the goſpel diſpenſation, that they may not want bread in a literal ſenſe: though by the *poor* are chiefly deſigned the Lord's afflicted and diſtreſſed ones; or who in a ſpiritual ſenſe are poor, and ſenſible of their ſpiritual poverty, and ſeek after the true riches; or are poor in ſpirit, to whom the kingdom of heaven belongs: theſe the Lord promiſes to ſatisfy, to fill them to the full with the bread of the goſpel, made of the fineſt of the wheat, of which there is enough and to ſpare in his houſe; and with Chriſt the bread of life, of which thoſe that eat ſhall never die, but live for ever.

℣. 16. *I will alſo clothe her prieſts with ſalvation*, &c.] With the garments of ſalvation, as the *Targum*; in anſwer to the petition ℣. 9. but more is promiſed than prayed for, *ſalvation* including *righteouſneſs* and all other bleſſings; and may be interpreted as there, either of the miniſters of the goſpel clothed with the doctrine of ſalvation by Chriſt, coming forth full fraught with it, openly publiſhing and proclaiming it; ſalvation being made public and manifeſt by them as a garment, as *Aben Ezra* obſerves: moreover goſpel-miniſters are inſtruments of ſaving others; the goſpel preached by them being the power of God unto ſalvation, as well as they themſelves are ſaved in the ſame way, 1 *Tim.* iv. 16. beſides, they are kept by the power of God, and in the hands of Chriſt, who protects them, and as it were covers them with the garment of ſalvation, whilſt they are publiſhing it to the world, to whoſe reproaches and inſults they are expoſed; or elſe this may be interpreted of the people of God in common, who are all kings and prieſts to God, and are all clothed with the garments of ſalvation, *Iſa.* lxi. 10. Salvation by Chriſt is brought near to them, is applied to them, and put upon them as a garment; it is from Chriſt, and without them, though upon them; it is their clothing and their ornament, as well as their ſecurity from ſin, law, death and hell; ſee *Pſal.* cxlix. 4. *And her ſaints ſhall ſhout aloud for joy*; not only *ſhout*, as is intreated ℣. 9. but *ſhout aloud*; it ſhall be a jubilee-time with them on account of the goſpel of ſalvation, the joyful ſound ſounded in their ears by the miniſters of it clothed with it; and on account of the ſalvation itſelf, ſo great, ſo ſuitable, ſo free, ſo complete and full, and in which the glory of God is ſo much diſplayed; and on account of the application of it to themſelves, being clothed with it and poſſeſſed of the joys of it. Theſe the Jewiſh writers generally underſtand of the Levites.

℣. 17. *There will I make the horn of David to bud*, &c.] Which the *Targum* interprets *a glorious* king; and both *Kimchi* and *Ben Melech*, and alſo *Arama* underſtand it of the Meſſiah, and very rightly; called the horn of the Lord's Anointed, and the horn of ſalvation, 1 *Sam.* ii. 10. *Luke* i. 69. expreſſive of his power and ſtrength, in alluſion to the horns of cattle, with which they puſh their enemies and defend themſelves; ſo horns are interpreted kings, *Dan.* vii. 24. and is fitly applied to Chriſt, raiſed up of the ſeed of *David*, the man of God's right hand, made ſtrong for himſelf, who is a mighty King and an able Saviour; as appears by what he has done and ſuffered, by the deliverance and ſalvation of his people, and by the deſtruction of all their enemies: and it is here promiſed that God would make this horn to *bud* or branch out, in alluſion to another name of the Meſſiah, the *branch*; and it is the ſame as raiſing up to *David* a righteous branch, or cauſing the Meſſiah to ſpring forth as a branch out of his roots, for which reaſon he is called the Lord's ſervant, the branch, and the man the branch; ſee *Jer.* xxiii. 5. *Iſa.* xi. 1. *Zech.* iii. 8. and vi. 12. and it ſhould be farther obſerved that the Lord ſays, *there* will I do it; that is, either at *Ephratah*, which is *Bethlehem*, the place where the Meſſiah was to be born, and was born; or elſe at *Zion* or *Jeruſalem*, where he appeared and ſhewed himſelf, where he taught his doctrines and wrought many of his miracles, and near to which he ſuffered and died; and this ſhews that the Meſſiah muſt be come, that this horn of *David* muſt have budded, or the man the branch brought forth, ſince *Bethlehem* and *Jeruſalem* are long ago demoliſhed. *I have ordained a lamp for mine Anointed*; which *Jerom* underſtands of *John* the Baptiſt, the forerunner of Chriſt, who was a burning and ſhining light, but was not *that light*, that famous light that was to come, but was ſent to bear witneſs of it; he being but as a candle, as the word here uſed ſignifies, in compariſon of the ſun of righteouſneſs; but rather it means a ſon and ſucceſſor of *David*, the Lord's Anointed; in which ſenſe the phraſe is often uſed, 1 *Kings* xi. 36. and xv. 4. 2 *Kings* viii. 19. and here the famous and illuſtrious ſon and ſucceſſor of his, the Meſſiah, the light which lightens every man with the light of reaſon; and who is the light of the world of his people, enlightning them with the light of grace, and will be the light of the new *Jeruſalem* ſtate, and of the ultimate glory; him God has *ordained* as ſuch, even fore-ordained him before the foundation of the world; this lamp, or light, he prepared in eternity, and it dwelt with him, and therefore was deſired to be ſent out from him, *Dan.* ii. 22. *Pſal.* xliii. 3. which places are to be underſtood of the Meſſiah; ſee the notes there.

℣. 18. *His enemies will I clothe with ſhame*, &c.] With the garments of ſhame, as the *Targum*; very different from the clothing of *Zion*'s prieſts; all that are incenſed againſt Chriſt as a King and Saviour ſhall ſooner or later be aſhamed; either here, when brought to a ſenſe of their evil, to repentance for it, and faith in him; or hereafter, at the reſurrection, when they will riſe to ſhame and everlaſting contempt, and when they ſhall ſee him come in the clouds of heaven, in power and great glory, to judge the world in righteouſneſs, *Iſa.* xlv. 24. *Dan.* xii. 2. *But upon himſelf ſhall his crown flouriſh*; being crowned with glory and honour, as he now is at the right hand of God; he reigns, and will reign till all his enemies become his footſtool; his throne is for ever and ever, and his kingdom an everlaſting one; and will be very flouriſhing in the latter day, when his ſubjects ſhall be many, and when there ſhall be an abundance of peace and proſperity, and of that no end; the crown of the Meſſiah ſhall flouriſh on him as a king, ſhine out and be very conſpicuous, as *Aben Ezra* and *Jarchi* interpret the word uſed; and ſo his crown as a prieſt; the ſame word is uſed of the holy crown of the prieſts put upon the mitre, on which holineſs to the Lord was inſcribed; and the *Septuagint*, *Vulgate Latin*, *Syriac*, *Arabic* and *Ethiopic* verſions render it *my holineſs*; and as his own crown is a never-fading one, ſuch a one he will give to his miniſters, and all that love his appearing, 1 *Peter* v. 4. 2 *Tim.* iv. 8.

PSALM CXXXIII.

A ſong of degrees of David.

THIS pſalm was penned by *David*, as ſome think, when all the tribes of *Iſrael* united and choſe and anointed him king over them, 2 *Sam.* v. 1—3. but according to others, when the rebellion of his ſon *Abſalom* was quelled, and all the tribes of *Iſrael* ſtrove who ſhould firſt bring back the king, and ſhew the greateſt zeal and loyalty to him, 2 *Sam.* xix. 9, 10, 14. *Theodoret* ſuppoſes it to be prophetical, and to have reſpect to the union of the tribes after the *Babyloniſh* captivity, who had been diſunited in the times of *Rehoboam*, but now were no more two nations and kingdoms, but one; ſee *Ezek.* xxxvii. 16—22. and others carry it farther ſtill, even to the firſt times of the goſpel, when the chriſtians were of one heart and of one ſoul, *Acts* iv. 32. it may indeed be applied to any community, civil or religious, that is in peace and unity: and no doubt the deſign of *David* was to promote peace and harmony among his ſubjects; and love and affection in his family, among his children, brethren one of another, and of *Solomon*; who was to be his heir and ſucceſſor, and under whoſe government it would be well for them to live peaceably and quietly. *Kimchi* and *Ben Melech* refer the pſalm to the times of the Meſſiah, and take it to be a prediction of the peace and concord between the king Meſſiah and the prieſt, of which *Zerobabel* and *Joſhua* were types; ſee *Zech.* vi. 13. The inſcription of the *Syriac* verſion is, "it is ſaid of *Moſes* and of *Aaron*, who dwelt in "the tabernacle, in the houſe of the Lord; and "there is an intimation in it of the perfect people," the chriſtians in goſpel-times.

ꝟ. 1. *Behold, how good and how pleaſant* it is, &c.] *Aben Ezra* thinks the word *thing* ſhould be ſupplied; the thing is what follows. *For brethren to dwell together in unity*; which the *Targum* interprets of *Zion* and *Jeruſalem*, as two brethren; *Aben Ezra* of the prieſts; *Kimchi* of the king Meſſiah and the prieſt; and *Jarchi* and *Kimchi*'s father, of the *Iſraelites*; which is beſt of all, eſpecially of thoſe who are *Iſraelites* indeed; for this is not to be underſtood of all mankind, who are in ſome ſenſe brethren, being all of one blood, and among whom peace is to be cultivated; nor merely of thoſe of the ſame nation, under one and the ſame government, who ſhould endeavour to live peaceably and quietly; nor of brethren in a ſtrict natural ſenſe, who belong to the ſame family, and are of the ſame parents, and ſhould be kindly affectioned one to another; but rather of ſuch who are ſo in a ſpiritual ſenſe, who have God for their father by adoption and regeneration, are related to Chriſt the firſtborn among many brethren, and are members one of another, in the ſame church-ſtate; all which are a reaſon why they ſhould love as brethren, and endeavour to keep the unity of the ſpirit in the bond of peace, *Matt.* xxiii. 8. *Eph.* iv. 3, 6. 1 *Pet.* ii. 17. and iii. 8. *Heb.* xiii. 1. and *to dwell together in unity*, even as one man, as if one ſoul actuated them all; it is not only to dwell and abide in the houſe of God, where they have all a name and a place; but to aſſociate together there, to go up to the houſe of God in company, and with delight to join together in acts of religious worſhip; to ſerve the Lord with one conſent, with one mind and mouth to glorify God, and to be of one accord, having the ſame love; and to do all kind and good offices one to another in the moſt hearty and cordial manner; ſerving each other in love, bearing one another's burdens, ſympathizing with each other in all circumſtances, forgiving each other offences committed, praying with one another, and building up each other in their moſt holy faith, ſtirring up one another to love and to good works: now this is both *good* and *pleaſant*; it is good, as being according to the will of God, the new command of Chriſt; what evidences the truth of regeneration, and of being the diſciples of Chriſt; what makes the communion of ſaints comfortable and edifying, and without which a profeſſion of religion is good for nothing: and it is *pleaſant* to God and Chriſt, to angels and men, to the miniſters of the goſpel, and to all about them and in a connection with them; and it is this which makes any particular diſpenſation in time delightful and agreeable; as the firſt times of the goſpel, and the latter-day-glory, the *Philadelphian* church-ſtate, which has its name from brotherly love; yea, it will be the glory and delight of heaven. Now this is uſhered in with a note of attention and admiration, *behold*, and with a note of exclamation, *how*; the pſalmiſt pointing at ſome inſtance or inſtances of this kind, which were very amiable, and worthy of imitation; and ſuggeſting, that ſuch a caſe is rare and wonderful, and inexpreſſibly good, profitable and pleaſant. *Guſſetius* [z] renders it, *how good is the ſabbatiſm of brethren, even gathered together*; for the exerciſe of religion, prayer, praiſe, &c.

ꝟ. 2. It is *like the precious ointment upon the head*, &c.] The compoſition which *Moſes* was ordered to make of the principal ſpices, and therefore called *precious*; and which was poured on the heads of kings and prieſts, when they were anointed with it, *Exod.* xxx. 23—25. *That ran down upon the beard*, even *Aaron's beard*; this was put upon the head of *Aaron* when he was anointed, and ſo on any other high-prieſt, and trickled down to his beard; ſee *Exod.* xxix. 7. The reaſons *Kimchi* and *Ben Melech* give, why the anointing of *Aaron* and other prieſts is mentioned, and not the anointing of a king, or of *David* himſelf, are, becauſe the anointing of *Aaron* was firſt, and alſo more public and better known by the people. *That went down to the ſkirts of his garments*; or, *the mouth* or *opening of his garments* [a]; not the extremity of them, as our verſion inclines to; for not ſo great a quantity of oil was poured upon him; nor would it have been decent to have his cloaths thus greaſed from top to bottom: but the upper part of his garment, the top of the coat, on which the beard lay, as *Jarchi*; the neck or collar of it, as *Kimchi* and *Ben Melech*; the hole in which the head went through when it was put on, about which there was a band, that it might not be rent, *Exod.* xxviii. 32. and xxxix. 23. where the *Septuagint* uſe the ſame word as here. *Suidas* [b] ſays, *David* means the ſuperior aperture of the garment,

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[z] Ebr. Comment. p. 829.

[a] על פי επι την ωαν, Sept. ſuper os, Montanus, Piſcator; ſuper os, vel aperturam, Michaelis; in capitium, Tigurine verſion; upon the collar of his garments, Ainſworth.

[b] In voce ωα,

ment, that which we call the neck or collar-bone; and ſo *Theodoret:* and the *Arabic* verſion renders it, the *aperture*, or opening of it; and hitherto the ointment came. This was typical of the grace of the Spirit, the unction from the holy One; which has been poured on Chriſt, the head of the church, without meaſure; and with which he has been anointed above his fellows; and from him it is communicated to all his members; to every one of which is given grace, according to the meaſure of the gift of Chriſt; and who from his fulneſs receive, and grace for grace: and particularly brotherly love is compared to this ointment; becauſe of the preciouſneſs of it, which is true of every grace; and becauſe of the extenſiveneſs of it, reaching to head and members, to Chriſt and all his ſaints, the meaneſt and loweſt of them; and becauſe of its fragrancy and ſweet odour to all that are ſenſible of it; and becauſe of its delightful chearing and refreſhing nature; like ointment and perfume, it rejoices the heart; yea, the worſe things ſaid, or reproofs given in brotherly love, are like oil, pleaſant and uſeful, *Prov.* xxvii. 9. *Pſal.* cxli. 5. and is as neceſſary for the ſaints, who are all prieſts unto God, to offer up their ſpiritual ſacrifices; particularly that of prayer, which ſhould be *without wrath*, as well as without doubting; and to do all other duties of religion, which ſhould ſpring from charity or love; as the anointing oil was to *Aaron* and his ſons, in order to their officiating in the prieſts office.

℣. 3. *As the dew of Hermon, and as the dew that deſcended upon the mountains of Zion*, &c.] *Hermon* was a very high hill beyond *Jordan*; the *Sidonians* called it *Sirion*, and the *Amorites Shenir*, Deut. iii. 8. hence *Shenir* and *Hermon* are mentioned together, *Cant.* iv. 8. and ſometimes *Sion* or *Seon*, Deut. iv. 48. and is the *Zion* here intended; for the dew of *Hermon* could never deſcend on the mountain of *Zion* near *Jeruſalem*, which was a hundred miles diſtant; beſides *Zion* was but one mountain, theſe many. *Hermon* was remarkable for its dew, which ſtill continues: a traveller[c], one of our own country, and whoſe fidelity is to be depended on, lying in tents near this hill one night, ſays, "we were ſufficiently inſtructed by experience, what the holy pſalmiſt means by the dew of *Hermon*; our tents being as wet with it, as if it had rained all night." The mountains of *Zion* were thoſe that were near to *Zion*, and not the mountain itſelf, thoſe that were round about *Jeruſalem*, on which the dew alſo fell in great plenty; and to which unity among brethren is here compared, becauſe it comes from God in heaven, as the dew does. Saints are taught of God to love one another; contentions and quarrels come from luſts within, but this comes from above, from the Father of lights; and becauſe of its gentle nature, this makes men pure, and peaceable, and gentle, and eaſy to be intreated; as the dew falls gently in a temperate and moderate air, not in ſtormy and bluſtering weather: and becauſe of its cooling nature; it allays the heats and animoſities in the minds of men; and becauſe it makes the ſaints fruitful, and to grow and increaſe in good works. *For there the Lord commanded the bleſſing*; either in the mountains of *Zion*; ſo *Kimchi:* and if mount *Zion* is meant by it, the church, often ſignified thereby, is the dwelling-place of the Lord; here he records his name and bleſſes; here his word is preached, which is full of bleſſings; and here ordinances are adminiſtered, which are bleſſed of God to his people. *Theodoret* thinks ſome reſpect is had to the pouring down of the Spirit on the apoſtles in *Jeruſalem*, on the day of Pentecoſt: but rather the ſenſe is, where brethren dwell together in unity, there the God of love and peace is; the goſpel of the grace of God is continued; and the ordinances of it made beneficial to the ſouls of men, they meeting together in peace and concord; ſee 2 *Cor.* xiii. 11. God is ſaid to *command the bleſſing*, when he promiſes it, and makes it known to his people, or beſtows it on them, *Pſal.* cv. 8. and xliv. 4. Even *life for evermore*; the great bleſſing of all, which includes all others, and in which they iſſue, the promiſe of the covenant, the bleſſing of the goſpel; which is in the hands of Chriſt, and comes through him to all his people; to the peace-makers particularly, that live in love and peace; theſe ſhall live for ever in a happy eternity, and never die, or be hurt of the ſecond death.

PSALM CXXXIV.

A ſong of degrees.

THIS is the laſt of the pſalms called *ſongs of degrees*; of which ſee *Pſal.* cxx. It is thought to be written by *David*, either when he brought the ark to *Zion*, 2 Sam. vi. 17, 18. or rather when he numbered the *Levites*, and appointed them their ſervice, 1 *Chron.* xxiii. 26, 30. So the *Syriac* inſcription, "*a pſalm* of *David*, concerning the prieſts, whom he appointed to wait on the miniſtry of the Lord in the nights; but ſpiritually, an inſtruction of life." *Aben Ezra* connects it with the preceding pſalm, "as the dew of *Hermon* ye ſhall be that bleſs; behold therefore, ye are bound to bleſs the Lord."

℣. 1. *Behold, bleſs ye the Lord, all* ye *ſervants of the Lord*, &c.] All men are of right the ſervants of God, being his creatures; and are under obligation, through his providential goodneſs, to bleſs and praiſe him; though they are not all in fact ſo: but all good men are, being made ſo by the power of divine grace; which frees them from the ſervitude of ſin, Satan, and the world, and makes them willing to ſerve the Lord; as they do in righteouſneſs and holineſs, with reverence and godly fear, heartily and willingly, and with great pleaſure; and yet have no dependence on any ſervice they perform: and as theſe are under the higheſt obligations to bleſs the Lord; that is, to aſcribe greatneſs to him, to give him the glory of his works, and thanks for his mercies temporal and ſpiritual; ſo they do in this way, and for thoſe things, bleſs and praiſe him, to which they are here excited. *Which by night ſtand in the houſe of the Lord:* according to *Kimchi*, theſe were the wiſe and holy men, that roſe from their beds in the night, and went to pray in the temple and to praiſe the Lord; and ſuch a holy perſon was *Anna*, Luke ii. 37. according to R. *Obadiah* and *Arama*, they were ſuch who continued in the chambers of the temple in the night-ſeaſon, to ſtudy in the law and in the expoſitions of it: but it is generally interpreted of the prieſts and *Levites*, who watched in the temple by night, that it might not be profaned nor plundered; and they were obliged to ſtand, for none might ſit in the temple but a king of the houſe of *David*[d]. The prieſts watched in three places, and the *Levites* in one and twenty, according to the Jewiſh *Miſnah*[e]. The *Targum* is, "who ſtand in the watch-"houſe of the ſanctuary of the Lord, and praiſe in "the nights;" which was one part of their ſervice, 1 *Chron.* ix. 33. and xxiii. 30. Under the goſpel-diſpenſation all the ſaints are prieſts, and they have a place in the houſe of the Lord; where they wait upon him in his ordinances, and ſerve him, and which they do continually. Some underſtand by *nights*, times of affliction, darkneſs and deſertion.

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[c] Maundrell's Travels, p. 57. ed. 7.

℣. 2. *Lift up your hands* in *the ſanctuary*, &c.] Which *Aben Ezra* interprets of the prieſts lifting up their hands to bleſs the people; but *Kimchi* better, of lifting up of the hands to God in prayer; ſee *Pſal.* cxli. 2. which ſhould be done *with holineſs*, as the *Targum* renders it, in a holy manner; and is the ſame with lifting up holy hands, 1 *Tim.* ii. 8. or towards the holy place; the oracle in the holy of holies, and the ark of the covenant, typical of Chriſt; ſee 1 *Kings* viii. 29, 30. *Pſal.* xxviii. 2. ſo *Kimchi*; or rather, according to *Arama*, unto the holy name of God, to whom prayer is to be directed. *And bleſs the Lord*; which is repeated, to ſhew the importance of the work, that it might not be forgotten and neglected; this being a principal part of ſpiritual ſervice, and greatly acceptable to God.

℣. 3. *The Lord that made heaven and earth, bleſs thee out of Zion.*] Theſe are not the words of the prieſts bleſſing the people in this form, as ſome; but rather, as others, the wiſh of the ſervants of the Lord, that he would bleſs him that exhorted them to this ſervice; whether one of the prieſts, or the captain of the temple, or the pſalmiſt: though, according to *Kimchi*, and which ſeems agreeable, they are the words of the pſalmiſt, promiſing a bleſſing from the Lord to thoſe that bleſſed him; as an encouragement to them, to every one of them, to be conſtant and diligent in this ſervice. For ſo it may be rendered, *the Lord ſhall bleſs thee*[f]; all bleſſings come from the Lord, whether ſpiritual or temporal; and are to be aſked of him, and expected from him: and the bleſſings here promiſed or aſked for, are bleſſings out of *Zion*, the church, where God bleſſes his people with his word and ordinances, with his preſence, and with communion with himſelf. Wherefore it is good to be there waiting on him and worſhipping him, praying to him and praiſing of him; and he that made heaven and earth is able to bleſs both with heavenly and earthly things: and this deſcription of the Lord is no doubt given to encourage faith in him; for, what is it he cannot do?

PSALM CXXXV.

THIS pſalm was written very probably by the ſame hand as the former. It begins in much the ſame manner; it has ſome likeneſs with *Pſal.* cxiii. and cxv. It begins and ends with *hallelujah*; and is throughout an exhortation of praiſe to God, on account of his name, nature and perfections; and becauſe of his works of creation, providence and grace, many of which are enumerated. The *Syriac* interpreter ſays, there is an intimation in it of the converſion of the people of the Meſſiah unto the faith.

℣. 1. *Praiſe ye the Lord*, &c.] Or *hallelujah*; which may be conſidered as the title of the pſalm; as in the *Targum*, *Septuagint*, *Vulgate Latin*, *Ethiopic* and *Arabic* verſions: *Praiſe ye the name of the Lord*; that is, the Lord himſelf, and the perfections of his nature; his greatneſs, goodneſs, grace and mercy; his holineſs, juſtice, power, truth and faithfulneſs; and alſo his word by which he makes known himſelf, and is a diſtinguiſhing bleſſing to his people, and to be praiſed for it; ſee *Pſal.* xlviii. 1. and cxlvii. 19, 20. *Praiſe* him, *O ye ſervants of the Lord*; prieſts and *Levites*, and miniſters of the word, and all the people of God; who once were the ſervants of ſin, Satan and the world, but now by the grace of God become his ſervants; ſee *Rom.* vi. 17. Some obſerve, that the word *praiſe* is here uſed three times, which is thought not to be without a myſtery; and may have regard to the three divine perſons in the Godhead, who are each to be praiſed; the Father for electing grace, the Son for redeeming grace, and the Spirit for regenerating and ſanctifying grace.

℣. 2. *Ye that ſtand in the houſe of the Lord*, &c.] That have a place and ſtanding there, and go not out, being ſons as well as ſervants; ſee the note on *Pſal.* cxxxiv. 1. and lxxxiv. 4. *In the courts of the houſe of our God*; alluding to the courts in the temple, the court of the prieſts, where they ſtood and miniſtered, ſlaying and offering their ſacrifices; and the great court, where all the *Iſraelites* ſtood and worſhipped, 2 *Chron.* iv. 9. So this may deſcribe the worſhippers of God in common, who ſhould praiſe him: and happy are they that have a place here; ſee *Pſal.* lxxxiv. 1, 2, 10.

℣. 3. *Praiſe ye the Lord*, *for the Lord* is *good*, &c.] Eſſentially and communicatively; he is good, and he does good, in a providential way, to all men; and in a way of ſpecial grace to his own people; for whom he has laid up, and to whom he has promiſed good things, and on whom he beſtows them; as pardon, righteouſneſs, and eternal life; both grace and glory; and therefore they ſhould praiſe him. *Sing praiſes unto his name*, *for* it is *pleaſant*; either the work of ſinging praiſe is pleaſant, being the employment of angels and glorified ſaints; the ſubject-matter of it delightful, the bleſſings of grace flowing from the everlaſting love of God it leads unto, which is excellent and better than life; and it muſt be pleaſant work to a ſaint, becauſe it is pleaſing to God; and eſpecially when the preſence of God is enjoyed in it, and melody is made in the heart as well as with the mouth. Or the ſenſe is, *his name is pleaſant*; ſo *Aben Ezra* and *Kimchi* interpret it: for though it is holy and reverend in itſelf, and fearful and terrible to ſinners; yet as it is proclaimed in Chriſt, it is exceeding delightful, and in whom all the perfections of God are glorified; particularly the name of God, as a covenant-God and Father in Chriſt, bleſſing, with all ſpiritual bleſſings in him, is exceeding pleaſant; as are all the names of Chriſt, and therefore to be praiſed.

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[d] Maimon. Beth Habbechirah, c. 7. ſ. 6.

[e] Middot, c. 1. ſ. 1.

[f] יברכך benedicet tibi, Junius & Tremellius, Cocceius, Gejerus, Michaelis.

℣. 4. *For the Lord hath choſen Jacob unto himſelf,* &c.] To be his own ſpecial people, and not another's; for his own ſervice, and for his glory; and to be an habitation for himſelf, and to be for ever with him. This is not to be underſtood perſonally of *Jacob*, though a choſen veſſel of mercy; nor of his natural poſterity as ſuch, though choſen as a nation to outward favours; for not all they, only ſome of them were choſen to ſpecial grace and glory, a remnant according to the election of grace: but myſtical and ſpiritual *Jacob* and *Iſrael* are meant, even the whole church and people of God, whether Jews or Gentiles; theſe God has choſen of his own free grace and good-will, to all the bleſſings of grace and glory, and that from all eternity; which choice will remain firm and immutable, in time and for ever; and therefore is worthy of praiſe and thankſgiving, now and to all eternity. *And Iſrael for his peculiar treaſure*; by whom they are accounted as ſuch; even as the peculiar treaſure of kings, as ſilver, gold, jewels, and precious ſtones; as his inheritance, his portion, and peculiar people; ſee *Exod*. xix. 5. *Mal*. iii. 17.

℣. 5. *For I know that the Lord* is *great*, &c.] *Jehovah* the Father is great in his perfections; in his power, wiſdom, faithfulneſs, grace and goodneſs; and in his works of creation, providence and grace: and ſo is *Jehovah* the Son, who ſeems chiefly deſigned, who is called *our Lord* or *Adon* in the next clauſe; he is great, having the ſame perfections his Father has; and doing the ſame works, beſides the miracles he wrought here on earth, and the great work of our redemption: he is the great God and our Saviour, and a great Saviour he is; and indeed he is great in all his offices, of Prophet, Prieſt and King; and ſo is the bleſſed Spirit, who is equal to the Father and Son, and greater than he that is in the world. Now all this the pſalmiſt could ſay from his own knowledge; he knew the Lord was great, from the conſideration and meditation of his wondrous works; he knew the greatneſs of Chriſt, from the revelation made to him, of his perſon, offices and grace; he knew the greatneſs of the divine Spirit, from the inward experience of his work upon his heart, as well as from his being divinely inſpired by him; and becauſe of this greatneſs of the Lord, as well as his goodneſs, he is to be praiſed; it is mentioned as a reaſon of it. *And that our Lord* is *above all gods*; the Lord our righteouſneſs; *Immanuel*, God with us: our Lord, not only by right of creation, but of redemption; he is above all that the heathens called gods, even the greateſt of them; not the idols their hands made only, but the heavens and all the hoſt of them, the ſun, moon and ſtars; his glory is above them, being the maker of them, as God; and he is made higher than they, as man and Mediator: he is above civil magiſtrates, princes and kings of the earth, called gods, *Pſal*. lxxxii. 5. he is King of kings, and Lord of lords, he is higher than they; by him they reign, and to him they are accountable; and he is above the angels, ſometimes called *Elohim* or gods, *Pſal*. viii. 5. he has a more excellent name and nature than they; he is the Creator of them, the object of their worſhip, to whom they miniſter, whoſe ſervants they are; and he is now exalted above them in the human nature, at the right hand of God; ſee *Heb*. i. 4—14.

℣. 6. *Whatſoever the Lord pleaſed*, that *did he*, &c.] In creation, producing into being what creatures he thought fit; in providence, doing according to his will in heaven and in earth; in grace, predeſtinating men to grace and glory, according to the good pleaſure of his will, and calling by his grace whom he pleaſed: ſo Chriſt quickens whom he will; and the Spirit diſpenſes his gifts and grace ſeverally to men as he pleaſes. Sovereignty, or acting according to will and pleaſure, is peculiar to the Lord; the heavens, the ſun, moon and ſtars, are at his direction, and act by the laws of creation, which are at his controul; angels do his will, and not their own: the moſt arbitrary and deſpotic princes cannot do every thing they pleaſe; but the Lord can and does, even every thing. *In heaven and in earth, in the ſeas and all deep places*; in the formation of them, and filling them with inhabitants, and fitting them to perform the ſeveral ends and uſes for which they were deſigned; as well as performing many wonderful things in them out of the ordinary courſe of nature, as did our Lord, or as were done when he was here on earth: a wonderful ſtar appeared in the heavens, which guided the wiſe men to the place of his birth; unuſual voices were heard from heaven at his baptiſm, transfiguration, and other times; the Spirit, with his extraordinary gifts, deſcended from hence after his aſcenſion thither: ſurpriſing miracles were done by him on earth; the great work of redemption was finiſhed here, where he glorified his divine Father; and throughout it he ſent his apoſtles to publiſh his everlaſting goſpel. He did wonders in the mighty waters; more than once he made the boiſterous ſea a calm, and walked upon the ſurface of it: and as of old he broke up the fountains of the great deep, and drowned the world; and at another time dried up the ſea, and led his people through the depths, as through a wilderneſs: ſo he will hereafter bind the old ſerpent the devil, and caſt him into the abyſs, into the great deep, into the bottomleſs pit; where he will continue during the thouſand years reign of Chriſt with his ſaints.

℣. 7. *He cauſeth the vapours to aſcend from the ends of the earth*, &c.] Up to the heavens. *Aben Ezra* interprets this of the miſt which went up out of the earth, and watered it, *Gen*. ii. 6. and ſtill vapours are exhaled out of the earth by the force of the ſun, and carried up into the air, and form various things, as wind, rain, *&c*. The *Targum*, *Kimchi* and others, explain it of the *clouds*, ſo called from their elevation on high: theſe riſe up out of the ſea, the borders, and boundaries and uttermoſt parts of the earth; ſee 1 *Kings* xviii. 44. *Amos* v. 8. *Jerom* interprets theſe clouds, ſpiritually and myſtically, of the apoſtles and prophets, raiſed from a low and mean eſtate; and ſo may be applied to the miniſters of the word, who are clouds full of water; of good doctrine, which they are ſent to carry about the world, and publiſh in it; ſee *Iſa*. v. 6. *He maketh lightnings for the rain*; for the deſcent of the rain, as the *Targum*; by lightning oftentimes the clouds are broke, and ſo pour down rain; ſee *Job* xxviii. 26. Or, *lightnings with the rain*[g]; as *Kimchi*: theſe frequently come together, which is very ſurpriſing, that two ſuch different elements ſhould meet together, as fire and water; and yet the fire not quenched by the water, nor the water heated by the fire: theſe the above ancient chriſtian writer interprets of the light of knowledge, and the rain of doctrine; ſee *Zech*. ix. 14. *Deut*. xxxii. 3.

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[g] ברקים למטר fulgura cum pluvia, Vatablus, Junius & Tremellius, Piſcator, Gejerus; ſo Ainſworth.

Iſa. lv. 10, 11. *He bringeth the wind out of his treaſuries*; as he has his treaſuries for the ſnow and hail, *Job* xxxviii. 22. ſo for the winds: not the caverns of the earth, thought to be the repoſitories of the wind [h]; nor are there proper repoſitories of it: but the air, as *Suidas* [i]; which, when without wind, is eaſily moved by the wiſe hand of God; ſo *Theodoret*, from whom he ſeems to have taken this hint. In ſcripture only mention is made of four winds, *Ezek.* xxxvii. 9. *Matt.* xxiv. 31. *Rev.* vii. 1. and ſo the ancient *Greeks* only reckoned four cardinal winds, but at length they added four more; and at *Athens* was a marble temple, built by *Andronicus Cyrrheſtes*, called *the temple of the eight winds*: this was an octagon, and on each ſide were engraven the images of every wind; and on the top of it was a *Triton* of braſs, with a rod in his right hand, which being moved about by the wind, pointed to that which then blew [k]: but now, through the great improvement of navigation, the winds are divided and ſubdivided in the points of the compaſs; and, beſides the four cardinal ones, there are twenty eight collateral ones, in all thirty two; but be they reckoned as many as they may, they are all in the hands of God, and diſpoſed of at his pleaſure. *Jerom* here interprets them of the angels; perhaps it might be better to apply them to the gifts and graces of the Spirit, ſometimes compared to wind, which are treaſured up in Chriſt; ſee *John* iii. 8. *Acts* ii. 1—4.

℣. 8. *Who ſmote the firſt-born of Egypt, both of man and beaſt.*] Which was the laſt of the plagues inflicted on the *Egyptians*; and is particularly mentioned, becauſe, by means of it, they were made willing to let the children of *Iſrael* go out of their land: and ſo this includes the deliverance of the *Iſraelites*, God's firſt-born, when he ſlew the firſt-born of *Egypt*; and who were typical of the firſt-born, whoſe names are written in heaven; and the deliverance of them, through the blood of the paſſover, was an emblem of the deliverance of thoſe by the blood of Chriſt; ſee *Exod.* xii. 22, 23, 27, 29, 30.

℣. 9. Who *ſent tokens and wonders into the midſt of thee, O Egypt*, &c.] Or *ſigns and wonders*. Meaning the other extraordinary plagues ſent among the *Egyptians*, before that of ſlaying their firſt-born; and which have ſome likeneſs to the vials of God's wrath, which will be poured out on the city called ſpiritually *Sodom* and *Egypt*, Rev. xi. 8. and xvi. 1. *Upon Pharaoh, and upon all his ſervants*; his courtiers: ſome of them are particularly obſerved to affect him and his court; as the plagues of the frogs, and ſlaying the firſt-born: and he and his princes muſt be more or leſs affected with them all, as well as the common people; who were an emblem either of Satan and his principalities, as *Jerom* interprets it; or rather, of Antichriſt and his followers; to whom the tokens of God's wrath and diſpleaſure will be ſent in a wonderful way and manner.

℣. 10. *Who ſmote great nations, and ſlew mighty kings.*] Or *many nations* [l]. The ſeven nations of the *Hittites*, *Girgaſhites*, *Amorites*, *Canaanites*, *Perizzites*, *Hivites* and *Jebuſites*; the kings of which were mighty and many, even one and thirty in number, *Joſh.* xii. 1—24. This the Lord did by *Joſhua*, a type of Chriſt; who has overcome the world by his ſufferings and death, and delivered his people from it; who went forth conquering and to conquer, into the *Roman* pagan empire, called the whole world, and ſubdued it by his Spirit and word; and will ſhew his power in all the kingdoms of this world, either by converting or deſtroying them; and at laſt will judge all the nations and kings of the earth. *Aben Ezra* interprets this of the kings of *Midian*, or of thoſe next mentioned, which is beſt.

℣. 11. *Sihon king of the Amorites, and Og king of Baſhan*, &c.] Theſe are particularly named, becauſe they were the firſt that were ſlain, and were the moſt mighty and powerful; ſee *Deut.* iii. 11. *Amos* ii. 9. Theſe the Lord ſlew by the hand of *Moſes*, a type of Chriſt; who has deſtroyed the god and prince of this world, that had the power of death, the devil; and has ſpoiled all his principalities and powers. *And all the kingdoms of Canaan*; one and thirty of them. Theſe words explain the former; as the two kings mentioned point at the mighty kings ſlain, theſe kingdoms ſhew who the great nations were that were ſmitten.

℣. 12. *And gave their land* for *an heritage*, &c.] The land of the two kings before mentioned, which was given to the *Reubenites*, and *Gadites*, and half tribe of *Manaſſeh*, Deut. iii. 12—17. and the lands belonging to the ſeveral kingdoms of *Canaan*, were given to the reſt of the tribes. *An heritage unto Iſrael his people*; a type of the heavenly *Canaan*, the glorious, incorruptible, undefiled and eternal inheritance; which is of God's free grace, choſen, prepared and given; even a right unto it, and meetneſs for it, to the true and ſpiritual *Iſrael* of God, to his ſpecial people, his choſen, redeemed and called ones.

℣. 13. *Thy name*, *O Lord*, endureth *for ever*, &c.] The Lord himſelf endures for ever, in his nature, being, and perfections; and the fame of him, the fame of thoſe acts of power and goodneſs before mentioned: the name of Chriſt endures for ever; his perſon and offices, his goſpel, which is his name; his children and people, who are called by his name, and in whom his name is perpetuated; the fame of his wondrous works in nature, providence, and grace; and eſpecially of his great work of redemption and ſalvation. And *thy memorial, O Lord, throughout all generations*; or *the remembrance of them to generation and generation*; to every age; the love of Chriſt is remembered by his people in every age, the bleſſings of his grace in redemption, juſtification, pardon, *&c.* and cannot be forgotten as long as his goſpel is preached, the ordinances of baptiſm and the Lord's ſupper adminiſtered, and he has a people in the world, all which will be as long as the ſun and moon endure, there will be a memorial of him.

℣. 14. *For the Lord will judge his people*, &c.] Rule and govern, protect and defend them; plead their cauſe and avenge them of their enemies; judge between them, diſtinguiſh them by his care and providence, make them viſible, ſo that others ſhall ſee the difference between them; eſpecially at the laſt day, when he will judge them, and as the righteous judge give them the crown of righteouſneſs. Or *though the Lord judges his people* [m]; chaſtizes them in a fatherly way that they may not be condemned with the world; and or *yet* [n] *he will repent himſelf concerning his ſervants*; of the evil of affliction he has brought upon them; he will change the courſe of his providential dealings with them, according to his unchangeable will; and turn their adverſity into proſperity, and their mourning into joy: ſome render it, *he will be intreated for his ſervants*[o]; he will hear prayer on their account, and ſave them out of their afflictions; or as others, *he will comfort himſelf concerning his ſervants*[p]; take pleaſure in them and their proſperity, comfort them and take delight in ſo doing. The *Targum* of the whole is, "for the Lord will judge the judgment "of his people by his word, and to his righteous "ſervants will return in his mercies."

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[h] Vaſto rex Æolus antro —— luctanteis ventos frænat, Virgil. Æneid. l. 1.

[i] In voce θησαυροι.

[k] Vid Vitruvium de Architect. l. 1. c. 6.

[l] גויים רבים gentes multas, V. L. Pagninus, Montanus, Muſculus; plurimas gentes, Tigurine verſion; ſo Ainſworth.

[m] כי quod ſi, Junius & Tremellius; nam etſi, Piſcator.

[n] Tamen, Piſcator; mox, Junius & Tremellius.

℣. 15. *The idols of the heathen are ſilver and gold*, &c.] This, with what follows, is obſerved, to ſhew that when God judges his people, and takes vengeance on their enemies, the idols they ſerve will not be able to protect them, and deliver them out of his hands; and alſo to prove what is before aſſerted, that our *Jehovah* is great above all gods, ℣. 5. the matter of which they are made is at beſt gold and ſilver, which are the duſt and metals of the earth, or what the prophet calls thick clay, *Hab.* ii. 6. and are the creatures of *Jehovah*, and at his diſpoſe, who ſays, the ſilver and the gold are mine, *Haggai* ii. 8, 9. and who is infinitely above them in value and worth; even the knowledge of him, and the words of his mouth, doctrines and precepts, are better than gold and ſilver, *Prov.* iii. 14, 15. and viii. 10, 11. *Pſal.* xix. 10. and cxix. 72, 127. *The work of mens hands*; which they form out of gold and ſilver into ſuch ſhapes and figures, and therefore can never have deity in them; and a moſt ſtupid thing it is to imagine that the godhead is like to gold and ſilver, graven by art and man's device, *Acts* xvii. 29. ſee the note on *Pſal.* cxv. 4.

℣. 16. *They have mouths, but they ſpeak not*, &c.] Return no anſwer to the requeſt and petition of their votaries; ſee the note on *Pſal.* cxv. 5. *Eyes have they, but they ſee not*; the ſame is obſerved in the above place, which ſee.

℣. 17. *They have ears, but they hear not*, &c.] See the note on *Pſal.* cxv. 6. *Neither is there any breath in their mouths*; they are lifeleſs ſtatues, they have not ſo much as what the brute creatures have, breath; our *Jehovah*, as the living God, is rightly oppoſed to them, who gives life, and breath, and all things unto man; and yet what amazing ſtupidity is it, that any of them ſhould worſhip ſuch as gods, who have not what they themſelves have.

℣. 18. *They that make them are like unto them*, &c.] Are as blind, ſtupid, and ſenſeleſs as they; or *let them that make them, &c.*[q] ſo ſome verſions and interpreters; ſee the note on *Pſal.* cxv. 8. So is *every one that truſteth in them*; alike ignorant and ſottiſh: and ſo are all ſuch that ſet up idols and luſts in their own hearts, and ſerve them; or truſt to their own righteouſneſs; even all unregenerate and ſelf-righteous perſons: they cannot ſpeak a word for God and his grace, for Chriſt and his righteouſneſs, for the Spirit of God and his work upon their hearts, of all which they are ignorant; they are blind and have no ſight and ſenſe of their ſin and miſery, and of their need of Chriſt and his righteouſneſs; they are deaf to his goſpel and the charming voice of it; they are lifeleſs and breathleſs, are dead in treſpaſſes and ſins, and have no pantings and deſires after ſpiritual things.

℣. 19. *Bleſs the Lord, O houſe of Iſrael*, &c.] Who are choſen by the Lord to be a ſpecial people to him above all others; redeemed from *Egyptian* bondage; through a variety of ſurprizing providences brought into and ſettled in the land of *Canaan*; diſtinguiſhed by various bleſſings, favoured with the word, worſhip and ordinances of God, and not left to worſhip idols of gold and ſilver, as other nations; and therefore had great reaſon to bleſs the Lord: as alſo the ſpiritual *Iſrael*, or the houſhold of God and of faith, the family of Chriſt; and that becauſe they are of his family, becauſe of the love of God to them, his choice of them, his covenant with them, their redemption by Chriſt, their effectual calling; or for being made *Iſraelites* indeed, and the proviſions made for them in the houſe of God for their ſpiritual welfare. *Bleſs the Lord, O houſe of Aaron*; who were ſeparated from their brethren to miniſter in the prieſts office; to offer gifts and ſacrifices for the people, and to bleſs them, *Exod.* xxviii. 1. *Numb.* vi. 23—27. which was a very ſacred and honourable employment, and they were under obligation to bleſs the Lord who had called them to it, and put this honour on them; as are the miniſters of the goſpel, who have received gifts from Chriſt; whom he has counted faithful, and put into the miniſtry; made ſtewards of the myſteries of his grace, and ambaſſadors in his ſtead; and eſpecially if made uſeful for edification and converſion: and indeed all the Lord's people, who are all made prieſts unto God, and have nearneſs unto him, liberty and boldneſs to enter into the holieſt of all, as *Aaron* once a year into the moſt holy place; and who have better ſacrifices to offer than he, the living ſacrifices of their own bodies and ſouls, and not ſlain beaſts; ſpiritual ſacrifices of prayer and praiſe; and above all, the ſweet ſmelling ſacrifice of Chriſt they bring in the arms of faith, and ſo enter into the courts of God.

℣. 20. *Bleſs the Lord, O houſe of Levi*, &c.] Theſe were of the ſame tribe with the houſe of *Aaron*, but inferior miniſters; they miniſtered to the prieſts, and had the charge of things in the tabernacle and temple; many of them were porters in the latter, and others were ſingers, and of theſe *Kimchi* interprets the words; whoſe work it was to give thanks morning and evening, and ſo are with great propriety called upon to bleſs the Lord, *Numb.* iii. 6—8. 1 *Chron.* xxiii. 5, 30. and may myſtically deſign inferior officers in the church, who are helps and aſſiſtants to miniſters in the government and diſcipline of it, and have the care of its ſecular affairs; and who when they behave well purchaſe to themſelves a good degree, and boldneſs in the faith; and even doorkeepers in the houſe of the Lord have reaſon to bleſs his name for a place there; and all the ſaints are the ſweet ſingers of *Iſrael*, have the new ſong of electing, redeeming, and calling grace put into their mouths, and therefore ſhould bleſs the Lord. *Ye that fear the Lord, bleſs the Lord*; theſe are diſtinct from the *Iſraelites*, prieſts and *Levites*, and deſign the proſelytes among them of other nations that truly feared God, as *Jarchi* notes; and all ſuch perſons, whoever and wherever they are, have reaſon to bleſs the Lord for the fear of him they have, which is not from nature but from grace; and for the favours ſhewn them, the bleſſings beſtowed upon them, the good things laid up for them, and the guard that is about them, which the ſcriptures abundantly declare, and experience confirms.

℣. 21. *Bleſſed be the Lord out of Zion*, &c.] This, according to *Aben Ezra*, was the formula of bleſſing to be uſed by the houſes of *Iſrael*, *Aaron* and *Levi*, and all that feared God; or a direction to them in what manner they ſhould bleſs him; and may both point out the perſons that were to bleſs, and the place where; thoſe that were inhabitants of *Zion*, where praiſe waited for the Lord, and was his due; and the bleſſings and benefits he was to be praiſed for, ſuch as came out of *Zion*, ſtrength from the Lord there, the rod of his ſtrength, the word of the goſpel, and the Saviour himſelf. *Which dwelleth at Jeruſalem*; in the temple there; and which diſtinguiſhes him from the idols of the heathens before mentioned; and who dwells in the heavenly *Jeruſalem*, in goſpel churches; and will dwell in the new *Jeruſalem*, where his tabernacle will be with men, *Rev.* xxi. 3. *Praiſe ye the Lord*; or *hallelujah*; and ſo the pſalm ends as it begun, being from firſt to laſt an exhortation to praiſe.

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[o] יתנחם deprecabitur, V. L. ſinet ſe deprecari, Tirinus.

[p] Solatium reportabit, Tigurine verſion.

[q] So V. L. Pagninus, Montanus, Tigurine verſion, Sept. Syr. Arab. Ethiop.

PSALM CXXXVI.

THIS pſalm was very probably compoſed by *David*, and given to the *Levites* to ſing every day, 1 *Chron.* xvi. 41. *Solomon* his ſon followed his example, and made uſe of them in ſinging it at the dedication of the temple, 2 *Chron.* vii. 3, 6. as *Jehoſhaphat* ſeems to have done when he went out to war againſt his enemies, 2 *Chron.* xx. 21. The ſubject of it is much the ſame with the preceding pſalm; its compoſition is very ſingular, the half of every verſe in it is, *for his mercy endureth for ever*; this is the burden of the ſong; and the deſign of it is to ſhew, that all bleſſings of every kind flow from the grace, goodneſs, and mercy of God, which is conſtant and perpetual; and to impreſs a ſenſe of it upon the minds of men: the inſcription of the *Syriac* verſion is, "it is ſaid of *Moſes* "and *Iſrael* praiſing the Lord for thoſe who were "delivered; and concerning the deliverance of "ſouls out of hell from *Pharaoh*, the devil, by "Chriſt our Saviour, the Redeemer of them." R. *Obadiah* ſays it is an exhortation to the children of God in the days of the Meſſiah to praiſe the Lord.

℣. 1. *O give thanks unto the Lord, for he* is *good*, &c.] In himſelf, and to all his creatures; and eſpecially to his choſen people, who therefore ſhould give thanks to him daily in the name of Chriſt for all bleſſings temporal and ſpiritual, in faith and fervency, and in the ſincerity of their ſouls, with their whole heart. *For his mercy* endureth *for ever*; it is the ſame with his love, which is from everlaſting to everlaſting; and continues notwithſtanding the ſins of his people, the hidings of his face from them, and his chaſtiſements of them; the covenant which is founded on mercy, and all the bleſſings of it, which are the ſure mercies of *David*, laſt for ever; and hence the veſſels of mercy ſhall certainly be ſaved, and not loſt; ſee *Pſalm* cvi. 1. and cvii. 1.

℣. 2. *O give thanks unto the God of gods*, &c.] Not only of the gods of the Gentiles, who are by name and not by nature gods; or of civil magiſtrates, who are ſo called, and ſeem to be deſigned in the next verſe; but the angels, as *Aben Ezra* and *Kimchi*. Chriſt, our *Immanuel*, is the God of them, the object of their worſhip and adoration, being their creator and preſerver, *Pſalm* xcvii. 7. *Heb.* i. 6, 7. So the heathens ſay [r] of the maker of all things, him you may properly call the God of gods, the ſupreme and beſt; this title *Janus* has with them [s]. *For his mercy* endureth *for ever*; in the preſervation of thoſe excellent creatures from apoſtaſy, when many of their ſpecies fell; and in the continuance and confirmation of them in the ſtate in which they were created; and in making uſe of them as miniſtring ſpirits to the heirs of ſalvation; and as a guard about them while they live, and at death to convey their ſouls to heaven.

℣. 3. *O give thanks to the Lord of lords*, &c.] Which is not only the title of the God of *Iſrael*, as the former, *Deut.* x. 17. but of the Meſſiah, *Rev.* xix. 16. who is the Prince of the kings of the earth; under whom they are, by whom they reign, and to whom they are accountable, being higher than they; as in nature, ſo by office, *Rev.* i. 5. *Prov.* viii. 15, 16. *Pſal.* lxxxix. 27. *For his mercy* endureth *for ever*; in putting it into the hearts of kings and princes, which he has in his hands, to ſhew favour to his people, even to be their nurſing fathers; and in curbing the power, reſtraining the wrath of oppreſſors, and protecting his people from their rage and violence.

℣. 4. *To him who alone doeth great wonders*, &c.] As in the works of creation at firſt, having no help from angels or men; ſo in the works of providence, many of which are unſearchable, and paſt finding out, and in which he has no aſſiſtance from creatures; and in the works of grace, redemption, and ſalvation, which his own arm has wrought out; as well as what he did when here on earth in our nature; the miracles then wrought by his omnipotent arm alone; and even all the wonders which *Moſes* and *Elijah* did under the Old Teſtament, and the apoſtles of Chriſt under the New, were done, not by their power, but by his alone; who will do ſtill greater wonders, when he ſhall create all things new, raiſe the dead, and ſummon all nations before him, and render to every one according to his works. *For his mercy* endureth *for ever*; towards his people, for whoſe ſake all theſe wonders are wrought.

℣. 5. *To him that by wiſdom made the heavens*, &c.] In ſuch a curious manner, in ſuch a proper and delightful ſituation, with ſuch furniture, and for ſuch uſes, *Prov.* iii. 19. *For his mercy* endureth *for ever*; which appears in the continued influences of the heaven; the dew, rain, and ſnow, that deſcend from it on the earth to water and make it fruitful, and to produce thoſe rich and valuable bleſſings called the *precious things of heaven*, Deut. xxxiii. 13. and which are of the utmoſt importance for the ſervice of man and beaſt: and beſides, God has of his infinite mercy, which continues, provided an inheritance in the heavens, an houſe eternal in the heavens, manſions of bliſs and glory there, which Chriſt is now preparing for his ſaints, that they may dwell with him in them for evermore.

℣. 6. *To him that ſtretcheth out the earth above the waters*, &c.] Or *beſides the waters* [t], cloſe by them, and yet ſecures the earth from being covered with them; ſee *Pſal.* xxiv. 2. *For his mercy* endureth *for ever*; it was in mercy he cauſed the waters to go off the earth which firſt covered it; that trees, plants and herbs might ſpring up out of it, and that it might be a fit habitation for man; and though for the ſins of the old world theſe waters were let in upon it, which drowned it and deſtroyed man and beaſt upon it, except a few that were in mercy preſerved; yet the Lord has promiſed and ſwore to it, that theſe waters ſhall no more go over the earth to deſtroy it; he has ſet a bound for the ſea that it cannot paſs, by a decree of his; even the ſand on the ſhore, which as weak as it may ſeem to be is a bound unpaſſable; though they may toſs and rage and roar, they ſhall not prevail, nor paſs over it, which is a perpetual miracle of mercy, *Jer.* v. 22.

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[r] Hierocles in Carm. Pythagor. p. 10.

[s] Macrob. Saturnal. l. 1. c. 9.

[t] על המים juxta aquas, Tirinus, Gejerus, Michaelis.

℣. 7. *To him that made great lights*, &c.] For the inhabitants of the world to walk and work by, to do all the buſineſs of life in a comfortable manner; and which is an inſtance of mercy and goodneſs; ſee *Gen.* i. 14—16. *For his mercy* endureth *for ever*; theſe lights continuing for the benefit of mankind.

℣. 8. *The ſun, to rule by day*, &c.] Which is the greater light, *Gen.* i. 16. *For his mercy* endureth *for ever*; this great light, ſo beneficial to the earth and the inhabitants of it, which was made near ſix thouſand years ago, ſtill continues, and will to the end of time; enlightening the world, warming the air and earth, imparting its light and heat to all creatures on it, and influencing the earth to bring forth a variety of things for the uſe and delight of mankind, called *the precious things brought forth by the ſun*, Deut. xxxiii. 14. an emblem of a more beneficial light, in which the rich grace and mercy of God appear, and for which we have reaſon to give thanks; even the ſun of righteouſneſs, the Meſſiah, the light of the world, the author of the light of nature, grace and glory; and who will continue as long as the ſun, and when that ſhall be no more, *Mal.* iv. 2. *Pſal.* lxxii. 17.

℣. 9. *The moon and ſtars, to rule by night*, &c.] The leſſer lights, and which indeed receive all their light from the ſun, *Gen.* i. 16. *For his mercy* endureth *for ever*; in continuing theſe lights, ſo uſeful to men, as well as in making of them; the moon and ſtars have their benign influences upon the earth, to produce things out of it uſeful to men; ſee *Deut.* xxxiii. 14. *Job* xxxviii. 31. and are of ſingular ſervice to benighted travellers, and to thoſe that go down to the ſea in ſhips; ſee *Acts* xxvii. 20. The moon is an emblem of the church, that receives her light from Chriſt, the ſun, and which will continue for ever; and ſtars are emblems of goſpel-miniſters, who are the means of enlightning dark ſouls, and of refreſhing diſconſolate ſaints; and are a continued mercy to an ignorant world, as well as to the church, and will be continued as long as it ſtands; ſee *Cant.* vi. 10. *Rev.* i. 20. and ii. 1. *Matt.* v. 14. and xxviii. 20.

℣. 10. *To him that ſmote Egypt in their firſt-born*, &c.] In a tender part, in the dear part of themſelves, in their ſons and heirs, and who were to inherit their lands and eſtates, and perpetuate their names; this was an act of juſtice for uſing ill the Lord's firſt-born, the people of *Iſrael*, ſlaying their ſons, and refuſing to let them go, *Exod.* i. 13, 14, 16, 22. and iv. 22, 23. and yet there was mercy in it, for which thanks were to be given to God. *For his mercy* endureth *for ever*; the *Iſraelites*, in a very merciful manner, were diſtinguiſhed by the blood ſprinkled on their door-poſts, when the deſtroying angel paſſed through the land of *Egypt* to deſtroy their firſt-born; and when they were deſtroyed, it was owing to the kind providence of God that the *Egyptians* did not riſe as one man to cut off the *Iſraelites* in vengeance; and yet not a dog was ſuffered to move his tongue againſt them when the diſmal cry was made; yea this was the means of their deliverance, which could not be obtained by all the other plagues; but now they not only bid them go, but were urgent upon them to be gone, *Exod.* xi. 5—7. and xii. 22, 23, 29—33.

℣. 11. *And brought out Iſrael from among them*, &c.] A wicked and idolatrous people, among whom they ſuffered great hardſhips; and this was done by means of God's judgments on them, and eſpecially that before related; and was an inſtance of the mercy of God, as follows, for which thanks ſhould be given. *For his mercy* endureth *for ever*; and this is a proof of it, bringing the children of *Iſrael* out of *Egypt*, the houſe of bondage; when they cried unto him by reaſon of it, and he ſent them a Saviour to deliver them out of their diſtreſs, *Exod.* ii. 23. and xv. 13. and xx. 1. an emblem of the grace and mercy of God, in delivering his people from a worſe than *Egyptian* bondage; from the bondage of ſin, Satan, the law, and through fear of death, into the glorious liberty of the children of God.

℣. 12. *With a ſtrong hand, and with a ſtretched-out arm*, &c.] Exerting his power in a very open manner, and continuing it till he had effected the work; bringing his people out of *Egypt*, which is always aſcribed to his great ſtrength and mighty power, *Exod.* xiii. 3, 9. and xv. 6, 16. and xxxii. 11. The redemption of the myſtical *Iſrael* of God, is by a mighty Redeemer, the Lord of hoſts; who has redeemed them out of the hands of their enemies, that were ſtronger than they, and too ſtrong for them: the converſion of them is by the power of the grace of God, even by the exceeding greatneſs of his power, and yet both acts of grace and mercy. *For his mercy* endureth *for ever*; it was mercy put the Lord on ſtretching out his arm, and ſhewing the ſtrength of his right hand, in delivering *Iſrael* out of *Egypt*; and in his love and in his pity he redeemed them, *Iſa.* lxiii. 9. It is owing to the tender mercies of our God, and is a performing the mercy promiſed to the fathers, that Chriſt, the day-ſpring from on high, was ſent to viſit and redeem us, *Luke* i. 68, 72, 78. and the regeneration, quickening and converſion of ſinners, are acts of mercy as well as of power, *Eph.* ii. 4, 5. 1 *Pet.* i. 3.

℣. 13. *To him which divided the Red-ſea into parts*, &c.] Into two parts, ſo that the waters of it ſtood as a wall on the right and left hand of the *Iſraelites*, as they paſſed through; this was done by means of a ſtrong eaſt-wind, *Exod.* xiv. 21, 22. The Jews have a tradition, which *Jarchi*, *Kimchi* and *Arama*, make mention of, that the ſea was divided into twelve parts, according to the twelve tribes of *Iſrael*, and every tribe had a path by itſelf to walk in; but for this there is no foundation: however, the dividing it into parts was a wonderful work, and a rich diſplay of mercy to *Iſrael*. *For his mercy* endureth *for ever*; the children of *Iſrael* were encompaſſed about, and in the utmoſt diſtreſs: the rocks were on each ſide, *Pharaoh* and his hoſt behind them, the Red-ſea before them; and ſo no viſible way of eſcape; but the Lord cut a way for them through the ſea, and ſaved them. The ſea is an emblem of this world, which is like a tempeſtuous, troubled ſea; where every thing is reſtleſs, fluctuating, and paſſing away; where the people of God are toſſed with tempeſts; and where afflictions, like the waves and billows of the ſea, come over them one after another; and through which they muſt paſs and enter the kingdom: and God that wills, orders and appoints them, ſets theſe proud waves of the ſea their bounds, or makes them a calm; and, ſooner or later, makes a way through them and out of them, which is owing to his enduring mercy, 1 *Cor.* x. 13.

℣. 14. *And made Iſrael to paſs through the midſt of it*, &c.] Willingly, without reluctance; with great ſpirit and courage, fearleſs of danger, and with the utmoſt ſafety, ſo that not one was loſt in the paſſage; ſee *Pſal.* lxxviii. 53. and thus the Lord makes his people willing to paſs thro' afflictions, he being with them; and able to bear them, he putting underneath the everlaſting arms, even when in the valley of the ſhadow of death; and carries ſafely through them, ſo that they are not hurt by them; the waters do not overflow them, nor the fire kindle upon them; nor are any ſuffered to be loſt, but all come ſafe to land. *For his mercy* endureth *for ever*; to which, and to his never-failing compaſſion, it is owing, that they are not conſumed, *Lam.* iii. 22, 23.

℣. 15. *But overthrew Pharaoh and his hoſt in the Red-ſea*, &c.] In the ſame ſea which was parted for the *Iſraelites*, and through which they paſſed ſafely as on dry land; into which *Pharaoh* and his army, entering in purſuit of them in their chariots, the Lord *ſhook*[u] him and them out of them, as the word ſignifies; and cauſing the waters to return and cover them, they were drowned in them, *Exod.* xiv. 28—31. This was an emblem of the deſtruction of Satan, and of his principalities and powers, by Chriſt, who thereby has ſaved his ſpiritual *Iſrael* out of their hands; and of the caſting of the ſins of God's people into the depths of the ſea, never to be ſeen more, or to appear any more againſt them to their condemnation; and of the everlaſting ruin and perdition of ungodly men. *For his mercy* endureth *for ever*; it was in mercy to *Iſrael* that *Pharaoh* and his hoſt were deſtroyed, who threatened them with ruin; and therefore they ſung of judgment and of mercy, and gave thanks to God for this inſtance of his vengeance on their enemies, and of goodneſs to them, *Exod.* xv. 1.

℣. 16. *To him which led his people through the wilderneſs*, &c.] Where there was no path. This the Lord did by going before them in a pillar of cloud by day, and in a pillar of fire by night, to ſhew them the way in which they ſhould go, *Exod.* xiii. 21, 22. ſee *Pſal.* lxxviii. 14. *For his mercy* endureth *for ever*; among the manifold mercies of God, ſhewn to *Iſrael* in the wilderneſs, this is one taken notice of by *Nehemiah*, chap. ix. 19. that the pillar of cloud and fire to direct them, never departed from them while in it: and this act of *leading* them, not only includes the guidance of them in the way, but the proviſion made for them; of water out of the rock, and of manna that fell about their tents every day; and of fleſh and feathered fowl, like duſt, ſo that they wanted nothing; and alſo the protection of them from their enemies: all which were proofs of his conſtant care over them, and continual mercy to them; ſee *Pſal.* lxxviii. 15, 16, 24, 25, 27.

℣. 17. *To him which ſmote great kings*, &c.] Either the one and thirty kings in the land of *Canaan*; or thoſe who are after particularly mentioned; which ſeems beſt, ſince the kings of *Canaan* were petty kings, when theſe were greater ones. *For his mercy* endureth *for ever*; the ſmiting of thoſe kings were in mercy to *Iſrael*; both to preſerve them from falling into their hands, and that they might poſſeſs their countries, as is after declared.

℣. 18. *And ſlew famous kings*, &c.] Famous for their power and ſtrength, their courage and valour; who were not only ſmitten and diſcomfited, but ſlain in battle. *For his mercy* endureth *for ever*; towards his own people, for whoſe ſake theſe kings were ſlain.

℣. 19. *Sihon king of the Amorites*, &c.] A ſtrong and warlike people, and their king a great and mighty one; ſee *Pſal.* cxxxv. 11. *For his mercy* endureth *for ever*; ſince this king would not ſuffer *Iſrael* to go through his borders, but came out and fought againſt them; and had not the Lord ſmote him, they muſt have fallen a prey into his hands, *Numb.* xxi. 23.

℣. 20. *And Og the king of Baſhan*, &c.] A country large and fruitful, and the king of it of a gigantic ſtature; ſee *Pſal.* cxxxv. 11. *For his mercy* endureth *for ever*; for this mighty king came out againſt *Iſrael*, and threatened their deſtruction, and it was of the Lord's mercies they were not conſumed by him. And it may be obſerved, whenever tyrannical princes and oppreſſors are cut off, it is in mercy to the inhabitants of the earth, and eſpecially to the people of God.

℣. 21. *And gave their land for an heritage*, &c.] This was taken away from them and their ſubjects by the Lord, who has the diſpoſing of kingdoms, and given to another people for an inheritance. *For his mercy* endureth *for ever*; whilſt his juſtice is exerciſed on ſome, in a ſtrict manner, with ſeverity and rigour; his mercy is ſhewn to others.

℣. 22. Even *an heritage unto Iſrael his ſervant*, &c.] The land of thoſe that ſerved idols, the Lord took and gave to *Iſrael* for an inheritance, who ſerved him, the true God. Thus the Lord rewards his ſervants in a way of grace and mercy, though not as of debt; for it follows, *For his mercy* endureth *for ever*: *Aben Ezra* and *Kimchi* make the mercy to lie in this peculiarly, that the lands of theſe kings were not in the covenant with *Abraham*; only the ſeven nations or kingdoms of *Canaan*, which are not here mentioned, as in *Pſal.* cxxxv. 11. but the *Amorites* were given in the covenant, *Gen.* xv. 21. and the one as the other were given as an inheritance to *Iſrael*, and equally owing to the mercy of God; ſee *Pſal.* cxxxv. 11, 12. And thus the heavenly glory, of which *Canaan* was a type, is an inheritance owing to the mercy of our Lord Jeſus Chriſt, *Jude* 21.

℣. 23. *Who remembered us in our low eſtate*, &c.] The *Iſraelites*; either in *Egypt*, as *Jarchi*, when in bondage and diſtreſs there, and ſent them a deliverer; or in the times of the *Judges*, whom God raiſed up one after another, to ſave his people out of the hands of their enemies, by whom they were oppreſſed; or in the *Babyloniſh* captivity, as *Aben Ezra* and *Kimchi*: though the latter thinks their preſent captivity is rather intended; but as yet they are not remembered in a gracious way and manner. This may be applied to the people of God in a ſpiritual ſenſe; who, before converſion, are in a low eſtate through ſin, which has brought them into deep poverty, into debt they are not able to diſcharge, but are liable to a priſon; it has ſtripped them of their original righteouſneſs, inſtead of which at beſt they are cloathed with filthy rags; it has left them, ſtarving and famiſhing, to feed on aſhes, ſenſual luſts and pleaſures; it has brought them to a dunghil, from whence they are taken as beggars; yea, to a ditch, a pit wherein is no water; even an horrible pit, the mire and clay of corrupt nature. Man, that was lord of all, is by ſin reduced to the utmoſt ſlavery to it, and to Satan; and is in the greateſt diſtreſs and miſery; filled with diſeaſes, loathſome and incurable by him; quite loſt and undone, helpleſs and hopeleſs, and under the ſentence of condemnation and death: but the Lord has remembered his choſen people, and provided a Saviour for them; who has paid all their debts; brought in an everlaſting righteouſneſs to clothe them; given his fleſh for the life of them; healed all their diſeaſes; delivered them from thraldom and bondage; ſaved them from condemnation and death, and raiſed them to ſit in heavenly places with him: and not only ſo but he ſends down his Spirit to convince and convert them, renew and ſanctify them; to bring them from death to life; out of darkneſs into marvellous light; from bondage to liberty; from fellowſhip with wicked men, into communion with Chriſt and his people; and to make them meet for heaven and happineſs. Theſe are ſometimes in a low eſtate after converſion; when corruptions prevail, and the temptations of Satan are ſtrong; when grace is weak; or God hides his face; or they are grown carnal and ſecure, lukewarm and indifferent to ſpiritual things; yet the Lord remembers them again, his lovingkindneſs, his covenant and promiſes; and with everlaſting kindneſs has mercy on them, heals their backſlidings, and loves them freely. The *Targum* is, "he hath remembered his covenant with us;" ſo *Kimchi*. *For his mercy* endureth *for ever*; which appears in the miſſion of his Son to ſave; in giving his Spirit to regenerate and quicken when dead in ſin, and to revive and reſtore when backſlidden.

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[u] נער excuſſit, V. L. Pagninus, Montanus, Junius & Tremellius, Piſcator, &c.

℣. 24. *And hath redeemed us from our enemies*, &c.] Temporal enemies, tyrants and oppreſſors; and ſpiritual ones, ſin, Satan, the world, the law, death and hell. *For his mercy* endureth *for ever*; as is clearly ſeen in redemption by Jeſus Chriſt, where mercy and truth have met together; and which is a diſtinguiſhing mercy to the ſons of men, not granted to angels.

℣. 25. *Who giveth food to all fleſh*, &c.] To all creatures; the beaſts of the field, and fowls of the air, the young ravens that cry, *Pſal.* cxlv. 15, 16. and cxlvii. 9. To all men their daily food; to Jews and Gentiles, good men and bad men, *Matt.* vi. 11. *Acts* xiv. 16, 17. and ſpiritual food to all that belong to Chriſt, who are fleſh of his fleſh, and bone of his bone; even himſelf, the bread of life, the wholſome truths of the goſpel, and its refreſhing ordinances. *For his mercy* endureth *for ever*; he continues to have compaſſion on his creatures, and opens his hand of providence, and ſupplies their wants; he is ever mindful of his covenant of grace and mercy, and therefore gives meat to them that fear him, *Pſal.* cxi. 5.

℣. 26. *O give thanks unto the God of heaven*, &c.] the maker of it, in which the glory of his wiſdom and power is diſplayed; the poſſeſſor of it, where he dwells, has his throne, and keeps his court; from whence all bleſſings, temporal and ſpiritual, come; and where he has prepared glory and happineſs for his people hereafter, an houſe eternal in the heavens, an inheritance reſerved there, a better and a more enduring ſubſtance. *For his mercy* endureth *for ever*; for though the above character is expreſſive of his ſovereignty and dominion, yet he exerciſes it in a way of grace and mercy to the ſons of men; and therefore they have reaſon to give thanks unto him, and praiſe him for his kindneſs and favours ſhewn to them on earth.

PSALM CXXXVII.

THE occaſion of this pſalm was the captivity of the Jews in *Babylon*, and the treatment they met with there; either as foreſeen, or as now endured. *Aben Ezra* aſcribes this pſalm to *David*; and ſo the *Syriac* verſion, which calls it, "a pſalm "of *David*; the words of the ſaints, who were carried captive into *Babylon*." The *Septuagint*, *Vulgate Latin* and *Ethiopic* verſions, make it to be *David*'s, and yet add the name of *Jeremiah*; and the *Arabic* verſion calls it *David*'s, concerning *Jeremiah*: but, as *Theodoret* obſerves, *Jeremiah* was not carried into *Babylon*, but after ſome ſhort ſtay in or near *Jeruſalem*, was forced away into *Egypt*; and could neither be the writer, nor ſubject of this pſalm: and though it might be wrote by *David*, under a ſpirit of prophecy; who thereby might foreſee and foretel the *Babyloniſh* captivity, and what the Jews would ſuffer in it; as the prophets *Iſaiah* and *Jeremiah* did, many years before it came to paſs; yet it ſeems rather to have been written by one of the captivity, either whilſt in it, or immediately after it.

℣. 1. *By the rivers of Babylon, there we ſat down*, &c.] If by *Babylon* is meant the country, then the rivers of it are, *Chebar*, *Ulai*, *Tigris*, *Euphrates*, and others; ſee *Ezek.* i. 1. *Dan.* viii. 2. but if the city itſelf, then only *Euphrates*, which ran through it; and is expreſſed by *rivers*, becauſe of the largeneſs of it, and becauſe of the ſeveral canals cut out of it, for the ſervice of the city; hence *Babylon* is ſaid to dwell upon many waters, *Jer.* li. 13. upon the banks whereof the captive Jews were; either through choice, where they could be alone, and mourn their fate, indulge their ſorrows, and give vent to their grief; or by the order of thoſe who carried them captive, there to be employed, either in taking goods from ſhips here unloaded, or to repair and maintain the banks of the rivers, or to do ſome ſervile work or another; ſee *Ezek.* i. 1. and where they would ſometimes *ſit down* penſive, as mourners uſed to do, and lament their caſe, *Job* ii. 8, 13. Or this phraſe may expreſs their reſidence here, and the continuance and length of their captivity, which was ſeventy years: yea, *Babylon* itſelf may be meant by the waters of it; juſt as *Thebes*, in *Pindar* [w], is called the *Dircæan* waters, near to which it was. *Yea, we wept, when we remembered Zion*; they imitated the flowing ſtream by which they ſat, and ſwelled it with their tears; they wept for their ſins, which brought them thither; and it increaſed their ſorrow, when they called to mind what privileges they had enjoyed in *Zion*, the city of their ſolemnities; where they had often ſeen the tribes of *Iſrael* bowing before, and worſhipping the God of *Iſrael*; the daily ſacrifices and others offered up; the ſolemn feaſts kept; the ſongs of *Zion*, ſung by the *Levites* in delightful harmony; and above all, the beauty of the Lord their God, his power and glory, whilſt they were inquiring in his ſanctuary: and alſo when they reflected upon the ſad condition and melancholy circumſtances in which *Zion* now was; the city, temple and altar, lying in heaps of rubbiſh; no worſhip and ſervice performed; no ſacrifices offered, nor ſongs ſung; nor any that came to her ſolemn feaſts; ſee *Lam.* i. 2, 4, 7, 16. *Pſal.* xlii. 3, 4.

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[w] Pythia, ode 9. d. v. 6.

℣. 2. *We hanged our harps upon the willows, in the midſt thereof.*] Theſe were muſical inſtruments, uſed in the temple-ſervice by the *Levites*, who ſeem to be the perſons here ſpeaking; who took care of them, and preſerved them from the plunder of the enemy; and carried them with them to *Babylon*, in hope of returning with them to uſe them as before, or to ſolace themſelves and others in captivity; though now they had no heart to make uſe of them, their ſorrow was ſo great, and therefore hung them upon the willows as uſeleſs things: theſe willows grew upon the banks of the rivers where they were, as ſuch trees uſually do; hence called willows of the brook [x], and willows by water-courſes, *Lev.* xxiii. 40. *Iſa.* xliv. 4. and particularly upon the banks of the river *Euphrates*, which ran through the midſt of *Babylon*, with which the phraſe here agrees; and therefore *Babylon* itſelf is thought to be called *the brook*, or *valley of the willows*, Iſa. xv. 7. And according to *Ovid* [y], not only reeds and poplars, but willows grew on the banks of the *Euphrates*. Now the ſtate of theſe people was an emblem of the caſe of the backſliding children of God; who, through the prevalence of corruption, the force of temptation, and the ſnares of the world, are brought into a kind of captivity to the law of ſin and death, though not willingly; nor is it pleaſing to them when ſenſible of it, *Rom.* vii. 23, 24. who, though they are called out of the world, and are not of it; yet ſometimes are ſo overcome with it, and immerſed in the things of it, that they are as it were in *Babylon*. An emblem of this world, of the confuſion in it, as its name ſignifies; of the fading glories of it, and the wickedneſs and idolatry it abounds with: and here they ſit by the rivers of carnal pleaſures in it for a while, till brought to themſelves; and then they weep over their ſins, and lament them; eſpecially when they remember what opportunities they have formerly had in *Zion*, and what a low condition ſhe is now in through the conduct of themſelves and others: theſe make uſe of their harps when *Zion* is in good and proſperous circumſtances, *Rev.* xiv. 1—3. and xv. 1—3. but when there are corruptions in doctrine, neglect or abuſe of ordinances, animoſities and diviſions prevail, declenſions in the life and power of religion, and the lives of profeſſors diſagreeable; then they hang their harps on willows, and drop their notes.

℣. 3. *For there they that carried us away captive, required of us a ſong*, &c.] Or, *words of a ſong* [z]. To repeat the words of one of the ſongs of *Zion*, as it is afterwards expreſſed: this the *Babylonians* did, as the *Targum*; who were they that carried the Jews into captivity; and this is given as a reaſon why they hung their harps on willows, and were ſo ſorrowful, becauſe ſuch a requeſt as this was made. *And they that waſted us*, required of us *mirth*; the *Chaldeans*, who plundered them of their ſubſtance, and reduced their city and temple to heaps of rubbiſh, as the word [a] uſed ſignifies; or who heaped reproaches upon them, as *Jarchi*: theſe inſiſted not only on having the words of a ſong repeated to them, but that they ſhould be ſet to ſome tune, and ſung in a manner expreſſing mirth, or would provoke unto it: or *our lamentations*, according to *Kimchi*; that is, the authors of them [b], ſo barbarous were they. Saying, *Sing us one of the ſongs of Zion*; which uſed to be ſung in *Zion* in the temple, called the ſongs of the temple, *Amos* viii. 3. this demand they made either out of curioſity, that they might know ſomething of the temple-ſongs and muſic they had heard of; or rather, as jeering at and inſulting the poor Jews in their miſerable and melancholy circumſtances; as if they had ſaid, Now ſing your ſongs if you can: or in order to make themſelves ſport and diverſion with them, as the *Philiſtines* with *Samſon*. The ſpiritual ſongs of *Zion* are the ſongs of electing, redeeming, calling, pardoning and juſtifying grace; which natural men neither underſtand, nor can learn, but ſcoff at and deſpiſe.

℣. 4. *How ſhall we ſing the Lord's ſong in a ſtrange land?*] This is the anſwer returned by the Jews to the above requeſt or demand; it may be, particularly by the *Levites*, whoſe buſineſs it was to ſing theſe ſongs: ſo the *Targum*, "immediately the "*Levites* ſaid, How ſhall we ſing the hymns of the "Lord in a ſtrange land?" This they ſaid, not merely on account of their unſuitable circumſtances, being in diſtreſs and affliction, and ſo not diſpoſed for ſuch work; nor as if unlawful to them, being forbidden: for though ſacrifices were not to be offered, but at *Jeruſalem*; yet ſongs of praiſe might be ſung elſewhere, on proper occaſions, as *David* did, *Pſal.* xviii. 49. and lvii. 4, 8. and lxiii. 1—3. but as wondering at their inſolence, and complaining of their cruelty and inhumanity, thus to inſult them and jeer at them: or rather, becauſe it was *the Lord's ſong* they required, and ſo ſacred, and not to be ſung in any place, or at any time, and in any company; which would be but caſting pearls before ſwine, and giving that which was holy to dogs, *Matt.* vii. 6. or it may be, they required this to be done in one of their temples, and to their idols, juſt as theſe ſongs were ſung in the temple at *Jeruſalem*, and to the honour of *Jehovah*; and therefore they refuſed to do it: for it may be rendered, or however interpreted, *in the land of a ſtrange god* [c]; as it is by *Aben Ezra*, *Kimchi*, and *Ben Melech*: they required them to ſing with mirth and joy, which they could not do in their preſent caſe; ſee ℣. 2.

℣. 5. *If I forget thee, O Jeruſalem*, &c.] This was ſaid by one or every one of the *Levites*; or ſingers, as *Aben Ezra* and *Kimchi*; or by the congregation of *Iſrael*, as *Jarchi*: by one of them, in the name of the reſt; or by the compoſer of the pſalm. The *Targum* is, "the voice of the Spirit "of God anſwered and ſaid, *If I forget*, &c." that is, to weep over the calamities of *Jeruſalem*; which might be thought, if the ſongs of *Zion* were ſung; or to pray for the reſtoration of her proſperity and peace; as the church of Chriſt may be ſaid to be forgotten, when men forget to mourn over its breaches, and ſhew no concern for the reparation of them; or at the death of principal perſons, which they lay not to heart; or at the great decay of religion in thoſe that ſurvive; or at the ſins of profeſſors, and their diſregard to the word and ordinances: alſo when they forget to pray for her happineſs in general; for the good of her members in particular; and eſpecially for her miniſters, that they may have aſſiſtance and ſucceſs; and for a bleſſing on the word and ordinances, and for the converſion of ſinners; and when they forget the worſhip of the Lord in it, and forſake the aſſembling of themſelves together. *Let my right hand forget her cunning*; her ſkill in muſic, particularly in playing on the harp; ſee 1 *Sam.* xvi. 16, 18. the harp was held in the left hand, and ſtruck with the right; and that more ſoftly or hardly, as the note required, in which was the ſkill or cunning of uſing it. Or let this befal me, ſhould I ſo far forget *Jeruſalem*, as to ſtrike the harp to one of the ſongs of *Zion* in a ſtrange land: or let it forget any of its works; let it be diſabled from working at all; let it be dry and withered, which *Aben Ezra* ſays, is the ſenſe of the word according to ſome; and *Schultens*[d], from the uſe of it in *Arabic*, renders it, let it be *disjointed*, or the nerve looſened; ſee *Job* xxxi. 22. Or the ſenſe is, let every thing that is as dear as my right hand be taken from me: or, as it may be rendered, *my right hand* is *forgotten*[e]; that is, ſhould I forget *Jeruſalem*, it would; for that is as my right hand; ſo *Arama*. Some chooſe to tranſlate the words thus, *may thou* (O God) *forget my right hand*[f]; that is, to be at my right hand; to be a preſent help to me in time of need; to hold me by it, and to be the ſhade of it.

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[x] Amnicolæ ſalices, Ovid. Metamorph. l. 10. fab. 2. v. 96. Fluminibus ſalices, Virgil. Georgic. l. 2. v. 110.

[y] Venit ad Euphratem —— Populus & cannæ riparum ſumma tegebant, ſpemque dabant ſalices —— Ovid. Faſti, l. 2.

[z] דברי שיר verba cantici, Pagninus, Montanus, Muſculus, Piſcator, Gejerus, Michaelis; verba carminis, Cocceius.

[a] תוללינו qui veluti in acervos nos redegerunt, Tigurine verſion, Grotius.

[b] Vid. Stockium, p. 447.

[c] על אדמת נכר in terra peregrina, ſc. Dei, Muis, Michaelis.

℣. 6. *If I do not remember thee*, &c.] In prayer, in diſcourſe, in converſation; this is the ſame as before to *forget*, repeated for the confirmation of it. *Let my tongue cleave to the roof of my mouth*; as is the caſe of a perſon in a fever, or in a violent thirſt, which is to be in great diſtreſs, *Pſal.* xvi. 22. *Lam.* iv. 4. the ſenſe is, let me have no uſe of my tongue; let me be dumb and ſpeechleſs, and never ſing a ſong, or ſpeak a word more, ſhould I be ſo forgetful of the deplorable ſtate of *Jeruſalem*, as to ſing ſongs at ſuch a ſeaſon, and in an enemy's country. *If I prefer not Jeruſalem above my chief joy*; meaning not God his exceeding joy, *Pſalm* xliii. 4. as his creator, preſerver and benefactor, and much leſs as his covenant God and Father; as having loved him with an everlaſting love; as the God of all grace unto him, and as his portion and exceeding great reward: nor Chriſt, the object of joy unſpeakable and full of glory; joy in the greatneſs, glory, and fulneſs of his perſon; in the bleſſings and promiſes of his grace; in what he has done and ſuffered; as riſen, aſcended, exalted, and who will come a ſecond time: nor the joy of the holy Ghoſt in a way of believing, and in hope of the glory of God; but all worldly joy, or matter of it; and this not in things ſinful, nor merely ſuch as worldlings have in the increaſe of their ſubſtance; but a lawful joy, ſuch as in the health, happineſs and proſperity of a man's family, wife and children, and his own; which is the greateſt outward joy a man can have; and yet the church of God and intereſt of Chriſt are preferred by a good man to theſe; ſee 1 *Sam.* iv. 19, 21, 22. which appears when all a man has that is matter of joy is ſacrificed for the public good and intereſt of religion; when he can take no comfort in any outward enjoyment becauſe of the ſad caſe of *Zion*, Mal. ii. 3. when joy for its good is uppermoſt, and is firſt in his thoughts and words; when this is the *head* or *beginning*[g] of his joy, as it may be rendered. So *Pindar*[h] calls the chief, principal and greateſt part of joy αγλαιας αρχα, the beginning of joy, the top and perfection of it.

℣. 7. *Remember, O Lord, the children of Edom in the day of Jeruſalem*, &c.] Of her viſitation, calamity and deſtruction, how they behaved then, and puniſh them for it; who, though the children of *Eſau* and brethren of the Jews, as well as their neighbours, yet hated them; the old grudge of their father becauſe of the birth-right and bleſſing, as well as the old enmity of the ſerpent, continuing in them; and who rejoiced at their ruin, helped forward their affliction, and were aſſiſtants to the *Babylonians* in the plunder and deſtruction of them, *Obad.* 11—14. The *Targum* is, "*Michael* the "prince of *Jeruſalem* ſaid, Remember, O Lord, "the people of *Edom* who deſtroyed *Jeruſalem*." Many Jewiſh writers, as *Aben Ezra* obſerves, interpret this of the deſtruction of *Jeruſalem* by the *Romans*: *who ſaid raſe* it, *raſe* it even *to the foundation thereof*; or *make* it *naked* or *bare*[i] *to the foundation*; pull down its walls, lay them level with the ground; root up the very foundation of them, and let nothing be left or ſeen but the bare naked ground; ſo ſpiteful and malicious were they.

℣. 8. *O daughter of Babylon, who art to be deſtroyed*, &c.] By the determinate counſel and decree of God, and according to divine predictions; ſee the fiftieth and fifty-firſt chapters of *Jeremiah*; ſo myſtical *Babylon*, antichriſt, and the man of ſin, who therefore is called the ſon of perdition, 2 *Theſſ.* ii. 4. becauſe appointed to deſtruction, and ſhall certainly go into it, *Rev.* xvii. 8. or *O thou deſtroyer*, as the *Targum* which paraphraſes it thus, "*Gabriel*, the prince of *Zion*, ſaid to the *Babyloniſh* "nation that ſpoileth or deſtroyeth;" which is true of literal *Babylon*, called the deſtroying mountain, *Jer.* li. 25. and of myſtical *Babylon*, the deſtroyer both of the bodies and ſouls of men, *Rev.* xi. 18. *Happy* ſhall he be *that rewardeth thee as thou haſt ſerved us*; meaning *Darius* the *Mede*, as *Kimchi*; or rather, or however who muſt be added, *Cyrus* the *Perſian*, as R. *Obadiah*; who were ordered by the Lord to retaliate her, and do as ſhe had done to others, *Jer.* l. 15, 29. and in ſo doing pronounced happy, being the Lord's ſhepherd, raiſed up in righteouſneſs to perform his pleaſure, *Iſa.* xliv. 28. and xlv. 13. and here wiſhed ſucceſs by the godly Jews. In like manner the chriſtian princes will reward myſtical *Babylon*, and be the happy inſtruments of her ruin, *Rev.* xviii. 6.

℣. 9. *Happy* ſhall he be *that taketh and daſheth thy little ones againſt the ſtones*.] That takes the infants from their mothers breaſts, or out of their arms, and daſhes out their brains againſt a *rock*, as the word[k] ſignifies; which, though it may ſeem a piece of cruelty, was but a juſt retaliation; the *Babylonians* having done the ſame to the Jewiſh children, and is foretold elſewhere ſhould be done to theirs, *Iſa.* xiii. 16. Nor is this deſired from a ſpirit of revenge, but for the glory of divine juſtice, and that ſuch a generation of cruel creatures might be rooted out of the earth; ſee *Rev.* ii. 23. Some allegorically underſtand this of cruſhing and mortifying the firſt motions of ſin in the heart; but ſuch a ſenſe ſeems to have no place here.

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[d] Animadv. Philol. p. 181.

[e] תשכח ימיני oblita eſt noſtra dextra, Caſtalio.

[f] Oblíviſceris (O Domine) dexteræ meæ, Gejerus; ſo ſome in Michaelis.

[g] ראש שמחתי caput lætitiæ meæ, Muſculus, Junius & Tremellius, Piſcator, Gejerus.

[h] Pythia, ode 1. v. 4.

[i] ערו nudate, Vatablus, Junius & Tremellius, Piſcator, Cocceius, Schmidt.

[k] אל סלע ad petram, V. L. Pagninus, Montanus, &c. ad rupem, Cocceius.

PSALM CXXXVIII.

A pſalm of David.

THIS pſalm is generally thought to have been written by *David* upon his being advanced to the throne; on account of which he praiſes the Lord, who had ſupported him under many exerciſes, and had made good his promiſe to him, at leaſt in part; and he firmly believed the accompliſhment of the reſt, that he would perfect what concerned him, ℣. 8. It ſeems as if this pſalm was compoſed between his being king over *Judah* and over all *Iſrael.* Though *Theodoret* underſtands the pſalm as a thankſgiving of the Jews upon their return from *Babylon*, which *David* propheſied of. The *Syriac* verſion calls it a thankſgiving with a prophecy; as indeed it is a prophecy of the Meſſiah's kingdom, and of the calling of the Gentiles in the latter day, as appears from ℣. 4.

℣. 1. *I will praiſe thee with my whole heart,* &c.] Cordially and ſincerely, in the uprightneſs and integrity of his heart; which denotes not the perfection of his ſervice, but the ſincerity of it; his heart was in it, and his whole heart; all the powers and faculties of his ſoul were engaged in it, being deeply ſenſible of the great favours and high honours beſtowed upon him: and though the object of praiſe, to whom he was obliged for them, is not ſo fully expreſſed; yet is eaſily underſtood to be *Jehovah*, the being of beings, the father of mercies, even *Jehovah*, Father, Son, and Spirit, and eſpecially the Meſſiah; ſee *Pſal.* cxi. 1. *Before the gods will I ſing praiſe unto thee*; before the princes, as *Jarchi*; before the kings, as the *Syriac* verſion; with which agrees *Pſal.* cxix. 46. and who would join therein, ℣. 4. or before the judges, as the *Targum*, *Aben Ezra*, *Kimchi*, and *Ben Melech*; or civil magiſtrates, who are ſometimes called gods, *Pſal.* lxxxii. 1, 6. and they are the powers ordained of God, and repreſent him on earth; or the ſanhedrin, as the *Midraſh*; or before the gods of the Gentiles, thoſe fictitious deities, above whom *Jehovah* is; and over whom the pſalmiſt triumphs, having conquered the nations where they were worſhipped; and therefore in their preſence, and notwithſtanding them, or in oppoſition to them, praiſed the Lord; ſee *Pſal.* xviii. 49. or rather before the ark, the ſymbol of the preſence of the true God; or as *Guſſetius*[l] interprets it, *before thee, O God, will I ſing praiſe*; or I will ſing praiſe to thee, the Son the Meſſiah, one divine perſon before another; the Son before God the Father, and it may be added before God the holy Spirit, the two other divine perſons; the *Septuagint*, *Vulgate Latin*, *Ethiopic* and *Arabic* verſions render it, *before the angels*, who are ſometimes called gods, *Pſal.* viii. 5. and xcvii. 7. and who attend the aſſemblies of the ſaints, and churches of Chriſt, 1 *Cor.* xi. 10. *Eph.* iii. 10.

℣. 2. *I will worſhip towards thy holy temple,* &c.] Not the temple at *Jeruſalem*, which was not yet built, though when it was, the Jews in their devotions at a diſtance looked towards it, 1 *Kings* viii. 38, 42. but rather the tabernacle of *Moſes* in which was the ark, as *Aben Ezra* and *Kimchi* obſerve; and over that the mercy-ſeat and cherubim, between which *Jehovah* dwelt; and this being a type of Chriſt's human nature, which was perfectly holy, and is called by himſelf a temple, and is the true tabernacle God pitched and not man, *John* ii. 19. *Heb.* viii. 2. he may be deſigned, and to him, as Mediator, ſhould we look, and with him deal in all our devotions for acceptance with God; ſee *Jonah* ii. 4. unleſs heaven itſelf is meant, which is the palace of *Jehovah*, the habitation of his holineſs, his temple where he dwells, *Pſal.* xi. 4. *Hab.* ii. 20. *And praiſe thy name, for thy loving-kindneſs and for thy truth*; which may primarily regard the goodneſs and grace of God in promiſing *David* the kingdom, and his faithfulneſs in making good the promiſe, and for both which he was under obligation to praiſe the name of the Lord; and holds good with reſpect to all other promiſes: and it may alſo ſignify the free favour and love of God to his people, which is from everlaſting, is the ſource of all bleſſings, and is better than life; and the faithfulneſs of God to himſelf, his perfections, purpoſes and promiſes, council and covenant: it may be rendered, *for thy grace, and for thy truth*[m], which both come by Chriſt, *John* i. 17. grace may intend both the doctrine of grace, the goſpel of the grace of God preached by Chriſt, and the bleſſings of grace which come through him; as juſtification, pardon, adoption, ſanctification and eternal life, which are all of grace, and by Chriſt: and truth alſo may ſignify the word of truth, or ſolid ſubſtantial bleſſings in diſtinction from typical ones; or the good things that come by Chriſt our high-prieſt, of which the law was only a ſhadow; and theſe are all of them things the name of the Lord is to be praiſed for. *For thou haſt magnified thy word above all thy name*; or *above every name of thine*[n]; which *Aben Ezra* interprets of the glorious name *Jehovah*; the word God ſpake to *Moſes*, the name in which he made himſelf known to him, and to the *Iſraelites*, he had not to their fathers, *Exod.* iii. 14. and vi. 3. but rather it is to be underſtood of God's word of promiſe, and his faithfulneſs in fulfilling it; which, though not a greater attribute than any other, yet is made more known and more illuſtrious than the reſt; and particularly may regard the promiſe of the coming of the Meſſiah, and of the bleſſings of grace by him; *Jarchi* interprets it particularly of the pardon of ſin. It may with propriety be applied to Chriſt, the eſſential Word, that was made fleſh and dwelt among men; whom God has highly exalted, and not only given him a name above every name of men on earth, but alſo above any particular name or attribute of his: or however he has magnified him *according*[o] to every name of his, it being his will that men ſhould honour the Son as they honour the Father; or *with*[p] every name, along with each of them; or *beſides*[q] every name; for all theſe ſenſes the word will bear. Some render them, as *Ben Melech*, *thou haſt magnified above all things thy name* and *thy word*; or as others, *thy name* by *thy word*[r]; ſee *Pſalm* viii. 1. and lvii. 10, 11. The *Targum* is, "the words of thy praiſe above all thy "name;"

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[l] Comment. Ebr. p. 50.

[m] So Cocceius, Gejerus, Michaelis.

[n] על כל שמך ſuper omne nomen tuum, Cocceius, Michaelis.

[o] Secundum omne nomen tuum, Gejerus.

[p] Cum toto nomine tuo, Junius & Tremellius.

[q] Vel præter omne nomen tuum, Piſcator.

[r] Nomen tuum ſermone tuo; ſo ſome in Piſcator.

" name;" or *over all thy name*; every thing by which he has made himſelf known in creation and providence; *thou haſt magnified thy word*, all being done according to the word ſaid in himſelf, his decrees and purpoſes; or declared in his word and promiſes, whereby he has glorified it.

℣. 3. *In the day when I cried thou anſweredſt me*, &c.] When in diſtreſs through *Saul*'s perſecution, he cried to the Lord and he immediately anſwered him and delivered him out of his troubles; and ſuch immediate anſwers of prayer are to be remembered with thankfulneſs; ſee *Pſalm* xviii. 6. *Iſa.* lxv. 24. And *ſtrengthenedſt me* with *ſtrength in my ſoul*; put him in good heart and ſpirit, when before ready to faint; ſtrengthened his heart and grace in it, particularly faith, and drew it forth into lively act and exerciſe; ſo that he ſunk not under the weight of affliction and trouble, but was filled with courage to withſtand his enemies, and with ſtrength to do the will and work of God; this is to be underſtood of inward ſpiritual ſtrength; ſee *Epheſ.* iii. 16.

℣. 4. *All the kings of the earth ſhall praiſe thee, O Lord*, &c.] Or *let* them *confeſs*, or *praiſe thee*[s]; a wiſh or prayer. Not only the kings known to *David*, as *Kimchi* limits it; or that lived in his days, as *Hiram* and others; but in the latter day, when they ſhall come to *Zion*, the church, and be nurſing fathers to it, and ſhall ſerve and worſhip the King Meſſiah, *Iſa.* xlix. 23. and lx. 3, 11, 16. *Pſal.* lxxii. 10, 11. *When they hear the words of thy mouth*; either the promiſes of it fulfilled, not only with reſpect to *David*; but the Meſſiah, and his church and people in the latter day, even the glorious things ſpoken thereof: or the doctrines of the goſpel, which are the words of his mouth, and more deſirable than thouſands of gold and ſilver; and which, when kings ſhall hear ſo as to underſtand, they will praiſe the Lord for them; ſee *Iſa.* lii. 15. The *Targum* is, " the words of thy praiſe."

℣. 5. *Yea, they ſhall ſing in the ways of the Lord*, &c.] Which are all mercy and truth; ways of pleaſantneſs, and paths of peace: ſo the eunuch went on his way, and in the ways of the Lord rejoicing, *Acts* viii. 39. Or, *they ſhall ſing of the ways of the Lord*[t]; of the excellency, pleaſure and uſefulneſs of them. *For great is the glory of the Lord*; ſhewn in the works of creation; more eſpecially in the perſon of Chriſt, and in the glorious work of redemption and ſalvation by him; and of which there will be a great diſplay throughout the earth in the latter day, by means of the goſpel, the great ſpread of it, and the multitude of perſons converted by it; which will make the ways of the Lord ſtill more pleaſant; ſee *Iſa.* vi. 3.

℣. 6. *Though the Lord* be *high*, &c.] Above all the earth, and all the nations of it, and the higheſt of men in it; above the heavens and the angels there, who are his creatures and at his command; above all the bleſſings and praiſes of his ſaints: the perfect knowledge of him is ſo high as not to be attained; and his thoughts and ways are higher than ours, as the heavens are higher than the earth; he is indeed the moſt High, higher than the higheſt; ſee *Pſal.* cxiii. 4, 5. According to *Arama*, here begins the ſong, " the kings of the earth ſhall ſing in " the ways of the Lord." *Yet hath he reſpect unto the lowly*; *for good*, as the *Targum*; that are low in their own eyes, humbled under a ſenſe of ſin, convinced of the inſufficiency of their own righteouſneſs to juſtify them, and made to ſubmit to the righteouſneſs of Chriſt; aſcribe the whole of their ſalvation to the free grace of God; patiently and quietly bear every afflictive providence; think the worſt of themſelves, and the beſt of others; and, being the followers of the lowly Jeſus, learn of him, imitate him, and become like unto him: theſe the Lord has a gracious reſpect unto; he looks upon them with a look of love; he has reſpect to their perſons in Chriſt, and to their ſacrifices for his ſake, which are thoſe of a broken and contrite heart; he regards their prayers, though low and deſtitute, and gives more grace unto them; yea, he condeſcends to dwell with them, and in due time highly exalts them; ſee *Iſa.* lvii. 15. and lxvi. 2. *Luke* xiv. 11. *David* may have in view his own low ſtate and condition as a ſhepherd, in which he was when the Lord took him, and raiſed him to the throne of *Iſrael*. *But the proud he knoweth afar off*; the *Targum* adds, " to deſtroy them:" ſuch who are proud of themſelves and what they have; of their wiſdom and knowledge, of their ſtrength or beauty, of their wealth and riches; or of their righteouſneſs and holineſs; of the purity and goodneſs of their hearts, and power of their free-will, they vainly think themſelves poſſeſſed of; and deſpiſe others below them in theſe things, or the practice of them: theſe the Lord takes notice of, and looks upon them at a diſtance with ſcorn and contempt; nor will he admit them to nearneſs to him, nay, oppoſes himſelf to them, and ſooner or later abaſes them; ſee *Prov.* iii. 34. The *Septuagint* and *Vulgate Latin* verſions render it, *high things he knoweth afar off*; things too high for creatures, that are out of their reach; he ſees and knows all perſons and things, whether in heaven or in earth. Others render them, *and the high one knoweth afar off*[u]; knows the lowly, owns and acknowledges them for his own; takes care of them, provides for them, and protects them: and then the ſenſe is the ſame with the preceding clauſe.

℣. 7. *Though I walk in the midſt of trouble*, &c.] Trouble attends the beſt of men; both outward and inward trouble, from ſin, Satan, and the world; yea, they are in the midſt of it, ſurrounded with it; and it is a way in which they walk through this world, and enter the kingdom of heaven; it is continued unto them; it is a long walk, and yet will have an end; ſee *Pſal.* xxiii. 4. *Thou wilt revive me*; preſerve his life amidſt all his troubles, ſupport him under them, make him chearful and fearleſs; revive his work of grace in him, quicken him to the lively exerciſe of grace, and fervent diſcharge of duty: this the Lord does by his gracious preſence, by the diſcoveries of his love, and by the application of precious promiſes. *Thou ſhalt ſtretch forth thine hand againſt the wrath of mine enemies*; to ſtop and reſtrain it; which he can eaſily do, when moſt violent and outrageous, *Pſal.* lxxvi. 10. Or, *againſt the noſe of mine enemies*[w]; ſtrike them on the noſe, as men do unruly horſes to ſtop them: or give a ſlap on their face with the left hand, as *Arama* obſerves, the right being after mentioned. *And thy right hand ſhall ſave me*; for that has ſaving ſtrength in it, *Pſal.* xx. 6. This may be underſtood of Chriſt, who is not only the man of his right hand, but is the right hand of his righteouſneſs; by whom he ſaves his people with a ſpiritual and eternal ſalvation, as well as with a temporal one, *Iſa:* xli. 10. *Hoſ.* i. 7.

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[s] יודוך confiteantur tibi, V. L. Pagninus, Montanus.

[t] בדרכי יהוה de viis Jehovæ, Piſcator, Schmidt; ſo ſome in Vatablus.

[u] So Pagninus; quamvis, Junius & Tremellius.

[w] על אף איבי ſuper naſum inimicorum meorum, Montanus, Tigurine verſion; ſo Guſſetius; in faciem, Junius & Tremellius, Piſcator.

℣. 8. *The Lord will perfect* that which *concerneth me*, &c.] Or *will*, or *may the Lord perform for me*[x]: all things in providence; all that he had appointed for him, that would be for his good and his own glory, *Pſal.* lvii. 2. and particularly what concerned him as a king. He had made him king over the houſe of *Judah*; he had begun to fulfil his promiſe concerning the kingdom, and he would perfect it, by ſetting him over all the tribes of *Iſrael.* Alſo he believed he would perfect what concerned him as a ſaint, even the good work of grace upon his heart; which is but a begun work, is imperfect, is gradually carried on, and will be completed: God is able to do it, and none can hinder him; he has promiſed to do it, and he is faithful who will do it; and his glory is concerned in it; and it may be depended on it will be finiſhed; he is a rock, and his work is perfect; ſee *Phil.* i. 6. *Thy mercy, O Lord,* endureth *for ever*; a phraſe often uſed by the pſalmiſt, with which his heart was affected; and here uſed, both as an argument by which he concluded God would perfect his begun work, and as an encouragement to make the following requeſt: *Forſake not the works of thine own hands*; as are all the works of providence and grace: the work of grace upon the heart may be expreſſed in the plural number, becauſe of the ſeveral branches of it; which are all ſo many works, as the work of faith, labour of love, *&c.* 1 *Theſſ.* i. 3. and which is the Lord's handy work; and a curious work it is, a new creation-work, a work of almighty power; and which he will never ceaſe from, or be remiſs in, as the word[y] ſignifies, until he has accompliſhed it, 2 *Theſſ.* i. 11. It is a prayer of faith, and may be moſt confidently believed: and ſome indeed render it as an expreſſion of faith, *Thou wilt not forſake the works of thine hands*[z]; *David* himſelf was the work of God's hands, as *Kimchi* obſerves, as a creature, as a king, and as a ſaint; and ſo are all the people of God, *Iſa.* xlv. 11. and whom he will never leave nor forſake; for they are his church, his choſen, his children, his portion and inheritance, *Pſal.* xciv. 14.

PSALM CXXXIX.

To the chief muſician, A pſalm of David.

THIS pſalm was written by *David*, when he lay under the reproach and calumnies of men, who laid falſe things to his charge; things he was not conſcious of, either in the time of *Saul*'s perſecution of him, or when his ſon *Abſalom* rebelled againſt him: and herein he appeals to the heart-ſearching and rein-trying God for his innocence; and, when ſettled on his throne, delivered it to the maſter of muſic, to make uſe of it on proper occaſions. According to the *Syriac* title of the pſalm, the occaſion of it was *Shimei*, the ſon of *Gera*, reproaching and curſing him as a bloody man, 2 *Sam.* xvi. 5, 6, 7. *Theodoret* takes it to be a prophecy of *Joſiah*, and ſuppoſes that he is repreſented as ſpeaking throughout the pſalm. *Aben Ezra* obſerves, that this is the moſt glorious and excellent pſalm in all the book: a very excellent one it is; but whether the moſt excellent, it is hard to ſay. It treats of ſome of the moſt glorious of the divine perfections; omniſcience, omnipreſence, and omnipotence. *Arama* ſays, the argument of it is God's particular knowledge of men, and his providence over their affairs.

℣. 1. *O Lord, thou haſt ſearched me, and known me.*] The omniſcience of God reaches to all perſons and things; but the pſalmiſt only takes notice of it as reſpecting himſelf. God knows all men in general, and whatever belongs to them; he knows his own people in an eſpecial manner; and he knows their particular perſons, as *David* and others: and this knowledge of God is conſidered after the manner of men, as if it was the fruit of ſearch, to denote the exquiſiteneſs of it; as a judge ſearches out a cauſe, a phyſician the nature of a diſeaſe, a philoſopher the reaſon of things; who many times, after all their inquiries, fail in their knowledge; but the Lord never does: his elect lie in the ruins of the fall, and among the men of the world; he ſearches them out and finds them; for he knows where they are and the time of finding them, and can diſtinguiſh them in a croud of men from others; and notwithſtanding the ſad caſe they are in, and ſeparates them from them; and he ſearches into them, into their moſt inward part, and knows them infinitely better than their neareſt relations, friends and acquaintance do; he knows that of them and in them, which none but they themſelves know; their thoughts, and the ſin that dwells in them: yea, he knows more of them and of them, than they themſelves, *Jer.* xvii. 9, 10. And he knows them after another manner than he does other men: there are ſome whom in a ſenſe he knows not; but theſe he knows, as he did *David*, ſo as to approve of, love and delight in, *Matt.* vii. 23. 2 *Tim.* ii. 19.

℣. 2. *Thou knoweſt my down-ſitting, and mine upriſing*, &c.] Here the pſalmiſt proceeds to obſerve the particular circumſtances and actions of his life, which were known to God; as his *down-ſitting*, either to take reſt, as weary perſons do. *Schultens*[a] explains it of the quiet reſt in ſleep; this the Lord knew when he betook himſelf to it, and to whoſe care he committed himſelf and family; under whoſe protection he laid himſelf down, and on whom he depended for ſafety, *Pſal.* iv. 8. Or, ſince lying down to ſleep is afterwards mentioned, this may reſpect ſitting down at table to eat and drink; when the Lord knows whether men uſe the creatures aright, or abuſe them; whether they receive their food with thankfulneſs, and eat and drink to the glory of God: or elſe this down-ſitting was to read the word of God, and meditate upon it; ſo the *Targum* paraphraſes it, "my ſitting down to ſtudy the "law." When men do this, the Lord knows whether in reading they underſtand what they read, or read attentively and with affection; whether it is to their comfort and edification, and for doctrine, reproof, correction, and inſtruction in righteouſneſs; whether their meditation on it is ſweet, and is attended with profit and pleaſure. *Up-riſing* may reſpect either riſing from bed, when the Lord knows whether the heart is ſtill with him, ℣. 18. what ſenſe is had of the divine protection and ſuſtentation, and what thankfulneſs there is for the mercies of the night paſt; and whether the voice of prayer and praiſe is directed to him in the morning, as it ſhould be, *Pſal.* iii. 5. and v. 3. or elſe riſing from the table, when the Lord knows whether a man's table has been his ſnare, and with what thankfulneſs he riſes from it for the favours he has received. The *Targum* interprets this of riſing up to go to war; which *David* did, in the name and ſtrength, and by the direction of the Lord. *Thou underſtandeſt my thought afar off*; God knows not only his own thoughts, but the thoughts of men, which none but themſelves know; by this Chriſt appears to be truly God, the omniſcient God, being a diſcerner of the thoughts and intents of the heart, *Matt.* ix. 3, 4. *Heb.* iv. 12. God knows what thoughts his people have of him, and of his loving-kindneſs in Chriſt; what thoughts they have of Chriſt himſelf, his perſon, offices and grace; what thoughts they have of themſelves, their ſtate and condition: he knows all their vain thoughts, and complains of them, and which alſo they hate; and all their good thoughts, for they come from him. And he knows them *afar off*, or *of old* [b], even before they are; ſo *Aben Ezra* interprets it a long time paſt, and compares it with *Jer.* xxxi. 3. where the ſame word is rendered *of old*: God knows the thoughts of his people, as well as his own, from all eternity; ſee *Iſa.* xxv. 1. as he knew what they would ſay and do, ſo what they would think; he knows thoughts that are paſt long ago, and forgotten by men, or were unobſerved when thought; how elſe ſhould he bring them into judgment? or though he is afar off in the higheſt heavens, yet he ſees into the hearts of men, and is privy to all their thoughts.

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[x] יגמר בעדי perficiet pro me, Montanus, Muſculus; perficiat pro me, Junius & Tremellius.

[y] אל תרף ne dimittas, Pagninus, Montanus.

[z] Non deſeres, Muſculus, Piſcator.

[a] Animadv. Philol. p. 181.

℣. 3. *Thou compaſſeſt my path, and my lying down,* &c.] The *Targum* adds, "to ſtudy in the law." His walk in the day-time, and every ſtep he took, and his lying down at night. It denotes his perfect knowledge of all his actions, day and night; he ſurrounds every path of man, that they cannot eſcape his knowledge. Or *thou winnoweſt*, as ſome render the word [c]; he diſtinguiſhes actions; he diſcerns and ſeparates the good from the bad, or the goodneſs of an action from the evil and imperfection of it, as in winnowing the wheat is ſeparated from the chaff. Or, *thou meaſureſt my ſquaring* [d]; all his dimenſions, his length and breadth, as he lay down in his bed. *And art acquainted* with *all my ways*; the whole of his life and converſation, all his works and doings: God knows all the evil ways and works of his people; he takes notice of them, and chaſtiſes for them; and all their good works, and approves and accepts of them; he knows from what principles of faith and love they ſpring, in what manner they are performed, and with what views, aims and ends; ſee *Rev.* ii. 2, 19. *Pſal.* i. 6.

℣. 4. *For* there is *not a word in my tongue,* &c.] Expreſſed by it or upon it, juſt ready to be ſpoken; or, as the *Targum*, "when there is no word in my "tongue;" ſo *Aben Ezra*, "before it was perfect "in my tongue:" before it is formed there; while it is in the mind and not expreſſed, and even before that. But *lo, O Lord, thou knoweſt it altogether*; the whole of it, from whence it ſprings; the reaſon of it, what is deſigned, or the ends to be anſwered by it. The Lord knows the good words of his people, which they ſpeak to him in prayer, even before and while they are ſpeaking them; and what they ſay to one another in private converſation, *Iſa.* lxv. 24. *Mal.* iii. 16. See an inſtance of words known by Chriſt before ſpoken, in *Luke* xix. 31, 33.

℣. 5. *Thou haſt beſet me behind and before,* &c.] Art on every ſide of me, all around me, like one beſieged in a ſtrait place; ſo that there is nothing I can think, ſay or do, but what is known unto thee. The two *Kimchi*'s, father and ſon, render the word, *thou haſt formed me*; and interpret it of the formation of his body, of which in ℣. 14—16. ſee *Job* x. 8, 10, 11. but it denotes how God compaſſes men with his preſence and providence, ſo that nothing eſcapes his knowledge. *And laid thine hand upon me*; not his afflicting hand, which ſometimes preſſes hard; though the *Targum* thus paraphraſes it, "and "ſtirred againſt me the ſtroke of thine hand:" but rather, his hand of power and providence, to preſerve, protect and defend him. Or it ſignifies that he was ſo near to him, that his hand was upon him, and he was perfectly known; as any thing is that is before a man, and he has his hand upon.

℣. 6. Such *knowledge* is *too wonderful for me,* &c.] Meaning either the knowledge of himſelf, ſuch as God had of him, which was vaſtly ſuperior to what he had of himſelf; and eſpecially the knowledge of other perſons and things, whether viſible or inviſible, in heaven, earth or hell; things paſt, preſent, and to come: or elſe the manner in which God knew all this was amazing to him, and quite impenetrable by him; that he did know him, his thoughts, his words and actions, and ſo thoſe of all others, was eaſy of belief; but how he ſhould know all this was paſt his conception, and ſtruck him with the profoundeſt admiration. *It is high*; ſublime, out of his reach, beyond his comprehenſion. *I cannot* attain *unto it*; neither to ſuch knowledge, nor to comprehend what it is in God; and how he ſhould have it, and in what manner he exerciſes it. *Kimchi*, *Jarchi* and *Aben Ezra*, connect the words with the following, as if the matter of his wonder and aſtoniſhment was the omnipreſence of God, or where he ſhould find a place to flee from him.

℣. 7. *Whither ſhall I go from thy ſpirit?* &c.] Or, *from thy wind*; which ſome interpret literally, the wind being God's creature; which he brings out of his treaſures, and holds in his fiſts, and diſpoſes of as he pleaſes; this takes its circuit through all the points of the heavens, and blows every where more or leſs. Rather God himſelf is meant, who is a ſpirit, *John* iv. 24. not a body, or conſiſting of corporeal parts, which are only aſcribed to him in a figurative ſenſe; and who has ſomething analogous to ſpirit, being ſimple and uncompounded, inviſible, incorruptible, immaterial and immortal; but is different from all other ſpirits, being uncreated, eternal, infinite and immenſe; ſo that there is no going from him, as to be out of his ſight; nor to any place out of his reach, nor from his wrath and juſtice, nor ſo as to eſcape his righteous judgment. It may ſignify his all-conſcious mind, his all-comprehending underſtanding and knowledge, which reaches to all perſons, places and things; compare *Iſa.* xl. 13. with *Rom.* xi. 34. and 1 *Cor.* ii. 16. tho' it ſeems beſt of all to underſtand it of the third perſon, the bleſſed Spirit, which proceeds from the Father and the Son; and who is poſſeſſed of the ſame perfections, of omniſcience, omnipreſence and immenſity, as they are; who is the creator of the heavens and the earth, and pervades them all; and is the maker of all men, and is preſent with them to uphold their ſouls in life, and there is no going from him; particularly he is in all believers, and dwells with them; nor do they deſire to go from him, but deprecate his departure from them. *Or whither ſhall I flee from thy preſence?* which is every where, for God's preſence is omnipreſence; his powerful preſence and providence are with all his creatures, to ſupport and uphold them in being; he is not far from, but near to them; in him they live, move and have their being; and ſo there is no fleeing from him or that: and as to his gracious preſence, which is with all his people, in all places at the ſame time, they do not deſire to flee from it, but always to have it; and are concerned for it, if at any time it is removed from them, as to their apprehenſion of it. Or, *from thy face*[e]; that is, from Chriſt, who is the face of *Jehovah*; the image of the inviſible God, the expreſs image of his perſon, in whom all the perfections of God are diſplayed; and ſuch a likeneſs, that he that has ſeen the one, has ſeen the other; he is the angel of his face or preſence, and who always appears before him, and in whom he is ſeen. Now there is no fleeing from him, for he is every where; where God is, his face is: and a ſenſible ſinner deſires to flee to him, and not from him; for there is no other refuge to flee unto for life and ſalvation, but to him; and gracious ſouls deſire to be always with him now, and hope to be for ever with him hereafter; they ſeek him, the face of God now, and expect to ſee it more clearly in the world to come.

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[b] מרחוק q. d. dum illa longe abeſt, Piſcator; longe ante quam incidat in animum meum, Gejerus, & Campenſis in Ibid.

[c] זרית ventilaſti, Pagninus, Montanus; ſo Tigurine verſion and Ainſworth.

[d] רבעי quadraturam meam ſpithama menſuraſti, Gouſſetius, p. 775. ſpithama metiris, Cocceius.

℣. 8. *If I aſcend up into heaven, thou* art *there*, &c.] No man hath aſcended or can aſcend to heaven of himſelf; it is an hyperbolical expreſſion, as are thoſe that follow; none but Chriſt has aſcended to heaven by his own power, who deſcended from it; ſaints hope to go there at death, and when they do, they find God there; that is his habitation, his throne is there, yea that is his throne; here he keeps court and has his attendants, and here he will be ſeen and enjoyed by his people to all eternity. *If I make my bed in hell, behold, thou* art there; which if underſtood of the place of the damned, is a place of torment, and a very unfit one to make a bed in, being a lake burning with fire and brimſtone; and where the ſmoke of their torment aſcends for ever, and they have no reſt day nor night; their worm never dies, and their fire is not quenched; and even here God is: hell is not only naked before him, and all its inhabitants in his view; but he is here in his powerful preſence, keeping the devils in chains of darkneſs; turning wicked men daily into it, pouring out his wrath upon them, placing and continuing an unpaſſable gulph between them and happy ſouls: though rather this is to be underſtood of the grave, in which ſenſe the word is often uſed; and ſo *Kimchi*, *Aben Ezra* and *Arama* interpret it of the loweſt parts of the earth, as oppoſed to heaven; the grave is a bed to the ſaints, where they lie down and reſt, and ſleep till the reſurrection-morn, *Job* xiv. 12. and xvii. 13, 16. *Iſa.* lvii. 2. and here the Lord is watching over and keeping their duſt, and will raiſe it up again at the laſt day. The *Targum* is, "there "is thy Word."

℣. 9. *If I take the wings of the morning*, &c.] And fly as ſwift as the morning-light to the eaſt, to the extremity of it, as *Ben Melech*; as far as he could go that way, as ſwiftly as the wings of the morning could carry him thither; ſo the morning is repreſented by the heathens as having wings[f]; or as the rays of the riſing ſun, called wings for the ſwiftneſs of them, *Mal.* iv. 2. And *dwell in the uttermoſt parts of the ſea*; in the moſt diſtant iſles of it, in the fartheſt parts of the world, the ſea being ſuppoſed the boundary of it; or *in the uttermoſt parts of the weſt*[g], as oppoſed to the morning-light and riſing-ſun, which appear in the eaſt; and the ſea is often in ſcripture put for the weſt, the mediterranean ſea being to the weſt of the land of *Paleſtine*; and could he go from eaſt to weſt in a moment, as the above writer obſerves, there would God be. The heathens repreſent *Jupiter*, their ſupreme God, as having three eyes, becauſe he reigns in heaven, and in earth, and under the earth[h].

℣. 10. *Even there ſhall thy hand lead me*, &c.] For he could not get there with all the aſſiſtance of the wings of the morning, could they be had, without the leadings of divine providence; and when there, being a good man, ſhould experience the leadings of divine grace; let the people of God be where they will, he leads them as a parent his child, teaching him to go; and as a ſhepherd his flock, into green paſtures, and to fountains of living water; he leads to himſelf, and to his Son by his Spirit; into communion and fellowſhip with them, and to a participation of all bleſſings of grace; guides them with his counſel, and directs all their ways and goings. *And thy right hand ſhall hold me*; the Lord lays hold on his people and apprehends them for himſelf, and claims his intereſt in them; he holds them in his ways that they ſlip and fall not; he upholds them with the right hand of his righteouſneſs and they are ſafe; and he holds them from going into or on in wrong ways to their hurt.

℣. 11. *If I ſay, Surely the darkneſs ſhall cover me*, &c.] The darkneſs of a cloud or of the night, ſo that my actions ſhall not be ſeen; that is, if I entertain ſuch a thought in my mind, that what I do in the dark will eſcape the ſight and knowledge of God, and ſo be emboldened to commit it. *Even the night ſhall be light about me*; and make all my works manifeſt, as light does.

℣. 12. *Yea, the darkneſs hideth not from thee*, &c.] Any thing that is done by men in it; or *darkeneth not from thee*[i], or cauſeth ſuch darkneſs as to hinder the ſight of any action committed. The *Targum* is, "from thy Word;" ſee *Heb.* iv. 12, 13. *But the night ſhineth as the day*; or *enlightens as the day*[k], gives as much light with reſpect to God as the day does. *The darkneſs and the light* are *both alike* to thee; as is the one, ſo is the other; the day gives him no more light than the night, and the night no more darkneſs than the day; he ſees as well, as clearly and diſtinctly in the one as in the other. The pſalmiſt expreſſes the ſame thing in different words three or four times, as *Kimchi* obſerves, to ſhew that ſo the Lord is, that thus it is with him; he has as clear a diſcerning of all things done in the darkeſt night as at bright noon-day; ſee *Job* xxxiv. 21, 22.

℣. 13. *For thou haſt poſſeſſed my reins*, &c.] His thoughts and counſels, the reins being the ſeat of inſtruction and counſel; hence God is called the trier of the reins, and ſearcher of the hearts of the children of men; he is the poſſeſſor or maſter of their moſt ſecret thoughts, and thoroughly knows them; ſee *Pſal.* vii. 9. and xvi. 7. they are alſo the ſeat of the affections, which are naturally ſinful and inordinate, and ſet upon carnal and earthly things; but the Lord poſſeſſes and engroſſes the affections of his people in the beſt ſenſe, *Pſalm* lxxiii. 25. moreover the reins are the ſeat of luſt, the bed in which it is conceived and brought forth, and God knows the firſt motions of it there; and that the imagination of the thought of man's heart is evil continually, *Gen.* vi. 5. *Thou haſt covered me in my mother's womb*; with the ſecundine, or after-birth, in which he carefully wrapped him, a proof of his knowledge of him, and care for him in the womb; or with ſkin and fleſh, he covered his bones with as they grew there; ſee *Job* x. 11. or the ſenſe is, he protected and defended him in his embryo-ſtate, and when ripe for birth took him out from thence and held him up ever ſince, *Pſal.* xxii. 9. and lxxi. 6. he had his eye on him when no other eye could ſee him, not even his mother that bare him, and before ever he himſelf ſaw light. The *Targum* is, "thou haſt founded me in my "mother's womb."

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[e] מפניך a facie tua, Pagninus, Junius & Tremellius, Piſcator.

[f] Vid. Cuperi Apotheoſ. Homeri, p. 177.

[g] באחרית ים in noviſſimo occidentis, Pagninus.

[h] Pauſan. Corinthiaca, ſive l. 2. p. 129.

[i] לא יחשיך ממך non obſcurabit a te, Montanus; non obtenebrant, Gejerus; ſo Michaelis.

[k] יאיר illuſtrat Junius & Tremellius; illuminabit, Gejerus, Michaelis; ſo Ainſworth.

℣. 14. *I will praiſe thee; for I am fearfully* and *wonderfully made*, &c.] The formation of man is not of himſelf, nor of his parents, but of God, and is very wonderful in all its parts; it has been matter of aſtoniſhment to many heathens, as *Galen* and others, who have, with any carefulneſs, examined the ſtructure and texture of the human body, the exact ſymmetry and juſt proportion of all its parts, their poſition and uſefulneſs; how every bone, muſcle, artery, nerve and fibre, are nicely framed and placed to anſwer their deſigned end; particularly the eye and ear, the exquiſite make of them for ſight and ſound, have filled the moſt diligent inquirers into nature with amazement and wonder, and are a full proof of the wiſdom and knowledge of God; ſee *Pſal.* xciv. 9. no man has cauſe to reproach his parents, nor blame the former of all things for making him thus, but on the contrary ſhould praiſe the Lord, as *David* did, who has given him life, and breath, and all things; or own and *confeſs*[l], as the word may be rendered, that he is in various ſurpriſing inſtances a wonder of nature; ſee *Iſa.* xlv. 9, 10. *Rom.* ix. 20. *Pſal.* c. 3. R. *Moſes* in *Aben Ezra* thinks *David* is ſpeaking of the firſt father, or the firſt *Adam*; who was wonfully made of the duſt of the earth, and had a living ſoul breathed into him; was made after the image of God, holy and upright: but rather he ſpeaks of Chriſt, the ſecond *Adam*, his antitype, who as man is a creature of God's make, and was wonderfully made, even of a virgin, without the uſe and knowledge of man; is the ſtone cut out of the mountain without hands, the tabernacle which God pitched and not man; was produced by the power of the holy Ghoſt, was born without ſin, which no man is, and united perſonally to the Son of God, and is the great myſtery of godlineſs; and his name is juſtly called Wonderful. *Cocceius* interprets this paſſage of God's ſeparating act of *David*, and ſo of others in election; which is a wonderful ſetting apart of man for himſelf, as the word is uſed *Pſal.* iv. 3. it is the effect of amazing love, and to be aſcribed to the ſovereignty of God, and the unſearchable riches of his grace; but this ſeems not to be intended here, though it is a marvellous act, as all the works of God are, as follows; rather, ſince the word may be rendered, *I am wonderfully ſeparated*[m], it may be interpreted of his being ſeparated in his mother's womb from the reſt of the maſs and matter of her blood, and formed from thence; which was done in a ſecret, unknown and marvellous way and manner. *Marvellous* are *thy works*; of creation, providence, ſuſtentation of all creatures, the government of the world, the redemption of mankind, the work of grace and converſion, the perſeverance of the ſaints, and their eternal ſalvation. *And* that *my ſoul knoweth right well*; having diligently ſought them out, and having ſuch a diſtinct knowledge of them as to be capable of talking of them, and of ſhewing them to others, and pointing out the wonders, beauties, and excellencies of them; ſee *Pſal.* cxi. 2. and cxlv. 5. and ix. 1. however, he well and perfectly knew, or knew ſo much of them that they were very wonderful and amazing: ſome connect the word rendered *right well*, which ſignifies *greatly*, or *exceedingly*, not with his knowledge, but with the marvellous works known; and take the ſenſe to be, that he knew them to be greatly or exceedingly wonderful; ſo R. *Moſes* in *Aben Ezra*, *Kimchi* and *Ben Melech*.

℣. 15. *My ſubſtance was not hid from thee, when I was made in ſecret*, &c.] Or *my bone*[n]; every one of his bones, which are the ſubſtantial parts of the body, the ſtrength of it; and ſo ſome render it *my ſtrength*[o]; thoſe, though covered with ſkin and fleſh, yet being done by the Lord himſelf, were not hid from him; nor the manner of their production and growth, which being done in ſecret is a ſecret to men; for they know not how the bones grow in the womb of her that is with child, *Eccl.* xi. 5. but God does. And *curiouſly wrought in the loweſt parts of the earth*; or formed in my mother's womb, as the *Targum*, and ſo *Jarchi*, like a curious piece of needle-work or embroidery, as the word[p] ſignifies; and ſuch is the contexture of the human body, and ſo nicely and curiouſly are all its parts put together, bones, muſcles, arteries, veins, nerves and fibres as exceed the moſt curious piece of needle-work, or the fineſt embroidery that ever was made by the hands of men; and all this done in the dark ſhop of nature, in the *ovarium*, where there is no more light to work by than in the loweſt parts of the earth. The ſame phraſe is uſed of Chriſt's deſcent into this world, into the womb of the virgin, where his human nature was curiouſly wrought by the finger of the bleſſed Spirit, *Eph.* iv. 9.

℣. 16. *Thine eyes did ſee my ſubſtance, yet being unperfect*, &c.] The word[q] for *ſubſtance* ſignifies a bottom of yarn wound up, or any rude or unformed lump; and deſigns that conglomerated maſs of matter ſeparated in the womb, containing all the eſſentials of the human frame, but not yet diſtinguiſhed or reduced into any form or order; yet even when in this ſtate, the eyes of the Lord ſee it, and all its parts diſtinctly. *And in thy book all* my members *were written*; which *in continuance were faſhioned*, *when* as yet there was *none of them*; in the book of God's eternal mind, and deſigns, the plan of the human body was drawn, all the parts of it deſcribed, and their form, places, and uſes fixed, even when as yet not one of them was in actual being; but in due time they are all exactly formed and faſhioned according to the model of them in the mind of God; who has as perfect knowledge of them beforehand, as if they were written down in a book before him. Or *in thy book are written all* of them, *what days they ſhould be faſhioned*; not only the ſeveral members of the body were put down in this book, but the ſeveral days on which they ſhould be formed and come into order; *when* as yet there was *none of them*; none of thoſe days, before they took place, even before all time; the *Targum* is, "in the book "of thy memory all my days are written, in the "day the world was created, from the beginning "that all creatures were created."

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[l] אודך confitebor tibi, V. L. Pagninus, Montanus; confiteor, Tigurine verſion, Cocceius, Michaelis.

[m] נפלאתי tremendis modis ſeparatus ſum, Cocceius; ſo Guſſetius, p. 676, 677.

[n] עצמי os meum, V. L. Vatablus, Gejerus; oſſa mea, Piſcator; apparatio oſſium meorum, Cocceius.

[o] Robur meum, Tigurine verſion; vis mea, Junius & Tremellius.

[p] רקמתי velut opere phrygio effingerer, Tigurine verſion; velut acupictus ſum, Grotius.

[q] גלמי informe meum, Montanus; glomus meum, Michaelis.

℣. 17. *How precious alſo are thy thoughts unto me, O God!* &c.] The word[r] ſignifies that which is ſcarce and rare, and not to be attained and enjoyed; ſee 1 *Sam.* iii. 1. *Pſal.* xlix. 8. the thoughts and counſels of God are impenetrable and unſearchable; he knows our thoughts, as *Aben Ezra* obſerves, but we do not know his, ℣. 2. as well as it likewiſe ſignifies the worth and value of them; God's thoughts are infinitely beyond ours, and infinitely more valuable and more important, and are concerning our welfare and happineſs: it is marvellous that God ſhould think of us at all; it is more ſo that his thoughts ſhould not be thoughts of evil, to bring that evil upon us we deſerve, but thoughts of peace and reconciliation in and by his Son, in whom he was reconciling the world to himſelf; thoughts of ſalvation and eternal life, and of the way and means of bringing it about; thoughts to provide for our preſent ſupply in this world, and to lay up for us for the world to come; ſee *Jer.* xxix. 11. *Pſal.* xl. 17. and xxxi. 19. It may be interpreted of the thoughts which *David* had of God in his meditations of him, which were ſweet, precious, and comfortable to him; of his loving-kindneſs to him, covenant-grace, precious promiſes, and gracious dealings with him; but the former ſenſe ſeems beſt. The *Targum* is, "to me how "precious they that love thee, the righteous, O "God;" and ſo the *Septuagint*, *Vulgate Latin*, *Ethiopic*, *Syriac* and *Arabic* verſions render it, *thy friends*. *How great is the ſum of them!* or *the heads of them*; that is, not the chief of thy friends, but the ſum of thy thoughts, theſe in the bulk, in the general are not to be counted; and much leſs the particulars of them, theſe are not to be entered into or deſcribed.

℣. 18. If *I ſhould count them, they are more in number than the ſand*, &c.] That is, if I ſhould attempt to do it, it would be as vain and fruitleſs as to attempt to count the ſands upon the ſea-ſhore, which are innumerable; *Pſal.* xl. 5. So *Pindar* ſays[s], that ſand flies number, that is, is not to be numbered; though the *Pythian* oracle boaſtingly ſaid[t], I know the number of the ſand, and the meaſures of the ſea; to which *Lucan*[u] may have reſpect when he ſays, meaſure is not wanting to the ocean, nor number to the ſand; hence geometricians affect to know them; ſo *Archytas* the mathematician, ſkilled in geometry and arithmetic, is deſcribed and derided by *Horace*[w] as the meaſurer of the earth and ſea, and of the ſand without number; and *Archimedes* wrote a book called ψαμμίτης[x], of the number of the ſand, ſtill extant[y], in which he proves that it is not infinite, but that if even the whole world was ſand it might be numbered; but the thoughts of God are infinite. *When I wake, I am ſtill with thee*; after I have been reckoning them up all the day, and then fall aſleep at night to refreſh nature after ſuch fatiguing reſearches; when I awake in the morning and go to it again, I am juſt where I was, and have got no farther knowledge of God and his thoughts, and have as many to count as at firſt ſetting out, and far from coming to the end of them: or elſe the ſenſe is, as I was under thine eye and care even in the womb, before I was born, ſo I have been ever ſince, and always am whether ſleeping or waking; I lay myſelf down and ſleep in ſafety, and riſe in the morning refreſhed and healthful, and ſtill continue the care of thy providence: it would be well if we always awaked with God in our thoughts, ſenſible of his favours, thankful for them, and enjoying his gracious preſence; as it will be the happineſs of the ſaints, that when they ſhall awake in the reſurrection-morn they ſhall be with God, and for ever enjoy him.

℣. 19. *Surely thou wilt ſlay the wicked, O God*, &c.] Since he is God omniſcient, and knows where they are, what they have done, are doing, and deſign to do; and God omnipreſent, at hand to lay hold upon them; and God omnipotent, to hold them and inflict due puniſhment on them; this is a conſequence rightly drawn from the above perfections of God. Or *if thou wilt ſlay the wicked*[z], then, when I awake, I ſhall be with thee, as *Kimchi* connects the words; that is, be at leiſure to attend to thy works and wonders, and daily employ myſelf in the contemplation of them, having no wicked perſons near me to moleſt and diſturb me. The word is ſingular in the original text, *the wicked one*; meaning either *Saul*, who was *David*'s enemy without a cauſe, and did very wickedly and injuriouſly by him, whom he might expect God in due time would take out of the world; though he did not chooſe to lay his hand on the Lord's anointed, when he was in his power. *Jarchi* interprets it of *Eſau*, by whom he means *Edom* or *Rome*, in the *Rabbinic* language, that is, the Chriſtians; if he meant no more than the papal chriſtians, he may be much in the right; the man of ſin, the ſon of perdition, the wicked one, whom the Lord will ſlay with the breath of his lips, may be intended, the common enemy of Chriſt and his cauſe, *Iſa.* xi. 4. 2 *Theſſ.* ii. 3, 8. Though it may deſign a collective body of wicked men; all the followers of Antichriſt, all the antichriſtian ſtates, on whom the vials of God's wrath will be poured; and even all the wicked of the earth, all Chriſt's enemies that would not have him to reign over them, and none but they; the juſtice of God will not admit of it to ſlay the righteous with the wicked, and the omniſcience of God will diſtinguiſh the one from the other, and ſeparate the precious from the vile. *Depart from me therefore, ye bloody men*; men guilty of ſhedding innocent blood, and therefore by the law of God ſhould have their blood ſhed; ſuch particularly are antichriſt and his followers, who deſerve to have blood given them to drink, becauſe they have ſhed the blood of the ſaints, *Rev.* xvi. 6, 7. and xvii. 6. and xviii. 24. theſe and ſuch as theſe the pſalmiſt would have no company or fellowſhip with, leſt he ſhould be corrupted by them, fall into ſin, and partake of deſerved plagues with them, *Rev.* xviii. 4. Some conſider theſe as the words of God, and in connection with the former, and by way of wiſh, thus, *O that thou wouldſt ſlay the wicked, O God*[a]; and wouldſt ſay, *Depart from me, ye bloody men*; which will be ſaid to the wicked at the laſt day, and even to ſuch who have made a profeſſion of the name of Chriſt, *Matt.* vii. 23. and xxv. 34.

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[r] יקרו difficiles, Cocceius; quam raræ; ſo ſome in Vatablus.

[s] Olymp. ode 2. in fine.

[t] Apud Herodot. Clio, ſive l. 1. c. 47.

[u] Pharſal. l. 5. v. 182.

[w] Carmin. l. 1. ode 28. v. 1, 2.

[x] Vid. Turnebi Adverſ. l. 26. c. 1.

[y] Fabrit. Biblioth. Gr. l. 3. c. 22. ſ. 8.

[z] אם תקטל ſi occideris, V. L. Pagninus, Montanus, Muſculus, &c.

℣. 20. *For they ſpeak againſt thee wickedly*, &c.] Againſt his being, his perfections, his purpoſes, his providences, his doctrines, ordinances, miniſters, and people; or *they ſpeak of thee for wickedneſs*[b], they made mention of the name of God to cover their wickedneſs, pretending to fear God and love him, to have a reverence of him and ſerve him, putting on a form of godlineſs but denying the power thereof. And *thine enemies take* thy name *in vain*; either by profane ſwearing or by falſe ſwearing. The *Targum* interprets both clauſes of ſwearing deceitfully and vainly; or *he*, that is, every one that is *lifted up to vanity* are *thine enemies*[c], whoſe hearts are lifted up to vanity, idols, riches, ſelf-righteouſneſs, ſenſual luſts and pleaſures; theſe are the enemies of God, are eſtranged from him, hold friendſhip with the world, harbour his enemies, love what he hates, hate what he loves, and commit acts of hoſtility againſt him. The *Septuagint*, *Vulgate Latin*, *Syriac*, *Arabic* and *Ethiopic* verſions read, *they take thy cities in vain.*

℣. 21. *Do not I hate them, O Lord, that hate thee*, &c.] Wicked men are haters of God; of his word, both law and goſpel; of his ordinances, ways and worſhip; of his people, cauſe and intereſt; and therefore good men hate them: not as men, as the creatures of God, and as their fellow-creatures, whom they are taught by the goſpel to love, to do good unto, and pray for; but as haters of God, and becauſe they are ſo; not their perſons, but their works; and for the truth of this, the omniſcient God is appealed unto. *And am not I grieved with thoſe that riſe up againſt thee*; as wicked men do, in their hearts, in their words, and in their actions. They rebel againſt God, and contend with him, which is folly and madneſs; and this is grieving to good men, becauſe of their inſolence and impudence, the ruin and deſtruction they expoſe themſelves to, and the diſhonour done to God: and this ariſes from their great love and ſtrong affection for him, not being able to bear ſuch behaviour to him; as a man is filled with grief and indignation, when another riſes up againſt his father or his friend; ſee *Pſal.* cxix. 136, 158.

℣. 22. *I hate them with perfect hatred*, &c.] Heartily and really; not in word only, but in deed and in truth; *odio vatiniano*, with conſummate hatred: this is an anſwer to his own queſtion. *I count them mine enemies*; being the enemies of God: the friends of God were *David*'s friends, as angels and good men, and God's enemies were his; their friends and enemies were common; ſo cloſely allied and attached were they to each other, as God and all good men are.

℣. 23. *Search me, O God, and know my heart*, &c.] He had ſearched him, and knew his heart thoroughly. *Try me, and know my thoughts*; he had tried him, and knew every thought in him, ℣. 1, 2. This therefore is not ſaid for the ſake of God; who, though he is the trier of hearts, and the ſearcher of the reins, is indeed a diſcerner of the thoughts and intents of the heart at once, and knows immediately what is in man; and needs no teſtimony of him, nor to make uſe of any means, in order to know him and what is within him: but *David* ſaid this for his own ſake, that God would ſearch and make known to him what was in his heart, and try him by his word, as gold is tried in the fire; or by any thing difficult and ſelf-denying, as he tried *Abraham*; or by any afflictive providence; or in any way he thought fit to make him acquainted thoroughly with himſelf. His ſenſe is this, that if he knew his own heart and thoughts, and the inward frame and diſpoſition of his ſoul, it was as he had expreſſed it; that he was grieved with ſinners, and hated thoſe that hated the Lord, even with a perfect hatred, and reckoned them as his enemies; but if it was otherwiſe, he deſired to be ſearched and tried thoroughly, that it might be diſcovered: and he might ſay this alſo on account of others, who charged him falſely with things he was not conſcious of; that never entered into his thoughts, and his heart knew nothing of, and could not accuſe him with; and therefore he appeals to the heart-ſearching God, that he would ſo lay open things that his integrity and innocence might appear to all; ſee *Gen.* xxii. 1, 12. *Deut.* viii. 2. 2 *Chron.* xxxii. 31.

℣. 24. *And ſee if* there be any *wicked way in me*, &c.] Not that *David* thought himſelf free from wickedneſs, or that there was none to be found in his heart and life; and therefore ſaid this in a boaſting way, he knew otherwiſe; ſee *Pſal.* xix. 12, 13. and cxix. 96. but he is deſirous it might be thoroughly looked into and ſeen, whether there was any ſuch wicked way in him he was charged with; as that he had a deſign upon the life of *Saul*, and to ſeize his throne and kingdom, which never entered into his mind, 1 *Sam.* xxiv. 9. Or, *any way of grief*[d]; what tended to wound and grieve his own ſoul, or to grieve the hearts of God's people; or to grieve the holy Spirit of God; and which he ought to grieve for and repent of: ſuggeſting, that upon the firſt conviction, he was ready to relinquiſh any ſuch wicked way, and expreſs his abhorrence of it, and teſtify true repentance for it. Some render it, *the way of an idol*[e]; becauſe a word from the ſame root ſignifies an idol: every carnal luſt in a man's heart is an idol; and whatſoever engroſſes the affections, or has more of them than God himſelf has, or is preferred to him, *Ezek.* xiv. 4. The *Targum* is, "and ſee if the way of thoſe that err is "in me." *And lead me in the way everlaſting*; or, *in the way of old*[f]: the good old way, the ancient path, in which the patriarchs before and after the flood walked. Or, *in the perpetual way*[g]; the way that endures for ever; in oppoſition to the way of the wicked that periſhes, *Pſal.* i. 6. or in the way that leads to everlaſting life, to eternal peace and reſt, and endleſs pleaſures; as oppoſed to the way of grief and ſorrow. It deſigns Chriſt, the true and only way to eternal life, the path of faith, truth and godlineſs, *Matt.* vii. 13, 14. *John* xiv. 6. in which the Lord leads his people, as a father does his child, and as the ſhepherd his flock. The Jewiſh commentators, *Aben Ezra* and *Kimchi*, interpret it the way of the world; and take it to be the ſame with the way of all fleſh, death, or the grave; which is called man's world or home, *Joſh.* xxiii. 14. *Eccl.* xii. 5. and make the ſenſe to be this: If thou ſeeſt any evil in me, take me out of the world; kill me at once, let me die. But this ſeems to be foreign from the text; for the word *lead* deſigns a bleſſing or benefit, as *Calvin* well obſerves. The *Targum* is, "lead me in the way of the up-"right of the world;" the way in which upright men walk.

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[a] So ſome in Vatablus.

[b] Or to a miſchievous purpoſe; ſo Ainſworth.

[c] נשוא לשוא עריך qui elatus eſt ad vanitatem, hoſtes tui ſunt, De Dieu.

[d] דרך עצב via doloris, Montanus, Cocceius, Gejerus, Michaelis; ſo Ainſworth.

[e] Via idoli; ſo ſome in Vatablus.

[f] בדרך עולם per viam ſempiternam, Pagninus, Vatablus; per viam antiquam, Guſſetius; ſo Ainſworth.

[g] In via perpetua, Junius & Tremellius, Piſcator.

PSALM CXL.

To the chief muſician, A pſalm of David.

THIS pſalm, *Aben Ezra* ſays, was compoſed by *David* before he was king; and *Kimchi* ſays, it is concerning *Doeg* and the *Ziphites*, who calumniated him to *Saul*; and, according to our *Engliſh* contents, it is a prayer of *David* to be delivered from *Saul* and *Doeg*. The *Syriac* inſcription is, "ſaid by *David*, when *Saul* threw a javelin "at him to kill him, but it ſtruck the wall; but "ſpiritually, the words of him that cleaves to God, "and contends with his enemies." R. *Obadiah* ſays, it was made at the perſecution of *David* by *Saul*, which was before the kingdom of *David*; as the perſecution (of *Gog*) is before the coming of the Meſſiah. It is indeed before his ſpiritual coming, but not before his coming in the fleſh; and *David* may be very well conſidered in the pſalm as a type of Chriſt, for he was particularly ſo in his ſufferings, as well as in other things.

℣. 1. *Deliver me, O Lord, from the evil man*, &c.] Either *Saul*; ſo *Theodoret*; or rather *Doeg*, according to R. *Obadiah*: but *Jarchi* interprets it of *Eſau*; by whom he means *Edom* or *Rome*, or rather the Chriſtians in general. Were his ſenſe confined to the papiſts, he might be thought to be much in the right; for this is applicable enough to the man of ſin, and his followers: for it may be underſtood collectively of a body of evil men; all men are evil by nature, their hearts, thoughts, words, works and ways. *David*'s enemies were evil men; and ſo were Chriſt's; as *Herod*, *Judas* in particular, and the Jews in general: and ſuch are the enemies of God's people; the world, profane ſinners, perſecutors and falſe teachers; and to be delivered from ſuch is deſirable, and to be prayed for, and an happineſs when enjoyed; ſee 2 *Theſſ.* iii. 2. *Preſerve me from the violent man*; or, *the man of violences*[h]; of a violent ſpirit, that breathes out ſlaughter and death; of a fierce countenance, of bluſtering words and furious actions. Such a man was *Doeg*; who loved evil and all devouring words, deviſed miſchief, and boaſted in it, *Pſal.* lii. 1—4. and *Herod*, who, in his wrath being diſappointed, ordered all the infants in and about *Bethlehem* to be ſlain; and the Jews, who were violently ſet on the death of Chriſt, and vehemently deſired it: and ſuch are all violent perſecutors of the church of God, who clothe themſelves with the garment of violence, and drink the wine of it; and to be preſerved from ſuch is a great mercy.

℣. 2. *Which imagine miſchiefs in their heart*, &c.] This ſhews that not a ſingle perſon barely is meant, but more, as *Saul*'s courtiers; who were ſecretly and continually meditating miſchief againſt *David*, traducing him to *Saul*, and deviſing things to take away his life. Such were the Jews to Chriſt, who were always plotting to entangle him, or contriving to kill him; and ſo wicked men are ever deviſing miſchief againſt the quiet in the land, which is very abominable to God; and rightly obſerved here, to prevail upon the Lord to preſerve from them, *Pſal.* ii. 1. *Prov.* vi. 18. *Continually are they gathered together for war*; ſo *Saul* gathered together three thouſand men, and went in purſuit of *David*, as an enemy to take him. So *Herod* and *Pontius Pilate* joined together, though before enemies, in the proſecution of Chriſt; and Jews and Gentiles gathered together againſt him: ſo the ſaints, being in a warfare-ſtate, have their enemies, who often combine againſt them and attack them, and will not ſuffer them to be at reſt and peace; as ſin, Satan, the world, and falſe teachers; ſee *Pſal.* cxx. 7.

℣. 3. *They have ſharpened their tongues like a ſerpent*, &c.] Which *Kimchi* ſays, it does before it bites. *Ariſtotle*[i] obſerves, that the tip or extreme point of a ſerpent's tongue is as ſmall as an hair, and ſo exceeding ſharp and piercing. *Arama* interprets this of the ſharpneſs and cunning of the ſerpent; and particularly the ſerpent that deceived *Eve*, and ſpake cunningly to her. *For God knoweth*, &c. and may deſign the calumnies and detractions, which were ſharp as a razor; as ſwords, and ſpears and arrows, and as the tongue of a ſerpent, *Pſal.* lvii. 4. and lxiv. 3. and the ſubtilty of falſe teachers and deceitful workers; and the ſharp and cutting words of wicked men againſt Chriſt and his people, *Jude* 15. *Adders poiſon is under their lips. Selah.* Which may ſignify the malignity of ſin in wicked men, which comes from the old ſerpent the devil; is latent in men; very infectious, like poiſon, and deadly and incurable, but by the grace of God and blood of Chriſt: and may deſcribe particularly the miſchief of the tongue, which is a little member, as the aſp is a little creature; but very miſchievous, full of deadly poiſon, which lurks in it, lies under it, and which ſpitting out, it ſtupifies and kills inſenſibly; as do the calumnies of wicked men, and the doctrines of falſe teachers; ſee *Rom.* iii. 13. The *Targum* is, "the poiſon of "the ſpider;" though it is ſaid[k], the ſpider is not venomous.

℣. 4. *Keep me, O Lord, from the hands of the wicked*, &c.] From falling into their hands, and the weight of them; and from their laying hands on him, being men of power and authority. *Preſerve me from the violent man*; or men, every one of them; ſee the note on ℣. 1. *Who have purpoſed to overthrow my goings*; to ſupplant him; to cauſe him to ſtumble and fall, to his diſgrace and reproach; and that they might take an advantage of him, and an occaſion againſt him. *Arama* interprets it, to drive me out of the land of *Iſrael*; ſee 1 *Sam.* xxvi. 19. So Chriſt's enemies thought to have ſupplanted him, and have found ſomething againſt him to accuſe him of to *Cæſar*, Matt. xxii. 15—22.

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[h] מאיש חמסים a viro violentiarum, Piſcator, Gejerus, Michaelis.

[i] Hiſt. Animal. l. 2. c. 17.

[k] Philoſoph. Tranſact. abridged, vol. 2. p. 800. & vol. 5. par. 1. p. 24.

℣. 5. *The proud have hid a ſnare for me, and cords*, &c.] Theſe were the *Ziphites*, according to *Arama*; ſee *Pſal.* cxix. 85. the character well agrees with the ſcribes and phariſees, who were proud boaſters, and deſpiſed others, and often laid ſnares for Chriſt to take away his life; and with the enemies of the church and people of God; who, thro' their pride, perſecute them, and are inſidious, and uſe artful methods to enſnare them; as the fowler lays his ſnare for the bird, and has his cords to draw it to him when it is taken in the ſnare, to which the alluſion is. *They have ſpread a net by the way ſide*; they way-laid him; knowing the way he would go, they lay in wait for him, to ſeize him at once as he went along; ſee *John* xviii. 1, 2. the word *cords* in the preceding clauſe ſhould be connected with this, and be read, *and with cords they have ſpread a net by the way-ſide*; it being uſual, as *Jarchi* obſerves, to faſten a long cord at the top of the net; and when the fowler ſees the birds under the net, he draws the cord, and the net falls upon the fowls. *They have ſet gins for me*; all theſe expreſſions deſign the inſidiouſneſs, and the private, ſecret, artful methods, the enemies of *David*, of Chriſt and his people, took and do take to enſnare them. *Arama* interprets the *ſnare* and *cords*, of the watching of *David*'s houſe; the *net by the way-ſide*, of poſting themſelves at the gates of the city, and ſurrounding it; and *gins*, of ſpies; ſee 1 *Sam.* xix. 11—24. Of *ſelah*, ſee the note on *Pſal.* iii. 2.

℣. 6. *I ſaid unto the Lord, Thou* art *my God*, &c.] He ſaid this to the Lord himſelf; claimed his covenant-intereſt in him, and expreſſed it in the ſtrength of faith: and this he did when in the midſt of trouble and diſtreſs; in danger of falling into the hands of evil and violent men; they imagined miſchief againſt him; were bent on his ruin, and laid nets, ſnares, gins and traps for him; when he applied to his God, who only could deliver him; and being his covenant-God, he had reaſon to believe he would; ſee *Pſal.* xxxi. 14. *Hear the voice of my ſupplications, O Lord*; the requeſts he put up in an humble manner for deliverance and ſalvation; and which he expreſſed vocally, and intreated they might be heard and anſwered: and nothing could tend more to ſtrengthen his faith in this, than that it was his own God and Father he prayed unto; ſee *Pſal.* xxviii. 2. Thus Chriſt, in the days of his fleſh, offered up prayers and ſupplications with ſtrong crying; and in the midſt of his troubles, and ſurrounded with enemies, declared his faith in God as his God, *Heb.* v. 7. *Pſal.* xxii. 10, 11. *Matt.* xxvii. 46.

℣. 7. *O God the Lord, the ſtrength of my ſalvation*, &c.] Temporal and ſpiritual, which he was able to effect; the mighty God and mighty Saviour: and this encouraged *David* to believe he ſhould have deliverance; and this ſecured, confirmed and eſtabliſhed it to him; and to which he was the more induced by what experience he had had of the divine goodneſs to him, as follows: *Thou haſt covered my head in the day of battle*; with the helmet of ſalvation, as *Kimchi*, *Aben Ezra*, and *Arama* obſerve; which, in a ſpiritual ſenſe, is to a believer the hope of ſalvation, *Eph.* vi. 17. 1 *Theſſ.* v. 8. a defenſive weapon to him; and protects him whilſt he is engaging with his ſpiritual enemies in this his ſtate of warfare, ſin, Satan, and the world. Perhaps *David* may have reſpect to the divine protection of him, when he fought with *Goliath*. Salvation was Chriſt's helmet, when he engaged with all his and our enemies; even with all the powers of darkneſs, and obtained deliverance for us, *Iſa.* lix. 16, 17.

℣. 8. *Grant not, O Lord, the deſires of the wicked*, &c.] Of *Doeg*, as the *Targum*; and of other wicked men, who were deſirous both of taking him, and of taking away his life: but the deſires of ſuch men are under the reſtraints of the Lord; nor can they fulfil them, unleſs they have leave from him, which is here deprecated. The pſalmiſt intreats he might not be delivered up to their will, or they have their will of him; ſee *Pſal.* xxvii. 12. *Jarchi* interprets it of *Eſau*, as in ℣. 1. and it is applicable enough to Antichriſt and his wicked followers; who, could they have their deſires, would root the goſpel, and the intereſt of Chriſt, and his people out of the world. *Further not his wicked device*; or, *let not his wicked device come forth*[l], or proceed to execution, or be brought to perfection; let him be diſappointed in it, that he may not be able to perform his enterprize, or execute his deſigns; which cannot be done without the divine permiſſion. The Rabbins, as *Jarchi* and others, render it, *let not his bridle come out*[m]; the bridle out of his jaws, with which he was held by the Lord, and reſtrained from doing his will; let him not be left to his liberty, and freed from the reſtraints of divine providence; ſee *Iſa.* xxxvii. 29. Leſt *they exalt themſelves. Selah.* Grow proud, haughty and inſolent to God and man; ſee *Deut.* xxxii. 27. Or, *let them not be exalted*[n]; upon the ruin of me and my friends.

℣. 9. As for *the head of thoſe that compaſs me about*, &c.] Meaning either their natural head, put for their whole perſons; and the ſenſe is, let the miſchief they have contrived for others fall upon themſelves; ſee *Ezek.* ix. 10. *Pſal.* vii. 16. or ſome principal perſon, the head and leader of them, as the word is ſometimes uſed, *Iſa.* ix. 14, 15. and vii. 8. and deſigns either *Saul*, who, at the head of three thouſand men, ſurrounded the hill where *David* and his men were; or *Doeg* the *Edomite*, who was over the ſervants of *Saul*, and accuſed *David* to him; ſo *Kimchi*: or *Ahithophel*, who was at the head of the conſpirators againſt him; ſo the *Targum* paraphraſes it, "*Ahithophel*, the head of the "ſanhedrim of the diſciples of wickedneſs." If we underſtand this clauſe of Chriſt, the antitype of *David*, it may deſign *Judas*; who was the guide to them that ſought Jeſus, and, at the head of a band of men, incloſed and took him: or if of the church and people of God, the man of ſin may be intended, the pope of *Rome*; the head over many countries, the antichriſtian nations, *Pſal.* cx. 6. The word is uſed of the gall and poiſon of aſps, *Job* xx. 14. and if ſo taken here, as *Arama* interprets it, it will make the ſenſe agree with ℣. 3. and may be read in connection with the following clauſe, thus: *Let the poiſon of thoſe that compaſs me about*, even *the miſchief of their lips cover them*[o]; or *the labour* of them[p]: let the lies and calumnies they have ſo induſtriouſly ſpread, and took ſo much pains to propagate to the hurt of others, like deadly poiſon, cover them with ſhame and confuſion; and the miſchief

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[l] אל תפק ne facias prodire, Vatablus; ne ſinas exire, Cocceius, Michaelis.

[m] Vel frenum ejus ne ſinas exire, Cocceius.

[n] ירומו ne exaltentur, Vatablus, Gejerus.

[o] So Junius & Tremellius, Piſcator.

[p] עמל שפתימו labor labiorum eorum, Montanus, Gejerus, Michaelis.

chief they have boaſted of, and gave out that they would do, let it come upon them on all ſides, and utterly ruin and deſtroy them.

℣. 10. *Let burning coals fall upon them,* &c.] From heaven, as the *Targum*, *Aben Ezra*, and *Kimchi*, by way of explanation; alluding to the burning of *Sodom* and *Gomorrah* with fire from thence: and may deſign both the terrible judgments of God in this life, and everlaſting burnings in hell; ſo *Jarchi* interprets it of the coals of hell; ſee *Pſal.* xi. 6. and xviii. 8, 12, 13. and cxx. 3, 4. *Let them be caſt into the fire*; into the fire of divine wrath, and have ſevere puniſhment inflicted on them in this world; and into the fire of hell hereafter, as the *Targum*, which is unquenchable and everlaſting; and into which all wicked men, carnal profeſſors, the followers of Antichriſt, the devil and his angels, will be caſt: of the phraſe of caſting into hell, ſee *Matt.* v. 29, 30. *Mark* ix. 45, 47. *Into deep pits, that they riſe not up again*; meaning either the grave, the pit of corruption; from whence the wicked will not riſe to eternal life, as the *Targum* adds; for though they will riſe again, it will be to everlaſting ſhame and damnation, *Dan.* xii. 2. *John* v. 28, 29. or elſe the pit of hell, the bottomleſs pit, from whence there will be no deliverance; where they muſt lie till the uttermoſt farthing is paid, and that will be for ever. *Arama* refers this to *Korah*, who was burnt and ſwallowed up, and roſe not again in *Iſrael*.

℣. 11. *Let not an evil ſpeaker be eſtabliſhed in the earth,* &c.] One that ſets his mouth againſt the heavens, and ſpeaks evil of God; of his being, perfections, purpoſes and providences: whoſe tongue walks through the earth, and ſpeaks evil of all men, even of dignities; and eſpecially of the ſaints of the moſt High, and of the goſpel and ways of Chriſt. Or, *a man of tongue* [q]; that uſes his tongue in an ill way, in detractions and ſlanders [r]; in blaſpheming God, his name and tabernacle, and thoſe that dwell therein, as Antichriſt, *Rev.* xiii. 5. a man that calumniates with a triple tongue, ſo the *Targum*; like a ſerpent, whoſe tongue ſeems to be ſo ſometimes. *Kimchi* applies this to *Doeg*, and *Jarchi* to *Eſau*. The requeſt is, that ſuch an one might not be eſtabliſhed in the earth; in the land of the living, as the *Targum*; might not increaſe and flouriſh in worldly ſubſtance, or be continued in his poſterity; but be rooted out of the earth, and he and his be no more; ſee *Pſal.* lii. 4, 5. *Evil ſhall hunt the violent man to overthrow* him; or *to impulſions* [s]: to drive him from evil to evil, as *Kimchi*. The ſenſe is, that the evil of puniſhment ſhall hunt him, as a beaſt of prey is hunted; it ſhall cloſely purſue him and overtake him, and ſeize on him and thruſt him down to utter ruin and deſtruction. The *Targum* is, "the injurious wicked man, let the angel "of death hunt, and drive into hell." Of the violent man, ſee ℣. 1, 4. he who purpoſed to overthrow *David*, he was perſuaded would be overthrown himſelf. This clauſe teaches us how to underſtand the reſt; for though they are delivered out as wiſhes and imprecations, yet are prophetic, and are ſtrongly expreſſive of the certainty of the things imprecated.

℣. 12. *I know,* &c.] Here is a double reading: the *keri*, or marginal reading is, *thou knoweſt*; an appeal of the pſalmiſt to God, who knew the thoughts of the wicked concerning him, and their devices againſt him; as *Kimchi*: but the ſcripture-reading is, *I know*; expreſſing his full perſuaſion and aſſurance, *That the Lord will maintain the cauſe of the afflicted*, and *the right of the poor*; of his poor and afflicted people, that are afflicted within and without, by men and devils; and who are poor as to the things of this world, and poor in ſpirit, and ſenſible of their ſpiritual poverty, but rich in grace: the cauſe of theſe God will maintain againſt their oppreſſors, and right their wrongs, and avenge their injuries; this the pſalmiſt knew, and was aſſured of from the word of God, from inſtances and examples in former times, and from his own experience, *Pſal.* ix. 4.

℣. 13. *Surely the righteous ſhall give thanks unto thy name,* &c.] The ſame with the poor and the afflicted; who, though traduced by men, and evil ſpoken of and ill uſed by them, are righteous in the ſight of God; being juſtified by the righteouſneſs of Chriſt, which is imputed to them, and received by faith, in conſequence of which they live ſoberly and righteouſly: theſe the pſalmiſt knew and was aſſured they would give thanks to the Lord, and praiſe his holy name, for the righteouſneſs by which they are made righteous, and for every other bleſſing of grace and mercy of life; for maintaining their cauſe and their right, and for the ruin and deſtruction of their enemies; ſee *Rev.* xviii. 20. and xix. 1, 2. *The upright ſhall dwell in thy preſence*; under his care and protection; in his gracious preſence, enjoying the light of his countenance here; and in his glorious preſence hereafter, where is fulneſs of joy: theſe upright ones are ſuch who are upright in heart; whoſe hearts are right with God, ſincere in his ſervice and worſhip, and walk uprightly according to the rule of his word. Theſe, as ſome render it, *ſhall ſit before* him [t], or *in his preſence*; as children before a father, in whom he delights; or as diſciples before a maſter, to be taught and inſtructed. The *Targum* is, "ſhall return to "pray before thee:" and ſo *Aben Ezra* interprets it of their dwelling, or ſitting before God, in the houſe of prayer; and *Kimchi* adds, by way of explanation, "to ſeek thee, and know thy ways." *Jerom* reads it, *ſhall dwell with thy countenance* or *face* [u]; and underſtands it of dwelling with Chriſt, the face of God, *Heb.* i. 3. with whom they ſhall dwell for evermore.

PSALM CXLI.

A pſalm of David.

THIS pſalm was written about the ſame time, and upon the ſame occaſion, as that going before and what follows after; even when *David* was perſecuted by *Saul*, and when he was in great danger of his enemies, and ſnares were laid for his life.

℣. 1.

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[q] איש לשון vir linguæ, Pagninus, Montanus, Cocceius, Gejerus, Michaelis.

[r] So the word tongue is uſed in Cicero, Si linguas minus facile poſſimus, epiſt. l. 9. 2.

[s] למדחפת ad impulſiones, Montanus.

[t] ישבו conſidebunt, Junius & Tremellius; ſedebunt, Cocceius; ſo Ainſworth and Syriac verſion.

[u] So Sept. V. L. Arabic verſion, and Pagninus.

℣. 1. *Lord, I cry unto thee*, &c.] With great earneſtneſs, importunity and fervency, being in diſtreſs; and knowing vain was the help of man, and that none could deliver him but the Lord, and therefore continued crying unto him for help[w]. *Make haſte unto me*; which ſhews he was in a deſperate condition; that he could not help himſelf, nor could any creature, only the Lord; and he was at a diſtance from him, as it ſeemed to him, and he delayed aſſiſtance; and therefore deſires he would immediately draw nigh, and be a preſent help in his time of need, and work ſpeedy deliverance for him, his caſe requiring haſte. *Give ear unto my voice, when I cry unto thee*; a requeſt the pſalmiſt frequently makes, not contenting himſelf with prayer, without deſiring and looking for an anſwer to it.

℣. 2. *Let my prayer be ſet forth before thee* as *incenſe*, &c.] Which was offered every morning on the altar of incenſe, at which time the people were praying, *Exod.* xxx. 1, 7, 8. *Luke* i. 10. and was an emblem of it, even of pure, holy and fervent prayer; which being offered on the altar, Chriſt, which ſanctifies every gift, and by him the high-prieſt; through whom every ſacrifice is acceptable unto God; and through whoſe blood and righteouſneſs, and the ſweet incenſe of his mediation and interceſſion, it becomes fragrant and a ſweet odour to the Lord; and being directed to him, it goes upwards, is regarded by him, and continues before him as ſweet incenſe; which is what the pſalmiſt prays for; ſee *Mal.* i. 11. *Rev.* viii. 3, 4. And *the lifting up of my hands*, as *the evening-ſacrifice*; the burnt-ſacrifice of the evening, according to *Ben Melech*, the lamb ſlain every evening; or elſe the *minchah*, as the word is; the meat, or rather the bread-offering made of fine flour, with oil and frankincenſe on it, which went along with the former, *Exod.* xxix. 38—41. and ſo the *Targum*, "as the "ſweet gift offered in the evening." This only is mentioned, as being put for both the morning and the evening-ſacrifice; or becauſe the incenſe was offered in the morning, from which it is diſtinguiſhed: or it may be, as *Kimchi* thinks, this pſalm was compoſed in the evening; and ſo the inſcription in the *Syriac* verſion is, "a pſalm of *David*, when he "meditated the evening-ſervice." Or becauſe this was the laſt ſacrifice of the day; there was no other after it, as *Aben Ezra* obſerves, and the moſt acceptable; to which may be added, that this was the hour for prayer, *Acts* iii. 1. and x. 3. Wherefore *lifting up of* the *hands*, was a prayer-geſture, and a very ancient one both among Jews and Gentiles[x]; *Ariſtotle*[y] ſays, all men, when we pray, lift up our hands to heaven; and it is put for that itſelf, 1 *Tim.* ii. 8. and is deſired to be, like that, acceptable unto God; as it is, when the heart is lifted up with the hands, and prayer is made in the name and faith of Chriſt.

℣. 3. *Set a watch, O Lord, before my mouth*, &c.] Whilſt praying, as *Jarchi* and *Kimchi*; that he might not utter any raſh, unguarded and unbecoming word; but take and uſe the words which God gives, even the taught words of the holy Ghoſt: or leſt, being under affliction and oppreſſion, he ſhould ſpeak unadviſedly with his lips, and utter any impatient, murmuring, and repining word againſt God; or expreſs any fretfulneſs at the proſperity of the wicked, or ſpeak evil of them; eſpecially of *Saul*, the Lord's anointed, for the ill uſage of him. *Keep the door of my lips*; which are as a door that opens and ſhuts: this he deſires might be kept as with a bridle, eſpecially while the wicked were before him; leſt he ſhould ſay any thing they would make a handle of againſt him, and to the reproach of religion; and that no corrupt communication, or any fooliſh and filthy talk, or idle and unprofitable words, might proceed from them. The phraſe ſignifies the ſame as the other; he was ſenſible of his own inability to keep a proper watch and guard over his words, as was neceſſary, and therefore prays the Lord to do it; ſee *Pſal.* xxxix. 1.

℣. 4. *Incline not my heart to* any *evil thing*, &c.] Or *evil word*[z], as the *Targum*; ſince out of the abundance of that the mouth ſpeaketh, *Matt.* xii. 34, 35. or to any ſinful thing, to the commiſſion of any evil action: not that God ever inclines mens hearts to ſin by any phyſical influence, it being what is repugnant to his nature and will, and what he hates and abhors; for though he hardens the hearts of wicked men, and gives them up to the luſts of them; yet he does not move, incline, or tempt any man to ſin, *James* i. 13, 14. but he may be ſaid to do this, when he ſuffers them to follow their own ſinful inclinations, and leaves them to be inclined by the power and prevalency of their own corruptions, and by the temptations of Satan, which is here deprecated; ſee *Pſal.* cxix. 36. *Matt.* vi. 13. So as *to practiſe wicked works with men that work iniquity*; to join with thoſe that make a trade of ſinning; the courſe of whoſe life is evil, in their unfruitful works of darkneſs; and do as they do, even commit crimes the moſt flagicious and enormous: he ſeems to have reſpect to great perſons, whoſe examples are very forcible and enſnaring; and therefore it requires an exertion of the powerful and efficacious grace of God, to preſerve ſuch from the influence of them, whoſe buſineſs is much with them. *And let me not eat of their dainties*; ſince their table was a ſnare to themſelves, it might be ſo to him; and be a means of betraying him unawares into the commiſſion of ſome ſins, which would be diſhonourable and grieving to him: the pſalmiſt deſires not to partake with them at their table; but choſe rather a meaner table and coarſer fare, where he might be more free from temptation; ſee *Prov.* xxiii. 1—6. Or this may be underſtood of the dainties and ſweet morſels of ſin; which are like ſtolen waters, and bread eaten in ſecret, to a carnal heart: though the pleaſures of it are but imaginary, and laſt but for a ſeaſon, and therefore are avoided by a gracious man; by whom, even afflictions with the people of God, are preferred unto them, *Heb.* xi. 25. The *Targum* interprets it of the ſong of the houſe of their feaſts; which is enſnaring.

℣. 5. *Let the righteous ſmite me*, it ſhall be *a kindneſs*, &c.] Or, *ſmite me in kindneſs*[a]. In love; in a loving and friendly manner, which makes reproofs the more agreeable and effectual. Not the righteous God, as *Arama*; though he does ſometimes ſmite his people for their ſins, *Iſa.* lvii. 17. that is, reproves, corrects and chaſtiſes them, and that in love and for their good; and therefore ſuch ſmitings and corrections ſhould be taken in good part by them, and received as fatherly chaſtiſements, and as inſtances of his paternal care of them, and love to them: but rather righteous and good men; who, when there is occaſion for it, ſhould reprove and rebuke one another; but then it ſhould be in a kind and tender manner, and with the ſpirit of meekneſs; and ſuch reproofs ſhould be as kindly received; *for faithful are the wounds of a friend, but the kiſſes of an enemy are deceitful*, Prov. xxvii. 6. Or, *let the righteous beat me with kindneſs* or *goodneſs*[b]; with precepts of goodneſs, by inculcating good things into him; which he ſhould take, as if he overwhelmed and loaded him with benefits; even though it was like ſtriking with a hammer, as the word ſignifies. *And let him reprove me*; which explains what is meant by ſmiting. It ſhall be *an excellent oil*, which *ſhall not break my head*; give no pain nor uneaſineſs to his head or his heart, but rather ſupple and heal the wounds ſin reproved for has made. The *Targum* is, "the oil of the anointing "of the ſanctuary ſhall not ceaſe from my head;" with which he was anointed king; and ſignifies that he ſhould enjoy the dignity, and continue in it. The *Vulgate Latin*, *Syriac* and *Arabic* verſions, render it, *the oil of the ungodly*, or *ſinners*; meaning their flattering words, which, though ſmooth as oil, were deceitful; and therefore he deprecates them, *let not the oil of the wicked*, &c. as being hurtful and pernicious. *For yet my prayer alſo* ſhall be *in their calamities*; that is, when the righteous, that ſmote and reproved him for his good, ſhould be in any diſtreſs; ſuch a grateful ſenſe ſhould he retain of their favour in reproving him, that he would pray for them, that they might be delivered out of it; which would ſhew that he took it kindly at their hand. Or, *in their evils*, or *againſt them*[c]; which ſome underſtand of the evil practices of wicked men; which the pſalmiſt prayed againſt, and that he might be kept and delivered from.

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[w] Auxilium vocat, & duros conclamat agreſtes, Virgil.

[x] Vid. Barthii Animadv. in Claudian. ad Rufin. l. 2. v. 205.

[y] De Mundo, c. 6. Vid. Plutarch. in Vita Camilli. Suſtulit ad ſidera palmas, Virgil. Æneid. 2. ſo Ovid. Faſti, l. 3.

[z] לדבר רע ad verbum malum, Montanus.

[a] Εν ελεει, Sept. in miſericordia, V. L. benigne ac clementer, Michaelis.

℣. 6. *When their judges are overthrown in ſtony places*, &c.] The judges of *David*'s adverſaries, the workers of iniquity; meaning *Saul*, *Abner*, &c. *Arama* refers this to *Saul* and his ſons being ſlain on the mountains of *Gilboa*, 1 Sam. xxxi. 1, 8. which might be here prophetically ſpoken of. Or, as it is by ſome rendered, *when their judges are let down by the ſides of the rock*[d]; or let go free, as *Saul* was by *David* more than once; when it was in the power of his hands to have taken away his life, which his principal friends urged him to do, 1 *Sam.* xxiv. 2—7. and xxvi. 3—12. Some render the words as an imprecation or wiſh, *let their judges be caſt down*[e]; or as a prophecy, they *ſhall be caſt down in ſtony places*, or *by the ſides of a rock*: ſo the word is uſed of caſting or throwing down, 2 *Kings* ix. 33. and may allude to the manner of puniſhment uſed in ſome places, by caſting down from a precipice, from rocks and hills; ſee 2 *Chron.* xxv. 12. *Luke* iv. 29. Or, *when they ſlip by the ſides of the rock*[f]; endeavouring to get up it; as ambitious men are deſirous of getting to the top of honour, power and authority, but ſtand in ſlippery places, and often ſlip and fall. And when this ſhould be the caſe of theſe judges, then ſhould *David* be raiſed up on high; the anointed of the God of *Jacob*, the ſweet pſalmiſt of *Iſrael*. And then *they ſhall hear my words, for they are ſweet*; that is, the common people ſhould hear them, and be pleaſed with them, who had been ſet againſt him by their judges; by which they would eaſily perceive, that he had no enmity nor malice, nor ill deſign againſt *Saul*. This may reſpect either his very affectionate lamentation at the death of *Saul* and his ſons, 2 *Sam.* i. 17—27. or what he delivered at the ſeveral times he ſpared the life of *Saul*, when he could have taken it away, 1 *Sam.* xxiv. 9—19. and xxvi. 17—25. and it is eſpecially true of all the words which *David* ſpoke by inſpiration, or the Spirit of God ſpake to him; particularly in his book of Pſalms, concerning the Meſſiah, the covenant of grace, and the bleſſings of it; of the rich experiences of grace he had, and the ſeveral doctrines of the goſpel declared by him; which were ſweet, delightful, and entertaining to thoſe who have ears to hear ſuch things; or whoſe ears are opened to hear them, ſo as to underſtand them and diſtinguiſh them; but to others not.

℣. 7. *Our bones are ſcattered at the grave's mouth*, &c.] Into which they were not ſuffered to be put, but lay unburied; or from whence they were dug up, and lay ſcattered about; which is to be underſtood of ſuch of *David*'s friends as fell into the hands of *Saul* and his men, and were ſlain: perhaps it may refer to the fourſcore and five prieſts, and the inhabitants of *Nob*, ſlain by the order of *Saul*, 1 Sam. xxii. 18, 19. Though the phraſe may be only proverbial, and be expreſſive of the danger *David* and his men were in, and their ſenſe of it, who looked upon themſelves like dry bones, hopeleſs and helpleſs, and had the ſentence of death in themſelves, and were as it were at the mouth of the grave, on the brink of ruin. *As when one cutteth and cleaveth* wood *upon the earth*; and the chips fly here and there and are diſregarded; ſuch was their caſe: or as men cut and cleave the earth with the plough, and it is tore up by it, and falls on each ſide of it, ſo are we perſecuted, afflicted, and diſtreſſed by our enemies, and have no mercy ſhewn us; ſo the *Targum*, "as a man that cuts and "cleaves with plow-ſhares in the earth, ſo our "members are ſcattered at the grave's mouth." The *Syriac* and *Arabic* verſions underſtand it of the plow-ſhare cutting the earth.

℣. 8. *But mine eyes are unto thee, O God the Lord*, &c.] Not only the eyes of his body, lifted up to God in prayer, this being a prayer-geſture, *John* xi. 41. and xvii. 1. but the eyes of his mind, or underſtanding, eſpecially the eyes of faith and love; for it is expreſſive of his affection to God, his holy confidence in him, and humble hope and expectation of good things from him, in this his time of diſtreſs: his eyes were to him and him only, both for temporal food for himſelf and his men; and for ſpiritual food, for all ſupplies of grace, for wiſdom and direction, for ſtrength and aſſiſtance, for protection and deliverance. *In thee is my truſt*; not in himſelf, nor in his friends, nor in any creature, prince or potentate, but in the Lord, as the God of nature, providence and grace; to which he was encouraged by his loving kindneſs to him; by the everlaſting ſtrength in him; by what he had done for others and for him in times paſt; by the proviſions he has made in his covenant and promiſes for thoſe that truſt in him, who are of all men moſt happy. *Leave not my ſoul deſtitute*; of daily food, of help and aſſiſtance, of the preſence, Spirit, and grace of God; or *naked*[g], and defenceleſs,

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[b] חסד benignitate, Tigurine verſion; bonitate, Gejerus; ſeu præceptis bonitatis, Gusſetius, p. 212.

[c] ברעותיהם in malis eorum, Montanus, Junius & Tremellius, Piſcator, Cocceius; adverſus mala eorum, Muſculus, Michaelis; ſo ſome in Vatablus.

[d] נשמטו בידי סלע demittentur per loca ſaxoſa, Tigurine verſion; demiſſi ſunt in manus petræ, Montanus; dimittunt ſe in lateribus petrarum, Piſcator.

[e] Præcipitentur, Munſter; dejiciantur, Gejerus; præcipites dentur, Muſculus; ſo Kimchi.

[f] Lubricati ſunt per latere petræ, Cocceius.

[g] אל תער ne nudes, Junius & Tremellius; ſo Piſcator.

leſs, but let it be ſurrounded or protected by almighty power and grace; or *pour not out my ſoul*[h], that is, unto death; ſuffer me not to be taken by enemies and ſlain; ſee *Iſa.* liii. 12. The *Targum* is, "in the Word (of the Lord) I truſt, do not "empty my ſoul," or *evacuate*[i] it, as *Aben Ezra*; that is, out of his body; for he obſerves, that the ſoul fills the body.

℣. 9. *Keep me from the ſnare* which *they have laid for me*, &c.] Either *Saul*, who gave him a wife to be a ſnare to him, and ſet men to watch his houſe and take him; or the *Ziphites*, who propoſed to *Saul* to deliver him into his hands; ſee 1 *Sam.* xviii. 21. and xix. 11. and xxiii. 19, 20. *And the gins of the workers of iniquity*; the tranſgreſſions of wicked men are ſnares to others, by way of example; and ſo are the doctrines of falſe teachers, and the temptations of Satan, from all which good men deſire to be kept, *Prov.* xxix. 6. *Hoſea* ix. 8. 2 *Tim.* ii. 26. and it is the Lord alone that keeps and preſerves from them, or breaks the ſnare and delivers them, *Pſal.* cxxiv. 7.

℣. 10. *Let the wicked fall into their own nets*, &c.] Which they have laid for others, as they very often do; ſee *Pſal.* vii. 15, 16. or *into his net*[k], either *Saul* into his own net, and others with him, ſo *Kimchi* and *Ben Melech*; or the wicked into the net which God has laid for them; ſee *Ezek.* xii. 13. *Whilſt that I withal eſcape*; or *whilſt I together eſcape*, or *paſs over*[l]; that is, whilſt he, together with his companions, paſſed over the net laid; or, "till I paſs over ſafe and ſound," with all mine, as *Noldius*[m]; not only paſs over and eſcape the ſnares of the wicked, but paſs out of this world into a ſtate of happineſs and glory in another.

PSALM CXLII.

Maſchil of David; a prayer, when he was in the cave.

OF the word *maſchil* ſee the note on the title of *Pſalm* xxxii. This pſalm is called a *prayer*, as ſome others are, *Pſalm* xc. and cii. and was compoſed by *David* when either in the cave of *Adullam*, 1 Sam. xxii. 1. or rather in the cave at *Engedi*, where he cut off *Saul*'s ſkirt, 1 *Sam.* xxiv. 3. as *Jarchi* and *Kimchi* think. The pſalm repreſents the troubles of *David*, and of the Meſſiah his antitype, and is applicable to the church of God, or to any particular ſoul when in diſtreſs.

℣. 1. *I cried unto the Lord with my voice*, &c.] With the voice of his ſoul, in the language of his mind, mentally, as *Moſes* and *Hannah* cried unto the Lord when no voice was heard, or articulate ſounds expreſſed, ſince this prayer was put up to the Lord in the cave where *Saul* was; though it might have been delivered before he came into it, whilſt he and his men were at the mouth of it, which threw *David* into this diſtreſs; beſides the cave was ſo large as to hold *David* and his ſix hundred men without being ſeen by *Saul*, and who could diſcourſe together as *David* and his men did, without being heard by *Saul* whilſt he was in it; and ſo this pſalm or prayer might be ſpoken vocally, though he was there. *With my voice unto the Lord did I make my ſupplication*; the ſame thing in other words; *crying* is explained by making *ſupplication*, which is praying to the Lord in an humble manner for grace and mercy, and not pleading merit and worthineſs.

℣. 2. *I poured out my complaint before him*, &c.] Not a complaint of the Lord and of his providences, but of himſelf; of his ſins, and particularly his unbelief; and alſo of them that perſecuted and afflicted him; which he *poured out* from the abundance of his heart, and in the bitterneſs of his ſoul; denoting the fulneſs of his prayer, his freedom in it, the power and fervency of it, and which he left before the Lord, and ſubmitted to his will; ſee *Pſal.* cii. title. *I ſhewed before him my trouble*; the preſent trouble he was in, being purſued and ſurrounded by *Saul* and his army; not as if the Lord was ignorant of it, and did not ſee and obſerve it, but to affect his own ſoul with it, to exerciſe grace under it, and eaſe his burdened and diſtreſſed mind; the beſt of men have their troubles both within and without, and the way to be rid of them is to carry them to the Lord.

℣. 3. *When my ſpirit was overwhelmed within me*, &c.] Ready to ſink and faint under the preſent affliction, being attended with the hidings of God's face, and with unbelieving frames; which is ſometimes the caſe of God's people, and with which they are as it were covered and overwhelmed, as well as with a ſenſe of ſin, and with ſhame and ſorrow for it; ſee *Pſal.* lxi. 2. and lxxvii. 3. *Then thou kneweſt my path*; the eyes of the Lord are upon all men, and he knows their goings, none of them are hid from him; and he ſees and approves of the way, of the life and converſation of his people in general; and particularly obſerves what way they take under affliction, which is to apply to him for help and deliverance, *Pſal.* i. 6. *Job* xxiii. 10. R. *Moſes* in *Aben Ezra* and *Kimchi* interpret it of the path he walked in, which was right and not evil, for which he could appeal to God that knows all things; it may literally intend the path *David* took to eſcape the fury of *Saul* that purſued him from place to place. *In the way wherein I walked have they privily laid a ſnare for me*; let him take which way he would there were ſpies upon him, or men that were in ambuſcade to take him; and ſnares were every where laid for him to entrap him; ſee *Pſal.* cxl. 5. and cxli. 9.

℣. 4. *I looked on my right hand, and beheld*, &c.] On the left, ſo *Kimchi* ſupplies it, and after him *Piſcator*; he looked about him every way to the right and left, to ſee if he could get any help, or find out any way of deliverance. To this ſenſe the *Targum*, *Septuagint*, *Vulgate Latin*, *Syriac* and *Arabic* verſions render the words; and ſo *Kimchi* and *Aben Ezra* underſtand them: but ſome render them in the imperative, *look on the right hand, and behold*[n];

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[h] Ne effundas, Pagninus, Montanus, Vatablus, Muſculus.

[i] Ne evacues, Cocceius, Gejerus, Michaelis.

[k] במכמריו in retiacula ejus, Pagninus, Montanus; in retia ejus, Vatablus, Cocceius; ſo Ainſworth.

[l] יחד ſimul tranſeam, Montanus, Vatablus, Muſculus; una cum meis tranſiturus ſum, Piſcator.

[m] Concord. Partic. Ebr. Chald. p. 363. N° 1279. ſo Michaelis.

[n] הביט ימין וראה reſpice dexteram & vide, Montanus; vel ad dexteram, Muſculus, Junius & Tremellius, Piſcator, Cocceius, Michaelis.

and conſider them; either as ſpoken to his own ſoul, to ſtir up himſelf to look around him for ſuccour and relief; or as an addreſs to God to look and behold, as in *Pſal.* lxxx. 14. and R. *Obadiah* reads them, *look, O right hand*; O right hand of God that does valiantly; but looking cannot properly be aſcribed to the right hand; and beſides it is not the Lord the pſalmiſt is ſpeaking to, or looking after, but men, as follows. *But* there was *no man that would know me*; take notice of him, and acknowledge and own him, or ſhew him any favour, or even own that they had any knowledge of him; which is often the caſe when men are in affliction and diſtreſs, their former friends, acquaintance, yea relations, keep at a diſtance from them; ſo it was with *Job*, the Meſſiah, and others; ſee *Job* xix. 13. *Pſal.* lxix. 8. *Refuge failed me*; as he could get no help from men, ſo there was no way open for his eſcape, or by which he could flee and get out of the hands and reach of his enemies; in theſe circumſtances he was when in the cave. *No man cared for my ſoul*; or *life*[o]; to ſave it, protect and defend it, that is, very few; otherwiſe there were ſome that were concerned for him, as the men that were with him, and *Jonathan*, *Saul*'s ſon; but none of *Saul*'s courtiers, they were not ſolicitous for his welfare, but on the contrary ſought his life to take it away. This is an emblem of a ſoul under firſt awakenings and convictions, enquiring the way of ſalvation and where to find help, but at a loſs for it in the creature.

℣. 5. *I cried unto thee, O Lord*, &c.] Finding no ſuccour from man, he turns to the Lord, and directs his prayer to him in his diſtreſs. *I ſaid, Thou* art *my refuge*; as he was, from all his enemies that were in purſuit of him, and from the ſtorm of calamities he apprehended was coming upon him: and a refuge the Lord is to all his people in time of trouble; and where they always meet with ſuſtenance, protection and ſafety; he being a ſtrong habitation, a ſtronghold, a ſtrong refuge, to which they may reſort at all times; and ſuch is Chriſt to all ſenſible ſinners that flee unto him, *Heb.* vi. 18. And *my portion in the land of the living*; and a moſt excellent one he is, a large, immenſe and inconceivable portion; he and all his perfections, purpoſes, promiſes and bleſſings, being included in it; a ſoul-ſatisfying one, and which will never be taken away nor conſumed; it is a portion in the preſent life; it will laſt as long as life laſts, and continues unto death, and at death, and for evermore, *Pſalm* lxxiii. 26.

℣. 6. *Attend unto my cry*, &c.] His prayer and ſupplication for help in his diſtreſs, which he deſires might be hearkened unto and anſwered. *For I am brought very low*; in his ſpirit, in the exerciſe of grace, being in great affliction, and reduced to the utmoſt extremity, weakened, impoveriſhed and exhauſted; wanting both men and money to aſſiſt him, *Pſal.* lxxix. 8. and cxvi. 6. *Deliver me from my perſecutors*; *Saul* and his men, who were in purſuit of him with great warmth and eagerneſs. *For they are ſtronger than I*; more in number, and greater in ſtrength; *Saul* had with him three thouſand choſen men out of all *Iſrael*, able bodied men, and expert in war; veteran troops, and in high ſpirits, with their king at the head of them; *David* had about ſix hundred men, and theſe poor mean creatures, ſuch as were in diſtreſs, in debt, and diſcontented, and in want of proviſions, and diſpirited; ſee 1 *Sam.* xxii. 2. and xxiii. 13. and xxiv. 2. *Pſal.* xviii. 16. So the ſpiritual enemies of the Lord's people are ſtronger than they, *Jer.* xxxi. 11. *Eph.* vi. 12.

℣. 7. *Bring my ſoul out of priſon*, &c.] Not out of purgatory, to which ſome popiſh writers wreſt theſe words very abſurdly; nor out of the priſon of his body, as *Joſeph Ben Gorion*[p]; knowing that none but God had a power of removing it from thence; but out of the cave, where he was detained as in a priſon, whilſt *Saul* and his men were about the mouth of it; or rather out of all his ſtraits, diſtreſſes, and difficulties, which ſurrounded and preſſed him on all ſides, as if he was in a priſon. *That I may praiſe thy name*; this releaſe he deſired not ſo much for his own ſake, that he might be at eaſe and liberty, but that he might have freſh occaſion to praiſe the Lord, and an opportunity of doing it publicly, in the aſſembly and congregation of the people. *The righteous ſhall compaſs me about*; in a circle, like a crown, as the word[q] ſignifies; when delivered, they ſhould flock to him and come about him, to ſee him and look at him, as a miracle of mercy, whoſe deliverance was marvellous; and to congratulate him upon it, and to join with him in praiſes unto God for it. The *Targum* is, "for my ſake the righteous will make "to thee a crown of praiſe." And to the ſame purpoſe *Jarchi*, "for my ſake the righteous ſhall "ſurround thee, and praiſe thy name." *Aben Ezra* interprets it, "they ſhall glory as if the royal crown "was on their heads." *For thou ſhalt deal bountifully with me*; in delivering him from his enemies, ſettling him on the throne, and beſtowing upon him all the bleſſings of providence and grace; ſee *Pſal.* cxvi. 7. and thus the pſalm is concluded with a ſtrong expreſſion of faith in the Lord, though in ſuch a low eſtate.

PSALM CXLIII.

A pſalm of David.

THIS pſalm was compoſed by *David* when he fled from *Abſalom* his ſon, according to the title of it in *Apollinarius*, the *Septuagint*, *Vulgate Latin*, *Ethiopic* and *Arabic* verſions; ſo R. *Obadiah Gaon*: and of the ſame opinion is *Theodoret* and others. The ſenſe he had of his ſins, and his deprecating God's entering into judgment with him for them, ſeems to confirm it; affliction from his own family for them being threatned him, 2 *Sam.* xii. 9—11. though *Kimchi* thinks it was written on the ſame account as the former, and at the ſame time, namely, when he was perſecuted by *Saul*; and what is ſaid in ℣. 3, 4. ſeems to agree with it. The *Syriac* inſcription is, "when the "*Edomites* came againſt him;" which is very foreign, ſince theſe were ſubdued by him.

℣. 1. *Hear my prayer, O Lord, give ear to my ſupplications*, &c.] With theſe requeſts *David* begins the pſalm; for it was to no purpoſe to pray and ſupplicate for grace and mercy, unleſs his prayers were heard; and for which he always appears to be concerned, as every good man will, and not to be heard only, but to be anſwered, as follows. *In thy faithfulneſs anſwer me*, and *in thy righteouſneſs*; he does not plead his own faith with which he believed in God, as *Arama* interprets it; tho' the prayer of faith is very effectual; but the faithfulneſs of God to his promiſes: he had promiſed to hear, anſwer, and deliver ſuch as called on him in a time of trouble; and he is faithful that has promiſed, nor will he ſuffer his faithfulneſs to fail; he cannot deny himſelf; and on this the pſalmiſt relied for an anſwer, as well as deſired and expected it; not on account of his own righteouſneſs, but either on account of the goodneſs and grace of God, ſometimes deſigned by righteouſneſs, or becauſe of the righteouſneſs of Chriſt, or for the ſake of Chriſt, the Lord our righteouſneſs; on whoſe account God is juſt and faithful to forgive ſin, the bleſſing the pſalmiſt wanted, as appears from the following verſe.

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[o] נפשי vitam meam, Junius & Tremellius.

[p] Hiſt. Heb. l. 6. c. 20. p. 610.

[q] יכתרו coronabunt, Pagninus, Montanus; vel in me tanquam coronati triumphabunt, Cocceius.

℣. 2. *And enter not into judgment with thy ſervant*, &c.] The houſe of judgment, as the *Targum*, or court of judicature; God is a judge, and there is and will be a judgment, univerſal, righteous, and eternal; and there is a day fixed for it, and a judgment-ſeat before which all muſt ſtand, and a law according to which all muſt be judged; but the pſalmiſt knew he was but a man, and could not contend with God; and a ſinful creature, and could not anſwer him for one of a thouſand faults committed by him; and though his ſervant, yet an unprofitable one; his nature, his heart, his thoughts, words and actions, would not bear examining, nor ſtand the teſt of the holy law of God; nor was he able to anſwer the demands of divine juſtice in his own perſon; and therefore pleads for pardon and acceptance through Chriſt and his righteouſneſs, and intreats that God would not proceed againſt him in a judicial way, now nor hereafter. *For in thy ſight ſhall no man living be juſtified*; in a law-ſenſe, ſo as to be acquitted in open court, and not condemned; that is, by the deeds of the law, as the apoſtle explains it, *Rom.* iii. 20. by obedience to it, by a man's own works of righteouſneſs; becauſe theſe are imperfect, are oppoſed to the grace of God, and would diſannul the death of Chriſt, and encourage boaſting; and much leſs in the ſight of God; for however men may be juſtified hereby in their own ſight, and before men, in their eſteem and account, yet not before God, the omniſcient God; who ſees not as man ſees, and judges not according to the outward appearance, and is perfectly holy and ſtrictly juſt; and none but the righteouſneſs of Chriſt can make men righteous or juſtify them before him; and this can and does, and preſents men unblameable and irreproveable in his ſight.

℣. 3. *For the enemy hath perſecuted my ſoul*, &c.] Which is to be connected with ℣. 1. and is a reaſon why he deſires his prayer might be anſwered, ſeeing his enemy, either *Saul* or *Abſalom* his own ſon, perſecuted him, or purſued him in order to take away his ſoul, or life; or Satan, the enemy and avenger, who goes about like a roaring lion ſeeking whom he may devour; or perſecuting men, who are his emiſſaries and inſtruments, whom he inſtigates to perſecute the Lord's people, and employs them therein. *He hath ſmitten my life down to the ground*; brought him into a low, mean and abject ſtate, and near to death; had with a blow ſtruck him to the ground, and left him wallowing in the mire and dirt, juſt ready to expire. The phraſe is expreſſive of a very diſtreſſing ſtate and condition. Some render it *my company*[r]; meaning the men that were with him, his ſoldiers, who were reduced to a low condition with him, and greatly enfeebled and diſpirited. *He hath made me to dwell in darkneſs*; in the ſides of the cave, as *Kimchi*; ſee 2 *Sam.* xxiv. 3. or in great affliction of body and mind, frequently ſignified by darkneſs, as proſperity is by light; he was not only obliged by his enemy to hide himſelf in woods and wilderneſſes, and in caves and dens, but was filled with gloomy apprehenſions of things, *Pſalm* lxxxviii. 6. *As thoſe that have been long dead*; or *of old*[s], an age or two ago, who are out of mind and forgotten, and of whom there is no hope of their coming to life again until the reſurrection: or who are *dead for ever*[t]; will remain ſo till that time comes; ſignifying hereby his hopeleſs, helpleſs, and forlorn ſtate and condition; ſee *Pſal.* xxxi. 12. and lxxxviii. 4, 5.

℣. 4. *Therefore is my ſpirit overwhelmed within me*, &c.] Covered over with grief, born down with ſorrow, ready to ſink and fail; ſee the note on *Pſal.* cxlii. 3. *My heart within me is deſolate*; deſtitute of the ſpirit and preſence of God, and with reſpect to the exerciſe of grace, and filled with fears and miſgivings; or *aſtoniſhed*[u], at the providence he was under, like one ſtunned and filled with ſore amazement, not knowing what to make of things, or what the iſſue of them would be; ſo *David*'s antitype was *ſore amazed* in the garden, when his troubles and agonies came upon him, *Mark* xiv. 33.

℣. 5. *I remember the days of old*, &c.] Former times, he had read and heard of, in which the Lord appeared for his people that truſted in him; or the former part of his own life, his younger days, when the Lord delivered him from the lion and bear, and from the uncircumciſed *Philiſtine* whom he ſlew; and made him victorious in battles, and preſerved him from the rage and malice of *Saul*. If this was written on account of *Abſalom*; thoſe times of deliverance he called to mind, in order to encourage his faith and hope, and chear his drooping ſpirits. *I meditate on all thy works*; *I muſe on the work of thy hands*; the works of creation and providence, in order to obſerve the inſtances of divine power, wiſdom and goodneſs in them; and from thence fetch arguments, to engage his truſt and confidence in the Lord: he both thought of theſe things within himſelf, and he *talked*[w] of them to his friends that were with him, as the laſt of theſe words uſed may ſignify; and all this he did to chear his own ſpirit, and the ſpirits of the men that were with him, in the time of diſtreſs and danger.

℣. 6. *I ſtretch forth my hands unto thee*, &c.] In prayer, as the *Targum* adds; for this is a prayer-geſture, 1 *Kings* viii. 38. *Iſa.* i. 15. both hands were ſtretched forth, earneſtly imploring help, and ready to receive and embrace every bleſſing beſtowed with thankfulneſs. *My ſoul* thirſteth *after thee, as a thirſty land. Selah.* As a dry land which wants water gapes, and as it were thirſts for rain, which is very refreſhing to it; ſo his ſoul thirſted after God, after his word and ordinances, after communion with him in them, after his grace and freſh ſupplies of it; particularly after pardoning grace and mercy, after the coming of Chriſt, and the bleſſings of grace by him; as reconciliation, atonement, righteouſneſs and ſalvation; after more knowledge of God and Chriſt, and divine truths; and after the enjoyment of them in heaven to all eternity. Some copies read, *in a thirſty land*[x], and ſo ſome verſions; ſee *Pſal.* xlii. 1, 2. and lxiii. 1. and lxxxiv. 2. Of the word *ſelah*, ſee the note on *Pſal.* iii. 2.

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[r] חיתי caterva m meam, Junius & Tremellius, Piſcator.

[s] עולם olim, Tigurine verſion, Vatablus, Junius & Tremellius, Piſcator, Cocceius.

[t] So Syriac and Arabic verſions.

[u] ישתומם attonitum eſt, Vatablus; ſtupuit, Tigurine verſion; ſtupet, Cocceius, Michaelis; obſtupuit, Gejerus.

[w] אשוחח loquor, Piſcator; ſermocinatus ſum, Cocceius; aut colloquor, Gejerus, Michaelis.

℣. 7. *Hear me ſpeedily, O Lord, my ſpirit faileth,* &c.] Ready to ſink, ſwoon and faint away, thro' the weight of the affliction on him; by reaſon of the perſecution of his enemy, and for want of the divine preſence; hence the *Targum* renders it, "my "ſpirit deſireth thee;" ſee *Cant.* v. 6. *Iſa.* lvii. 16. and therefore intreats that God would hear and anſwer him quickly; or, *make haſte* to *anſwer* him, and not delay, leſt he ſhould be quite gone. Wherefore it follows, *Hide not thy face from me*; nothing is more deſirable to a good man than the *face* or preſence of God, the light of his countenance, and ſenſible communion with him; which may be ſaid to be *hid*, when he withdraws his gracious preſence, and withholds the diſcoveries of his love, and the manifeſtations of his free grace and favour; which he ſometimes does on account of ſin, and is the caſe at times of the beſt of ſaints; and is conſiſtent with the love of God, though very grieving to them, and therefore here deprecated: the *Targum* is, "cauſe not thy *ſhekinah* to remove from me." *Leſt I be like unto them that go down into the pit*; either the houſe of the grave, as the *Targum*; look wan and pale, become lifeleſs and ſpiritleſs, or like a dead man; for as in the favour of God is life, his abſence is as death: or the pit of hell, the pit of deſtruction; that is, be in ſuch horror and deſpair, and under ſuch apprehenſions of divine wrath as the damned feel.

℣. 8. *Cauſe me to hear thy loving kindneſs in the morning,* &c.] Not only externally in the miniſtry of the word; but internally by the Spirit, ſo as to feel and perceive, and have ſome ſenſible experience of it; which he deſired he might have in the morning, early, ſpeedily, by the next morning; it being now night perhaps when he was in this diſtreſs, and put up this prayer; ſee 2 *Sam.* xviii. 1. *Jarchi* interprets it, when the redemption ariſes or ſprings out; meaning the deliverance of the Jews from their preſent captivity: and ſo *Kimchi*, of the time of ſalvation; as a time of diſtreſs is called the evening. *For in thee do I truſt*; alone for ſalvation; being encouraged by his loving kindneſs, and the goodneſs of God being for ſuch that truſt in him, *Pſal.* xxxvi. 7. and xxxi. 19. the *Targum* is, "in thy Word do I hope." *Cauſe me to know the way wherein I ſhould walk*; either literally, which way he ſhould take to eſcape his enemies, and get out of danger; or the way and courſe of his life and converſation, according to the will of God; the way of truth, and path of faith; the way of righteouſneſs and holineſs, the way of God's commandments and ordinances; which he deſired to have a more diſtinct knowledge of, and grace to enable him to walk therein. *For I lift up my ſoul unto thee*; *in prayer*, as the *Targum* adds, which this phraſe is expreſſive of; and unleſs the heart is lift up to God, and the affections of the ſoul, and the deſires of it are drawn out unto him, and grace is in exerciſe on him in prayer, the lifting up of the hands will be of no avail; ſee *Pſal.* xxv. 1, 4. *Lam.* iii. 41.

℣. 9. *Deliver me, O Lord, from mine enemies,* &c.] Either *Saul* and his courtiers, or *Abſalom* and the conſpirators along with him; who were many, and lively and ſtrong, ſtronger than he; and therefore God only could deliver him, and to him he ſought for it, and not to men; and ſo deliverance from ſpiritual enemies is only from the Lord. *I flee unto thee to hide me*; from their rage and fury; who was the only *aſylum* or place of refuge for him, where he could be ſafe. It may be rendered, *with thee have I hid*[y]; that is, myſelf: ſo *Arama* gives the ſenſe, "I have hid myſelf with thee." *Jarchi*, *Aben Ezra* and *Kimchi*, interpret it to this purpoſe, "I have hid my affairs, my ſtraits and troubles, "my difficulties and neceſſities from men; and "have revealed them unto thee, who alone can "ſave." The *Targum* is, "I have appointed thy "Word to be (my) Redeemer."

℣. 10. *Teach me to do thy will,* &c.] Revealed in the word; which ſaints deſire a greater knowledge of in order to do it, and in which they delight; and alſo are deſirous of being taught, and to practiſe ſubmiſſion to the will of God under afflictions; which was now the caſe of the pſalmiſt. *For thou art my God*; his covenant-God; and from whom all his afflictions came in a covenant-way, and therefore deſires to be inſtructed by him in them; ſee *Jer.* xxxi. 18. *Thy ſpirit is good*; thy holy good Spirit, as the *Targum*; the Spirit of thy holineſs, as the *Arabic* verſion: the holy Spirit of God is meant, the third perſon in the Trinity; who is *good* eſſentially, being of the ſame nature and eſſence with the Father and Son, with God, who is only good; and effectively is the author of the good work of grace upon the heart, and of the ſeveral particular graces there implanted, and who performs many good offices to the ſaints. *Lead me into the land of uprightneſs*; or, *let thy good ſpirit lead me into the land of uprightneſs*[z]: either into a right land, as the *Targum*, where honeſty prevails, and honeſt and upright men live; or, *through a plain way*[a], eaſy to be found, in which he ſhould not err, and where would be no occaſion of ſtumbling; or, *through the way of life*, as the *Syriac* verſion; the way to eternal life, to heaven and happineſs; the land where only truly righteous and upright perſons dwell: ſuch will be the new heavens and the new earth, as well as the ultimate ſtate of glory, 2 *Pet.* iii. 13. and to this the Spirit of God is the leader and guide of his people, *Pſal.* xlviii. 14.

℣. 11. *Quicken me, O Lord, for thy names ſake,* &c.] Being like one dead, ℣. 3. that is, revive and chear his drooping ſpirit, ready to fail, being overwhelmed within him, ℣. 4, 7. as well as revive the work of grace in him; and quicken his ſoul to the exerciſe of grace, and diſcharge of duty; and this he deſires not only for his own ſoul's good, but for the glory of God, that his name might be honoured, and not blaſphemed. *For thy righteouſneſs ſake bring my ſoul out of trouble*; for as he had his bodily troubles and other outward afflictions, he had ſoul-troubles, through the corruptions of his nature, the temptations of Satan, and the hidings of God's face; which beſet him around, and greatly ſtraitened and afflicted him, and filled him with doubts and fears; from all which he deſires deliverance,

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[x] בארץ Cod. Heb. Bomberg. Venet. In terra ſiticuloſa, Muſculus, Tarnovius.

[y] אליך כסתי ad te abſcondi me, Montanus; apud te, Tigurine verſion; ad te texi, Cocceius, Michaelis.

[z] So the Tigurine verſion, Muſculus, Junius & Tremellius, Piſcator, Cocceius.

[a] בארץ מישור per terram planam, Tigurine verſion, Junius & Tremellius, Piſcator.

verance, for the ſake of the righteouſneſs of God, or his faithfulneſs to his promiſe, that he would deliver his people in diſtreſs when they called upon him; ſee the note on ℣. 1. This interprets the meaning of the petition in *Pſal.* cxlii. 7.

℣. 12. *And of thy mercy cut off thine enemies*, &c.] Which, though an act of vindictive juſtice, and terrible righteouſneſs to them, would be an act of grace and mercy to him, who thereby would be delivered from them: or, *for thy grace* [b]; for the ſake of it, for the honour of it, do this; thoſe being, as *Cocceius* thinks, deſpiſers of the grace of God. *And deſtroy all them that afflict my ſoul*; by their perſecutions, reproaches and blaſphemies. Theſe clauſes, with thoſe in the preceding verſe, are read in the future tenſe, *thou ſhalt quicken— bring out— cut off — deſtroy*, in the *Septuagint*, *Vulgate Latin* and *Arabic* verſions; and ſo may be conſidered as a prophecy of what would be the caſe of *David* and his enemies, or of the Meſſiah and his, here typified; as well as a prayer for thoſe things. *For I am thy ſervant*; by creation, by redemption and grace; and by office, being ſet upon the throne for the ſervice of God and his people, and therefore pleads for his protection and ſuccour; and the rather, as he was the ſervant of God; and not they, his enemies, as *Kimchi* obſerves.

PSALM CXLIV.

A pſalm of David.

THIS pſalm was written by *David*; not on account of the return of the Jews from the *Babyloniſh* captivity, by a ſpirit of prophecy, as *Theodoret*; but on his own account, after he was come to the throne, and was king over all *Iſrael*; and was delivered from the war between him and *Iſrael*, and from the war of the *Philiſtines*, as *Kimchi* obſerves, having gained two victories over them: or it was written between the two victories, and before he had conquered all his enemies; ſince he prays to be delivered from the hand of ſtrange children, ℣. 7, 11. R. *Obadiah* thinks it was written on the account of his deliverance from *Abſalom* and *Sheba*; but the former is beſt. Some copies of the *Septuagint*, and alſo the *Vulgate Latin*, *Ethiopic* and *Arabic* verſions, have in their titles theſe words, "againſt *Goliath*;" and ſo *Apollinarius*; as if it was written on account of his combat with him, and victory over him: but this clauſe is not in the *Hebrew* Bibles; nor could *Theodoret* find it in the *Septuagint* in the *Hexapla* in his time. The *Syriac* inſcription is ſtill more foreign to the purpoſe, "a pſalm of *David*, when he ſlew *Aſaph* the "brother of *Goliath*." R. *Saadiah Gaon* interprets this pſalm of the times of the Meſſiah; and there are ſeveral things in it which are applicable to him.

℣. 1. *Bleſſed* be *the Lord my ſtrength*, &c.] The author and giver of his natural ſtrength of body, and of the fortitude of his mind, and of all the ſpiritual ſtrength he had, to exerciſe grace, to bear up under afflictions and trials, to perform duty, and withſtand enemies. It may be applied to Chriſt, the antitype of *David*, the man of God's right hand, he has made ſtrong for himſelf. It may be rendered, *my rock* [c]; to whom the pſalmiſt fled for ſhelter, when in diſtreſs and overwhelmed; and on whom he built his faith, and hope of eternal ſalvation, as well as depended on him for all ſupplies of grace and ſtrength, and for help and ſuccour in all times of need. The *Septuagint*, *Vulgate Latin*, *Ethiopic* and *Arabic* verſions render it, *my God*; and ſo the word *rock* is uſed for God, *Deut.* xxxii. 30, 31. *Which teacheth my hands to war*, and *my fingers to fight*; he took him from being a ſhepherd, and made him a ſoldier; and from being the leader of a flock of ſheep, to be a general of armies; and all his military ſkill in marſhalling of troops, in leading them on to battle, and bringing them off, as well as all his courage and ſucceſs, were from the Lord: he whoſe hands and fingers had been uſed to the ſhepherd's crook, and to the handling of the harp and lyre, were taught how to handle the ſword, the bow, the ſhield and ſpear. God is a *man of war* himſelf; and he teaches the art of war, as he does huſbandry and other things; ſee *Exod.* xv. 3. *Pſal.* xviii. 34 and ſo the Lord furniſhes his people, who are here in a militant ſtate, with ſpiritual armour, to fight againſt their ſpiritual enemies; he teaches them how to put it on, and directs them how to make uſe of every piece of it; as well as gives them boldneſs to face their enemies, and victory over them.

℣. 2. *My goodneſs*, &c.] Not only good, but goodneſs itſelf; the donor of all the bleſſings of goodneſs to him; the author of all goodneſs in him; the provider of all goodneſs for him, laid up to be uſed hereafter. The *Septuagint* and *Vulgate Latin* verſions render it, *my mercy*, properly enough; that is, the God of my mercy, as in *Pſal.* lix. 10, 17. who is all mercy, full of mercy, rich and plenteous in it; which is abundant, and from everlaſting to everlaſting. Or, *my grace* [d]; the God of all grace, the giver of every grace, and who is able to make all grace to abound; and from whom every bleſſing of grace, and every particular grace, as faith, hope and love, and all the ſupplies of grace, as well as every good and perfect gift, come: Chriſt is prevented with all the bleſſings of goodneſs; in him all fulneſs of grace dwells, and with him God keeps his mercy for evermore. *And my fortreſs*; garriſon or ſtrong-hold: what fortreſſes or fortifications are to cities, whether natural or artificial, that is God to his people; all his perfections are on their ſide; and particularly they are kept by his power, as in a garriſon, through faith unto ſalvation, 1 *Pet.* i. 5. *My high tower*; the name of the Lord, which is himſelf, is a ſtrong tower, where his righteous ones that flee to him are ſafe; and is an *high* one, where they are out of the reach of all their enemies, *Prov.* xviii. 10. *And my deliverer*; that delivered him from his temporal enemies; and from his ſpiritual ones, from ſin, Satan, and the world; from all afflictions and temptations, from wrath and ruin, death and hell. *My ſhield*; that protected him from all evil and danger; whoſe favour encompaſſed him as a ſhield; whoſe ſalvation was a ſhield to him; and more particularly the perſon, blood, righteouſneſs and ſacrifice of his Son, called the ſhield of faith, *Eph.* vi. 16. *And* he *in whom I truſt*; not in men, no not in princes; but in the Lord only; in his Word, as the *Targum*; for things temporal and ſpiritual; for the bleſſings of grace here, and glory hereafter; of theſe ſeveral titles, ſee more on *Pſal.* xviii. 2. *Who ſubdueth my people under me*; the people of *Iſrael*, all the tribes; whoſe hearts the Lord inclined to make him king over them all, 2 *Sam.* v. 1—3. Or, *the people*[f]; ſo the *Targum*, *Syriac* and *Arabic* verſions; the heathen people, the *Philiſtines*, *Ammonites*, *Edomites*, *Moabites* and *Syrians*; ſee 2 *Sam.* viii. *Pſal.* xviii. 47. The former reading ſeems beſt, and is followed by the *Septuagint*, *Vulgate Latin*, and other verſions: and this may be typical of the ſubduing of Chriſt's people under him; who are made willing, in the day of his power, to receive and own him as their King; profeſs ſubjection to his goſpel, and ſubmit to his ordinances.

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[b] בחסדך propter miſericordiam tuam, Pagninus; propter benignitatem tuam, Muſculus, Junius & Tremellius, Piſcator; per gratiam tuam, Cocceius, Gejerus, Michaelis.

[c] צורי rupes mea, Montanus, Tigurine verſion, Junius & Tremellius, Piſcator, &c. ſo Ainſworth.

[d] חסדי gratia mea, Cocceius, Gejerus.

℣. 3. *Lord, what* is *man, that thou takeſt knowledge of him?* &c.] Man that is at moſt and beſt but a creature, made of the duſt of the earth, is but duſt and aſhes; yea, a ſinful creature, that drinks up iniquity like water: and yet the Lord not only knows him, as he is the omniſcient God, but takes notice of him in a way of providence, and in a way of grace. His choſen people are no other nor better than others, of the ſame original, and of the ſame character; and yet he owns and acknowledges them as his peculiar people, and makes himſelf known unto them: and ſo it is rendered by the *Septuagint* verſion, *that thou ſhouldſt be known unto him?* or, *appear to him?* as the *Arabic*; reveal thyſelf to him, not only by the light of nature and works of creation, but in Chriſt, and by the Spirit of wiſdom and revelation in the knowledge of him. Or *the ſon of man, that thou makeſt account of him?* as the Lord does, eſpecially of ſome of the ſons of men; whom he reckons as his portion and inheritance, his jewels and peculiar treaſure, and who are as dear to him as the apple of his eye; whom he *magnifies*, as in *Job* vii. 17. makes them kings and prieſts; raiſes them from the dunghil, and ſets them among princes, to inherit the throne of glory; on whom he ſets his heart, and loves them with an everlaſting love: or, *that thou ſhouldſt think of him*[g]*?* thoughts of peace, and not of evil; ſo as to provide a Saviour for men, and ſend down the Spirit of his Son into their hearts to quicken them; ſo as to bleſs them with all ſpiritual bleſſings, and at laſt to glorify them. *David* no doubt had a ſpecial reſpect to himſelf; and wondered at the goodneſs of God to him, in taking him from a family of little or no account, from a mean employ, from a ſhepherd's cottage, and raiſing him to the throne of *Iſrael*; and eſpecially in making him a partaker of grace, and an heir of glory; ſee *Pſal.* viii. 4. which is applied to Chriſt, *Heb.* ii. 6, 7, 8, 9.

℣. 4. *Man is like to vanity*, &c.] Is vanity itſelf, in every age, ſtate and condition; yea, in his beſt eſtate, *Pſal.* xxxix. 5. or, *to the breath*[h] of the mouth, as *Kimchi*; which is gone as ſoon as ſeen almoſt: or, *to a vapour*[i]; to which the life of man is compared, *James* iv. 14. *His days are as a ſhadow that paſſeth away*; as the former denotes the frailty and mortality of man, this the ſhortneſs of his duration; his days fleeing away, and of no more continuance than the ſhadow caſt by the ſun, which preſently declines and is gone.

℣. 5. *Bow thy heavens, O Lord, and come down*, &c.] The heavens which the Lord has made, and where he dwells; and which are under his influence, and he can cauſe to incline or bow at his pleaſure: and which literally may be ſaid to bow, particularly the airy heavens; when theſe are filled with clouds heavy with rain, and hang low, ready to fall upon the earth, and being rent, let down ſhowers on it: and myſtically may deſign ſtorms of wrath gathering over the heads of ungodly men, and revealed from heaven againſt them. Or rather, as connected with the phraſe, *and come down*, denotes ſome appearance or manifeſtation of God; either for the help and aſſiſtance of his people; or in a way of vengeance againſt their enemies; or both: and which deſcent muſt be underſtood in conſiſtence with the omnipreſence of God; and ſuppoſes his habitation to be on high, and is expreſſive of regard to the perſons and affairs of men on earth; and is by ſome conſidered as a prayer for the incarnation of Chriſt, which is ſometimes ſignified by coming down from heaven; not by change of place, nor by bringing an human nature, ſoul or body, down with him from heaven; but by the aſſumption of our nature; and which was greatly wiſhed, prayed and longed for, by the Old-Teſtament-ſaints. The *Targum* is, "O Lord, bow the "heavens, and manifeſt thyſelf;" ſee *Pſal.* xviii 9. *Iſa.* lxiv. 1. *Touch the mountains, and they ſhall ſmoke*; as mount *Sinai* did when the Lord deſcended on it, *Exod.* xix. 18. ſee *Pſal.* cii. 32. Theſe, according to *Kimchi*, ſignify mighty kings, ſtrong as mountains: ſo kingdoms are ſometimes called; as the *Babylonian* empire is called a mountain, a deſtroying and burnt mountain, *Zech.* iv. 7. *Jer.* li. 25. Such kings and kingdoms roſe up like mountains againſt Chriſt, when here incarnate; and againſt his goſpel, and the miniſtry of it by his apoſtles; as the kingdom and nation of the Jews, and the whole pagan empire: but theſe, by a touch of his almighty power, have vaniſhed into ſmoke, *Pſal.* ii. 1, 2. *Rev.* viii. 8.

℣. 6. *Caſt forth lightning, and ſcatter them*, &c.] The mountains, the kings and kingdoms of the earth; the enemies of *David*, and of Chriſt, and of his people; particularly the Jews, who have been ſcattered all over the earth by the judgments of God upon them; caſt forth like lightning, which is ſwift, piercing, penetrating and deſtructive. *Shoot out thine arrows, and deſtroy them*; or, *trouble them*[k], as the *Targum*, *Septuagint* and *Arabic* verſions, nearer to the *Hebrew*: theſe alſo deſign the ſore judgments of God, the arrows of famine, peſtilence and ſword; which fly ſwiftly, pierce deeply, cut ſharply, and, like fiery darts, give great pain and trouble. So *Kimchi* and *Ben Melech* interpret them of the decrees which come down from heaven, as *Aben Ezra* does the preceding verſe: by *lightning*, *Arama* underſtands the flame of fire which comes out with thunder; and by *arrows*, the thunderbolt, which he calls a ſtone hardened in the air like iron.

℣. 7. *Send thine hand from above*, &c.] From the high heavens, as the *Targum*; that is, exert and diſplay thy power in my deliverance, and in the deſtruction of my enemies; as follows: *Rid me, and deliver*

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[f] עמי pro עמים populos, Piſcator.

[g] ותחשבהו quod cogites de eo, Tigurine verſion, Vatablus.

[h] להבל halitui, Muis; ſo Kimchi.

[i] Vapori, Cocceius; ſo the Syriac and Arabic verſions.

[k] ותהמם ac turba eos, Tigurine verſion; & conturba eos, Cocceius, Michaelis.

deliver me out of great waters; out of great afflictions, which, for quantity and quality, are like many waters, overflowing and overwhelming; ſee *Iſaiah* xliii. 2. or out of the hands of enemies, many, mighty and ſtrong, whom he compares to waters; as *Aben Ezra*, *Kimchi* and *Ben Melech* obſerve: and ſo the *Targum*, "deliver me from the multitudes "or armies, that are like to many waters;" ſee *Rev.* xvii. 1, 15. *Iſa.* viii. 7, 8. *Jer.* li. 42. It may be applied to the ſorrows and ſufferings of Chriſt, the antitype of *David*, with which he was overwhelmed; to the billows of divine wrath which went over him; to the floods of ungodly men that encompaſſed him; and to the whole poſſe of devils, Satan, and his principalities and powers, that attacked him; ſee *Pſal.* xviii. 4. and lxix. 1, 2. *From the hand of ſtrange children*; which explains what is meant by *great waters:* wicked men chiefly; either Gentiles, the children of a people of a ſtrange nation, and of a ſtrange language, and of ſtrange ſentiments of religion, and that worſhip a ſtrange god: ſuch as the *Edomites*, *Moabites*, *Philiſtines*, &c. who were aliens from the commonwealth of *Iſrael*, and ſtrangers to the covenants of promiſe: or elſe the *Iſraelites*, who were degenerated from their anceſtors, ſuch of *David*'s ſubjects that rebelled againſt him; ſo the *Ziphim* are called ſtrangers that roſe up againſt him, *Pſal.* liv. 3. and ſuch were the enemies of Chriſt, both the *Romans*, who were heathens and aliens; and the people of the Jews, his own countrymen, who were a generation of vipers; ſee *Acts* iv. 27, 28. *Matt.* xxiii. 33. ſuch as *Juvenal* calls [l] *filii morum*, who inherited the vices of their fathers.

℣. 8. *Whoſe mouth ſpeaketh vanity*, &c.] Vain words, lies, flatteries and deceit, *Pſal.* xii. 2. when they ſpeak loftily of themſelves, and contemptuouſly of others; when they deliver out threatenings againſt ſome, and make fair promiſes to others; it is all vanity, and comes to nothing. *And their right hand* is *a right hand of falſhood*; their ſtrength and power to perform what they boaſt of, threaten or promiſe, is fallacious, is mere weakneſs, and cannot effect any thing; or their treaties, contracts and covenants, they enter into and ſign with their right hand, are not kept by them; they act the treacherous and deceitful part. The *Latin* interpreter of the *Arabic* verſion renders it, *their oath is an oath of iniquity*; and *Ben Balaam* in *Aben Ezra*, and R. *Adnim* in *Ben Melech*, ſay, the word ſo ſignifies in the *Arabic* language; and *Schultens* [m] has obſerved the ſame: but the word in that language, ſignifies the right hand as well as an oath, and need not be reſtrained to that; it is better to take it in the large ſenſe as *Cocceius* [n] does; whether they lifted up the hand to pray, or to ſwear; or gave it to covenant with, to make contracts and agreements; or ſtretched it out to work with; it was a right hand of falſhood.

℣. 9. *I will ſing a new ſong unto thee*, *O God*, &c.] The author of his being, the father of mercies temporal and ſpiritual, and therefore to him praiſe is always due; a new ſong of praiſe is to be ſung for new mercies; and as theſe are new every morning, and are renewed day by day, new ſongs ſhould be ſung continually: or this is a ſong ſuited to New-Teſtament-times, in which all things are become new; there is a new covenant of grace; and a new and living way to the throne of grace; a new-ſlain ſacrifice; redemption newly wrought out, and therefore the new ſong of redeeming grace muſt be ſung. *Arama* ſuggeſts, that this refers to the days of the Meſſiah. *Upon a pſaltery*, and *an inſtrument of ten ſtrings*, *will I ſing praiſes unto thee*; ſuch inſtruments of muſic were uſed in the Old-Teſtament-diſpenſation, and were typical of the hearts of God's people; which are the harps they now ſtrike upon, and where they make melody to the Lord; ſee *Pſal.* xxxiii. 2. and xcii. 3.

℣. 10. It is he *that giveth ſalvation to kings*, &c] Which is the reaſon of ſinging the new ſong to the Lord, or this is the matter of it. The Lord is the preſerver of men and beaſts, the Saviour of all men, and eſpecially of them that believe; who are in a ſpiritual ſenſe kings and prieſts unto God; and in a temporal ſenſe, he ſaves high and low, rich and poor: but there is a particular providence reſpecting kings; who, as they are the powers ordained of God, and are his vicegerents on earth, and repreſent him, ſo they are preſerved by him; were they not, there would ſoon be an end to all public order and government: they cannot ſave themſelves; nor are they ſaved by their life-guards about them; nor is any king ſaved by the multitude of his hoſt, but by the Lord, *Pſal.* xxxiii. 16. Or, *he that giveth victory to kings*; over their enemies; which is not obtained by the ſtrength and force of their armies, and by their military ſkill and valour; but by the right hand and arm of the Lord: and therefore, whenever this is the caſe, a new ſong ſhould be ſung to him; ſee *Pſal.* xcviii. 1, 2. *David* no doubt has regard to himſelf, and to the many ſalvations God had wrought for him, and the victories he had given him; as alſo to the King Meſſiah, whom God heard and helped, as man and Mediator, in the day of ſalvation, and gave it to him, and in which he rejoiced, *Iſa.* xlix. 8. *Pſal.* xxi. 1. *Who delivereth David his ſervant from the hurtful ſword*; *David* literally, the ſervant of the Lord by creation, redemption and grace, as well as by his office, as king of *Iſrael*; him the Lord delivered from the ſword of *Goliath*, as the *Targum*; from the ſword of *Saul*, as *Jarchi* and *Kimchi*; and from the ſword of ſtrange children, as *Arama*; of all his enemies he had been or was engaged with in war: and *David* myſtically, Chriſt the ſon of *David*, God's righteous ſervant, he choſe, called, upheld; and in whom he was glorified, by doing his work diligently, faithfully and completely; him he delivered from the ſword of juſtice, when he had ſatisfied it; and from wicked men, like a ſword; and from all his enemies, and death itſelf, when he raiſed him from the dead, and gave him glory; ſee *Pſal.* xxii. 20. and xvii. 13. *Zech.* xiii. 7. *Iſa.* liii. 8. *Aben Ezra* thinks there is a defect of the copulative *and*; and that it ſhould be read, *from the ſword and evil*, every evil perſon or thing; and obſerves, that ſome take it for an adjective, and underſtand it of an evil camp or company.

℣. 11. *Rid me, and deliver me from the hand of ſtrange children*, &c.] This is repeated from ℣. 7, 8. and is done to ſhew the vehemency and importunity of the requeſt, and the danger *David* was in, and his ſenſe of it.

℣. 12. *That our ſons* may be *as plants grown up in their youth*, &c.] The *Septuagint*, *Vulgate Latin*, *Ethiopic*, *Syriac* and *Arabic* verſions read *whoſe ſons* are as *plants*, &c. as if this and what follows were a deſcription of the families, eſtates, ſubſtance, and outward happineſs of wicked men, the enemies of *David*, the ſtrange children he deſired to be delivered from, agreeable to *Job* xxi. 7—13. *Pſalm* lxxiii. 4, 5, 7, 12. and if the word *ſaying*, or *who ſay*, be ſupplied, as by ſome [o], and connected with

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[l] Satyr. 14. v. 52.

[m] Obſervat. Philolog. p. 195.

[n] Lexicon, col. 312.

[o] So Schmidt.

that our ſons are, &c. they may expreſs the vain boaſtings of theſe men, and explain what is meant by the vanity their mouth ſpake; as well as furniſh out another reaſon for the repetition of the above requeſts, namely, for the ſake of introducing thoſe vain boaſts to which the happineſs of good men is oppoſed, who have an intereſt in God as their God, ỷ. 15. but we with other verſions take them to be a petition of the pſalmiſt; that as he would deliver him perſonally out of the hands of his enemies, ſo he would bleſs his ſubjects with all proſperity and happineſs in their families and eſtates; like a good prince concerned for the real welfare of his people, and wiſhes that their ſons might be as plants, young, tender, well nurſed, and taken care of, that were healthful, thriving, flouriſhing, and promiſing much fruit; ſo they might be of healthful conſtitutions, well educated in all uſeful knowledge, natural and religious, and grow both in wiſdom and ſtature, and appear to be of promiſing parts for uſefulneſs in the church and ſtate; and eſpecially that they might be the plants of the Lord, pleaſant ones to him and profitable to others; be planted in Chriſt, and in his houſe, and grow in grace and in the knowledge of him, and grow up to him their head in all things. The *Targum* is, "that our ſons may be as plants of the dactyles "(or palm-trees, *Pſal.* xcii. 12.) nouriſhed up in "the doctrine of the law from their youth;" ſee *Pſal.* cxxviii. 3. That *our daughters* may be *as corner-ſtones, poliſhed* after *the ſimilitude of a palace*; or *temple*; tall, beautiful, and in good proportion; children have their name in *Hebrew* from a word which ſignifies *to build*[p], becauſe by them families are built up, *Ruth* iv. 11. and by marriage, divers families are connected together, ſo that they are as corner-ſtones to them; thus *Plautus*[q] ſpeaks of children as a building, and parents as the fabricators of them; laying the foundation of them, raiſing them up and poliſhing them, and ſparing no coſt to make them uſeful to the commonwealth: or *as corner pillars*[r], which ſupport the houſe and continue in it; ſo they guide the houſe, take care of the affairs of it, and be keepers at home, 1 *Tim.* v. 14. *Tit.* ii. 5. and like ſuch as are in temples or in kings palaces, finely graved and beautifully poliſhed, be adorned with grace and good works, particularly with modeſty, meekneſs, and humility, 1 *Tim.* ii. 9, 10. 1 *Pet.* iii. 3, 4. and grow up into an holy temple in the Lord, being parts of the ſpiritual building, and being laid on the foundation, of which Jeſus Chriſt is the corner-ſtone. The *Targum* is, "our daughters ſplendid and fit for the "prieſts that miniſter in the midſt of the temple." The *Syriac* verſion, "their daughters as ſpouſes "adorned like temples."

ỷ. 13. That *our garners* may be *full, affording all manner of ſtore*, &c.] Or *our corners*[s], the corners of their houſes, as *Aben Ezra* and *Kimchi*; the nooks that were in them might be full of proviſions for the ſupply of the family; or that their barns and granaries might be full of all kind of corn, as wheat, rye, barley, *&c.* which might be ſufficient from year to year, as the *Targum*; plenty of all food is intended, in oppoſition to a ſcarcity, dearth and famine, *Prov.* iii. 9, 10. *Joel* i. 17. that ſo there might be enough for increaſing families. Spiritually it may deſign that large proviſion of grace in the churches of Chriſt, and the fulneſs of the bleſſings of the goſpel the miniſters of it come forth with, bringing out of their treaſure things new and old, in the miniſtration of the word and adminiſtration of ordinances. That *our ſheep may bring forth thouſands and ten thouſands in our ſtreets*; or *millions*; in which lay the riches of men formerly, and indeed in our nation now, where wool is the ſtaple commodity of it; and theſe are creatures that breed and increaſe much; when they ſtand well a few ſoon become a thouſand, and theſe thouſands produce ten thouſands, or millions more. The *Hebrew* word צאן *ſheep*, ſeems to be derived from the *Arabic* word *tzana*, which ſignifies to be *fruitful*, whether in men or beaſts: *tzana: fœcunda fuit, & multos liberos habuit mulier—idem ſignificat, & multa habuit pecora*, Golius, col. 1428. and tho' for the moſt part they bring but one at a time, yet *Ariſtotle*[t] ſays, ſometimes two, three, and four; and in *India*, *Ælianus*[u] ſays, they bring four, and never leſs than three. It is a beautiful ſight to ſee them driven in ſuch numbers through the ſtreets of cities to markets, or to paſture. Or rather, this may deſign the country-towns and villages, where large flocks of them are kept. The people of God reſemble theſe in their meekneſs, harmleſſneſs, innocence, and other things; and who not only increaſe in grace and gifts, and ſpiritual knowledge, and in all goodneſs, which is deſirable, but alſo in numbers, as they did in the firſt times of the goſpel, and will in the laſt, when they ſhall be increaſed as a flock; the fulneſs of the Gentiles, the other ſheep, ſhall be brought in, and the nation of the Jews called at once.

ỷ. 14. That *our oxen* may be *ſtrong to labour*, &c.] To draw carriages, to plow with, and to tread out the corn: or *may be burdened*[w]; fit to carry burdens; or burdened with fleſh, be plump and fat, and in good condition to work; or burdened with young, as ſome[x] underſtand it, and then it muſt be meant of cows, as the word is uſed *Deut.* vii. 13. and ſo here an increaſe of kine is wiſhed for, as of ſheep before. Miniſters of the word are compared to oxen for their patience in ſuffering, and their laborIouſneſs in working, 1 *Cor.* ix. 9, 10. 1 *Tim.* v. 17. and happy is it for the churches of Chriſt when their miniſters are laborious ones, are ſtrong to labour, and do labour in the word and doctrine; ſtand faſt in the faith, and quit themſelves like men, and are ſtrong. That there be *no breaking-in*; of the enemy into the land to invade it, into cities and houſes to plunder and ſpoil them. *Nor going out*; of the city to meet the enemy and fight with him, peace and not war is deſirable; or no going out of one's nation into captivity into a foreign country, as *Kimchi*; or no breaking in to folds and herds, and leading out and driving away cattle, to the loſs of the owners thereof. Some[y] underſtand both theſe of abortion, of any violent rupture of the womb, and an immature birth. *That* there be *no complaining in our ſtreets*; on account of famine, peſtilence, the ſword, violence and oppreſſion; or *no crying*[z], no mournful cry or howling and ſhriking on account of the enemy being at hand, and juſt ready to enter in, or being there, killing, plundering and ſpoiling.

ỷ. 15.

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[p] בנה ædificavit, unde בנים & בנות filii & filiæ.

[q] Moſtellaria, act. 1. ſc. 2.

[r] כזוית ſicut angulares lapides, aut columnæ, Michaelis.

[s] מזוינו anguli noſtri, Pagninus, Vatablus, Cocceius, Michaelis.

[t] Hiſt. Animal. l. 6. c. 19.

[u] De Animal. l. 4. c. 32.

[w] מסבלים onuſti, Pagninus, Montanus, Gejerus; onerarii, ſo ſome in Vatablus; onerati, Schmidt; loden, Ainſworth.

[x] So Bochart. Hierozoic. par. 1. l. 2. c. 295. col. 295.

[y] Ibid.

[z] צוחה clamor, Pagninus, Montanus, Tigurine verſion, Muſculus, Cocceius, Gejerus, Michaelis.

℣. 15. *Happy* is that *people that is in ſuch a caſe*, &c.] Whoſe families are in good order and behave well; who enjoy plenty of all good things; whoſe flocks and herds increaſe, and who live in peace and proſperity; theſe are temporal bleſſings highly valuable, and for which thoſe who have them ſhould be thankful, as being happy in compariſon of others that are deſtitute of them, *Deut.* xxviii. 3—6. and eſpecially who beſides theſe are bleſſed with ſpiritual bleſſings, ſignified by them, and of which theſe were typical. Yea, *happy* is that *people*, *whoſe God is the Lord*; whoſe God the Lord is, not only by creation, and as he is a common benefactor and preſerver, but as their God in covenant, their covenant-God and Father in Chriſt; whom he has loved, choſen, redeemed, adopted, juſtified, pardoned, regenerated and ſanctified; all which appears to them in effectual vocation, is manifeſted by the application of covenant-grace to them, and is witneſſed to their ſpirits by the Spirit of God, and which their faith claims an intereſt in: and theſe are happy, thrice happy perſons; for all that God has are theirs; all his perfections are on their ſide and for their good; he is their portion, ſhield, reward, and their all in all; his covenant, its bleſſings and promiſes are all theirs; they have enough, having all things, and can want no good thing; nor need they fear any enemy; the Lord takes care of them, ſets a guard about them, reſents all injuries done them, prevents the deſigns of their enemies, makes all things work together for their good, provides all things neceſſary for them for time and eternity, and will be their God and guide even unto death; covenant-intereſt always continues, and therefore ſuch muſt be ever happy.

PSALM CXLV.

David's *pſalm* of praiſe.

THIS pſalm is rendered by *Ainſworth*, *An hymn of David*; and the whole book of pſalms is from hence called *the book of hymns*; ſee *Eph.* v. 19. It ſeems to have been a pſalm *David* took great delight in, and it may be that he often repeated and ſung it, as it was made by him with great care and contrivance, in a very curious manner, as well as he was aſſiſted in it by divine inſpiration; for it is wrote in an alphabetical order, each verſe beginning with the letter of the alphabet in courſe, and goes through the whole, excepting one letter; and very probably it was compoſed in this form that it might be the more eaſily committed to memory, and retained in it. The Jews have a very high opinion of it; their Rabbins ſay, that whoever ſays this pſalm thrice every day may be ſure of being a child of the world to come. This is mentioned by *Arama* and *Kimchi*; and which the latter explains thus, not he that ſays it any way, but with his mouth, and with his heart, and with his tongue. It ſeems to have been written by *David* after the Lord had granted him all his requeſts put up in the preceding pſalms, and had given him reſt from all his enemies; and when he turned his prayers into praiſes; for this pſalm is wholly praiſe from one end to the other; and ſo are all the five following ones; they begin and end with *hallelujah*; nor is there a ſingle petition in them, as I remember; ſo that it may in ſome ſenſe be ſaid, *here the prayers of David the ſon of Jeſſe are ended.* It no doubt, as *Cocceius* obſerves, belongs to the Meſſiah and his kingdom, which is everlaſting, ℣. 13.

℣. 1. *I will extol thee, my God, O King*, &c.] Or *the King*[a], the king Meſſiah, who is by way of eminency called *the King*, as in *Pſalm* xxi. 1. and xlv. 1. This is the foundation of this whole pſalm, as *Aben Ezra* obſerves; and ſhews who is intended and who is the ſubject of it that is ſpoken of thro'out, even the Meſſiah, who is the King of the world, the King of the kings of it, the King of *Zion*, of his church and people, the King of ſaints, of all believers in him, by the appointment of God, by the conqueſt of his grace, over whom he reigns by his Spirit and grace; for this his kingdom is ſpiritual, is in righteouſneſs, and everlaſting: and this great King is not a creature, but God, the mighty God, *David*'s Lord and God, and the Lord and God of every ſaint; whom *David* loved as ſuch, believed in, looked unto for ſalvation; from whom he received grace and expected glory, and knew and claimed his intereſt in him, which is the great privilege of believers in him; ſee *John* xx. 28. and therefore they, as *David*, will *extol* him above all created beings, he being God over all; extol him above all men, even the beſt and greateſt, *Moſes*, *Joſhua*, *Aaron*, *Abraham*, or any other, who are his creatures, his children, and his ſubjects; and even as man he is to be extolled above all men; being choſen out from among the people, fairer than the children of men, and the chiefeſt among ten thouſand; and above the angels, having a more excellent name and nature than they; they being his creatures and ſervants, and he their creator and the object of their worſhip: Chriſt is extolled by his people when they aſcribe deity to him, magnify him in his offices, and make uſe of him in them all; attribute their whole ſalvation to him, think and ſpeak highly of him, and declare him extolled and exalted at the right hand of God as he now is, and as the Old Teſtament-ſaints, as *David* and others, had a foreſight of and rejoiced in, *Pſal.* cx. 1. *Iſa.* lii. 13. the *Septuagint*, *Syriac*, *Ethiopic* and *Arabic* verſions have it, *my King*; ſee *Zech.* ix. 9. *And I will bleſs thy name for ever and ever*; by pronouncing him the ſon of the bleſſed, God over all bleſſed for ever; and by aſcribing bleſſing, honour, glory and power unto him; by adoring and celebrating the perfections of his nature, which are his name, by which he is known; by expreſſing a high value and eſteem for every precious name of his, as *Immanuel*, God with us; *Jeſus*, a Saviour, *&c.* and a regard to his everlaſting goſpel, which is his name, bore by his miniſtring ſervants throughout the world; ſee *Pſal.* viii. 1. *Acts* ix. 15.

℣. 2. *Every day will I bleſs thee*, &c.] For new mercies had every morning; for freſh ſupplies of grace every day, which all come from the fulneſs of Chriſt, to whom all grace is given, and from whence it is received, and in whom all ſpiritual bleſſings are, and by whom they are beſtowed. *And I will praiſe thy name for ever and ever*; as long as he lived in this world, and to all eternity in the world to come. *David* underſtood the doctrine of the ſaints perſeverance, and knew he ſhould not be an apoſtate and blaſphemer of the name of Chriſt, but a praiſer of it as long as he had a being; and that his principal ſervice, and that of all the ſaints in the other world, will be praiſe; not praying, nor preaching, nor hearing the word, and attendance on other ordinances, which will be no more, but adoring and magnifying the riches of divine grace, *Pſal.* civ. 34. and cxlvi. 2.

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[a] המלך rex, Tigurine verſion, Junius & Tremellius, Piſcator.

ỳ. 3. *Great* is *the Lord, and greatly to be praiſed,* &c.] Chriſt is the great God as well as our Saviour; great in all the perfections of his nature, of great wiſdom, power, faithfulneſs, holineſs, grace and goodneſs; great in his perſon as God-man, God manifeſt in the fleſh; great in all his offices and relations he bears and ſtands in to his people; and great in all his works of creation, providence, and redemption, in which he is concerned; and upon all which accounts he is to be praiſed, and greatly to be praiſed by his people, even to the utmoſt of their capacities, here and hereafter; ſee *Pſal.* xlviii. 1. *And his greatneſs* is *unſearchable*; the greatneſs of his nature, and the perfections of it, theſe are paſt finding out; and ſo are his ways and works, and the riches of his grace, *John* xi. 7. and v. 9. *Eph.* iii. 8. The *Targum* is, "and of "his greatneſs there is no end." So the *Septuagint*, *Vulgate Latin*, *Syriac* and *Arabic* verſions.

ỳ. 4. *One generation ſhall praiſe thy works to another,* &c.] The works of providence done in one age ſhall be told by the father to the ſon with praiſe to the great performer of them, and ſo be tranſmitted to the lateſt poſterity; for in every age there are new and ſtrange things done in providence, the memory of which is not loſt, but they are recorded for the glory of God and the uſe of men; and the works of grace and ſalvation wrought by Chriſt, ſhould be, have been, and will be told from age to age; and publiſhed in every age by his faithful miniſtring ſervants to the glory of his grace, and the praiſe of his great name; ſee *Pſal.* xxii. 30, 31. and cii. 12, 18. *And ſhall declare thy mighty acts*; his mighty acts of nature, in creating all things out of nothing, and upholding all things by the word of his power; his mighty acts of grace, in redeeming his people out of the hands of him that is ſtronger than they; and from all their ſins, and from the curſe and condemnation of the law, and wrath to come; and the victories which he has obtained over ſin, Satan, the world and death: or *thy powers*[b]; the powers of the world to come, *Heb.* vi. 5. the miracles wrought by Chriſt on earth, and by his diſciples in goſpel-times, ſometimes called mighty works; as the raiſing of the dead, *&c.* Matt. xi. 5, 20, 21.

ỳ. 5. *I will ſpeak of the glorious honour of thy majeſty,* &c.] Of the majeſty of the divine perſon of Chriſt; of the honour due unto him; of the glory of him as of the only begotten of the Father, as he is the brightneſs of his glory, and the expreſs image of his perſon; of his glory as Mediator, and the honour that belongs to him as ſuch, with which he is now crowned at the right hand of the majeſty on high, angels, authorities, and powers, being ſubject unto him as the Lord and King of glory. *And of thy wondrous works*; in becoming incarnate, in dying for the ſins of his people, in riſing from the dead the third day, in aſcending to heaven and receiving gifts for men; in pouring down the Spirit on them, in governing his church throughout all ages of the world, and judging the world at laſt.

ỳ. 6. *And* men *ſhall ſpeak of the might of thy terrible acts,* &c.] The terrible things of Chriſt, which his right hand has taught him, and his mighty power has performed; ſuch as the deſtruction of a diſobedient and ungodly world by a flood, to whom he preached by his Spirit in the days of *Noah*; the burning of *Sodom* and *Gomorrah* by raining on them fire and brimſtone from the Lord out of heaven; and the dreadful things he did in *Egypt* and at the Red-ſea by the hands of *Moſes*; theſe, men or ſaints of the former diſpenſation, in, before, and after the times of *David*, could ſpeak of: there are others done by him on the croſs, as the bruiſing the ſerpent's head, deſtroying his works, and him himſelf with his principalities and powers; and at the time of his ſufferings, when the ſun was darkened at noon-day, the earth quaked, the rocks were ſplit, the vail of the temple rent in twain, and graves opened, which threw the centurion and his ſoldiers into a panic that watched Jeſus on the croſs; and at his reſurrection, when was a great earthquake alſo, and angels appeared, which made the keepers ſhake and tremble; and in a few years followed the terrible deſtruction of the Jewiſh nation, city and temple, for the rejection of the Meſſiah; as alſo of *Rome* pagan in a few ages after that; which are things beſides the others that men under the goſpel-diſpenſation can ſpeak of: and there are others yet to be done, terrible to the kings of the earth, as the deſtruction of Antichriſt and all the antichriſtian ſtates, the burning of *Rome*, the fall of the tenth part of the great city, or *Romiſh* juriſdiction, and alſo of the cities of the nations by an earthquake, and the downfal of all kingdoms and ſtates to make way for the everlaſting kingdom of Chriſt. Now the power of Chriſt, as the mighty God, is ſeen in all theſe things, which ſhew his eternal power and godhead, and that with him is terrible majeſty; and theſe are to be ſpoken of by good men to the terror of the wicked, and to command a proper awe and reverence of Chriſt in the minds of others. *And I will declare thy greatneſs*; the greatneſs of his perſon, offices, and grace, as well as he could, being unſearchable, ỳ. 3. ſee the note there.

ỳ. 7. *They ſhall abundantly utter the memory of thy great goodneſs,* &c.] Not only his eſſential goodneſs, or the perfections of his nature; nor his providential goodneſs only; but his ſpecial grace and *goodneſs* to his own people in becoming their ſurety, in aſſuming their nature, in laying down his life for them, in working out their ſalvation, in paying their debts, and providing for them food and raiment, and all things pertaining to life and godlineſs: which goodneſs is *great*, inexpreſſibly great and paſſing knowledge; if we conſider the ſpring of it, his good-will and free favour, and not the works and merits of men; the multitude of perſons it reaches to, all the elect of God, a number which no man can number, out of every people and nation; and the many benefits beſtowed on them through it, all the bleſſings of goodneſs he himſelf is prevented with, even all ſpiritual bleſſings that are in him. Now this will be remembered by the ſaints, and not forgotten; in *the memory* of which they are aſſiſted by the Spirit of God, who brings this goodneſs to their remembrance; and under the goſpel-diſpenſation an ordinance is appointed to refreſh the memory of the ſaints with it; and with ſuch helps they are enabled at times *abundantly* to *utter* it, or to ſpeak of it in a very free and flowing manner; it comes from them like water from a flowing fountain, as the word [c] ſignifies; out of the abundance of their hearts, and the great ſenſe they have of his goodneſs, their mouth ſpeaketh. *And ſhall ſing of thy righteouſneſs*; his eſſential righteouſneſs as God, the ſame with his divine Father's; his righteouſneſs as Mediator, or his righteous and faithful performance of his office, as ſuch; and his juſtifying righteouſneſs, which he undertook to work out and bring in: and thoſe that know it, and have an intereſt in it, have great reaſon to ſing, becauſe it is commenſurate to the demands of law and juſtice; and ſo large a robe of righteouſneſs as to enwrap and cover all their perſons, and juſtify them from all things; and becauſe it is ſo beautiful, rich and glorious, and makes them appear ſo; and becauſe it is ſo well pleaſing to God, and ſo comfortable and beneficial to them; ſecuring them from wrath, and entitling them to eternal life. *Aben Ezra* adds the word *ſaying*, as if what follows was the ſubject-matter of the ſong.

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[b] גבורתך potentias tuas, Vatablus; potentia facta tua, Piſcator; præpotentias tuas, Cocceius.

℣. 8. *The Lord* is *gracious*, &c.] Theſe are the epithets of our Lord Jeſus Chriſt, and may be truly and with great propriety ſaid of him; he is *gracious*, kind and good, in the inſtances before mentioned; he is full of grace, and readily diſtributes it; his words are words of grace; his goſpel, and the doctrines of it, are doctrines of grace; his works are works of grace, all flowing from his wondrous grace and mercy. *And full of compaſſion*; or *merciful* [d], in the moſt tender manner; hence he came into the world to ſave ſinners, and in his pity redeemed them; and when on earth ſhewed his compaſſion both to the bodies and ſouls of men, by healing the one and inſtructing the other; and particularly had compaſſion on the ignorant, and them that were out of the way; pitying thoſe that were as ſheep without a ſhepherd, as the blind Jews under their blind guides were; and is very compaſſionate to his people under all their temptations, afflictions, trials and exerciſes; ſee *Heb.* ii. 17, 18. and iv. 15. and v. 2. *Matt.* v. 36, 37. *Mark* v. 19. *Iſa.* lxiii. 9. *Slow to anger*; to the wicked Jews, though often provoked by their calumnies and reproaches, and by their ill behaviour to him in various inſtances; yet we never read but once of his being angry, and that was through grief at the hardneſs of their hearts, *Mark* iii. 5. and likewiſe to his own diſciples, who were often froward and perverſe, and of bad ſpirits, very troubleſome and afflictive to him, yet he patiently bore with them. *And of great mercy*; a merciful high-prieſt, typified by the mercy-ſeat, where we may find grace and mercy at all times; through whom God is merciful to ſinners, and to whoſe mercy we are to look for eternal life.

℣. 9. *The Lord* is *good to all*, &c.] Which is to be underſtood not of the general and providential goodneſs of God to all men, to all his creatures, and the works of his hands; but of the ſpecial goodneſs of Chriſt before mentioned, ℣. 7. which extends to all the choſen people of God; who are all loved by Chriſt, redeemed by him, juſtified and glorified by him; and to Gentiles as well as Jews; for whom he taſted death, laid down his life a ranſom for them, and became the propitiation for their ſins. Hence his goſpel has been ſent to both; and ſome of each have been effectually called by his grace, and more will. This ſhews this pſalm belongs to goſpel-times, in which the grace of Chriſt appears more large and extenſive. *And his tender mercies* are *over all his works*; meaning not all the creatures his hands have made; though he has a tender regard to them, and is kind and merciful to them all; but ſuch as are made new creatures in him and by him, who are eminently called his workmanſhip, the work of his hands; theſe, all of them, ſhare in his ſpecial mercy and goodneſs; ſee *Eph.* ii. 10. *Iſa.* xxix. 23. and xlv. 11.

℣. 10. *All thy works ſhall praiſe thee, O Lord*, &c.] Not all his works or creatures in general; though theſe do objectively praiſe him, or are the cauſe rather of others praiſing him on their account: but thoſe who are in a ſpecial manner the works of his hands, of his powerful and efficacious grace; whom he has formed for himſelf, that they may ſhew forth his praiſe; ſuch as are a choſen generation, a royal prieſthood, an holy nation, a peculiar people: theſe in an eminent ſenſe, in the beſt way and manner, praiſe their bleſſed Saviour and Redeemer; ſee *Iſa.* xliii. 21. 1 *Pet.* ii. 9. *And thy ſaints ſhall bleſs thee*; which are mentioned laſt, not as diſtinct from the former; but as explanative of them, as well as of their work: theſe are they that are ſet apart by the Lord, on whom his favours are beſtowed; to whom Chriſt is made ſanctification, and who are ſanctified by his blood, and alſo by his Spirit; and being ſenſible of the bleſſings of grace they receive from him, riſe up and call him bleſſed, and aſcribe bleſſing, honour, glory, and praiſe to him, for ever and ever.

℣. 11. *They ſhall ſpeak of the glory of thy kingdom*, &c.] That is, the ſaints who are his ſpecial workmanſhip, in the celebration of his praiſe; and while they are bleſſing him, will take particular notice, and make particular mention of his kingdom, and the glory of it; not only his kingdom of nature and providence, which ruleth over all, angels and men, good and bad; which deſerves the notice of the ſaints, and is matter of great joy unto them, that their king reigns in the world: but alſo and rather, his kingdom of grace, in which he rules by his Spirit and grace in the hearts of his people; which is not worldly, but ſpiritual; is not with outward obſervation, but lies within the heart, and makes the Lord's people all-glorious within; conſiſting of peace, righteouſneſs, and joy in the holy Ghoſt, and is what can never be removed. The church is Chriſt's kingdom, in which he reigns; and all the ſubjects of it are kings and prieſts unto God: here proper laws are made and obſerved, and officers appointed to explain them, and ſee them put in execution; glorious ordinances are adminiſtered, in which Chriſt the King is ſeen in his beauty; and the glorious goſpel, which is his ſceptre, is held forth, and by which he rules in the midſt of his enemies. More eſpecially this may regard the glorious kingdom of Chriſt in the latter day; both in his ſpiritual reign, in which there will be a great diſplay of glory; as a large effuſion of the Spirit; much ſpiritual light and knowledge; great holineſs of heart and life; an abundance of peace, temporal and ſpiritual; great purity of goſpel-doctrine, worſhip and ordinances: and alſo in his perſonal reign; when he will appear glorious, and reign before his ancients gloriouſly, and his ſaints will appear with him in glory; the new *Jeruſalem* will have the glory of God upon her; a glory there will be then both upon the bodies and ſouls of the ſaints, Chriſt will have with him in that ſtate.

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[c] יביעו eructabunt, Montanus, Piſcator; ſcaturient, Cocceius.

[d] רחום miſericors, V. L. Tigurine verſion, Muſculus, Piſcator, Cocceius, Michaelis.

Ind talk of thy power; not only as exerted in creaon and providence; but of his power in working ut the ſalvation of men; and in conquering and ubduing all the ſpiritual enemies of his people, in, Satan, the world, and death; in raiſing himlf from the dead, as he will all his ſaints by the ame power at the laſt day; in going forth into the Gentile world in the miniſtry of the word, conquerng and to conquer, making it powerful and effecual to the converſion of thouſands: and alſo of is power in heaven and in earth, given him as Mediator; and which he has exerciſed, and does exerciſe on the behalf of his church, and for its protection and welfare: and eſpecially of the more open diſplay of it in the latter day, when he ſhall take to himſelf his great power and reign; then will his ſaints talk of it with great pleaſure and thankfulneſs; ſee *Rev.* xi. 15—17.

℣. 12. *To make known to the ſons of men his mighty acts*, &c.] As in ℣. 4. the acts of his power in providence and grace; in the ſalvation of his people, and the deſtruction of their enemies; which, with others, are made known in the miniſtry of the word, to thoſe who were ſtrangers to them, to thoſe without the church, who wait at wiſdom's gates, and at the poſts of her door; *Aben Ezra* interprets it of little ones, or children that knew them not, whoſe parents would make them known to them: rather it deſigns the common people, inſtructed by the word and the miniſters of it. *And the glorious majeſty of his kingdom*; the majeſty of him as King, and the glory of his kingdom, ℣. 5, 11. and the perpetuity of it, as follows.

℣. 13. *Thy kingdom is an everlaſting kingdom*, &c.] So it is oppoſed to all other kingdoms and monarchies, which have had or will have an end; as the *Babylonian*, *Perſian*, *Grecian* and *Roman*; with all other ſtates which will be on the ſpot when this kingdom is ſet up in its glory, and will continue for ever, *Dan.* ii. 44. and the King of it is oppoſed to all other kings who die, and their kingdoms are no more to them; but he never dies, he lives for evermore; he is the living God, and ſo an everlaſting King: nor will his kingdom ceaſe at the end of the thouſand years, nor when delivered to the Father; only it ſhall be in a different place and form, and ſhall remain for ever; for his ſaints will reign for ever and ever, and he with them. Or it may be rendered, *a kingdom of all worlds*[e], or *ages*; Chriſt's kingdom reaching to all worlds; heaven, earth, and hell: or which, according to *Arama*, takes in the world above, below, and middle; and regards all times paſt, preſent, and to come. *And thy dominion* endureth *throughout all generations*; in this world, and that to come; there is no end of it, *Iſa.* ix. 7. *Luke* i. 32, 33.

This pſalm is written alphabetically, as is obſerved on the title of it; but the letter *Nun* is here wanting, the reaſon of which *Kimchi* profeſſes his ignorance of: but *Jarchi* gives a reaſon for it, ſuch a one as it is, which he has from the *Talmud*[f]; becauſe *David*, by a ſpirit of prophecy, foreſaw the grievous fall of the people of *Iſrael*, the prophecy of which begins with this letter, *Amos* v. 2. Nor is the order always ſtrictly obſerved in alphabetical pſalms; in *Pſal.* xxxvii. the letter *Ain* is wanting, and three in *Pſal.* xxv. The *Septuagint*, *Vulgate Latin*, *Syriac*, *Arabic* and *Ethiopic* verſions, ſupply this defect here, by inſerting theſe words, *The Lord is faithful in all his words, and holy in all his works*, as if they were begun with the word נאמן but they ſeem to be taken from ℣. 17. with a little alteration.

℣. 14. *The Lord upholdeth all that fall*, &c.] Not all that fell in *Adam*, as all mankind did; nor all that fall into ſin, as every man does; and therefore not thoſe that fall into hell: but this is to be underſtood of the ſubjects of Chriſt's kingdom, of which the pſalmiſt is ſpeaking; who does that which no mortal king can do, as *Aben Ezra* obſerves: another king raiſes up one, and depreſſes another; ſupports one, and lets another fall: but the Lord upholds all his people and ſubjects with the right hand of his righteouſneſs; though they are liable to fall into ſin, and in many inſtances do fall, and into various temptations and afflictions; yet he ſuſtains and upholds them, that they ſhall not fall finally and totally by ſin, nor be overwhelmed and cruſhed by their heavy afflictions. Or, *all that are falling*[g]; he either upholds and keeps them that they ſhall not fall, at leaſt ſo as to periſh; or he holds them by his right hand when they are fallen, and raiſes them up again; and bears them up under all their exerciſes, ſo that they are not utterly caſt down and deſtroyed, *Pſal.* xxxvii. 24. *And raiſeth up all* thoſe that be *bowed down*; with a body of ſin, under which they groan, being burdened, and which preſſes them ſore; with Satan's temptations, like the woman in the goſpel, bound together by him; and with various troubles and afflictions; but the Lord raiſes and bears them up under all, and comforts and refreſhes them.

℣. 15. *The eyes of all wait upon thee*, &c.] Not of all creatures, the beaſts of the field, the fiſhes of the ſea, and fowls of the air, as in *Pſal.* civ. 27, 28. but of all the Lord's people, who are ſubject to fall and be depreſſed: theſe, as they look unto him for deliverance and ſalvation, and wait upon him for it, and expect it from him; ſo their eyes are directed to him for their ſpiritual food, as well as for their temporal bread, and aſk it of him, and wait to have it from him. *And thou giveſt them their meat in due ſeaſon*; the meat which endures to everlaſting life; the fleſh of Chriſt, which is meat indeed; the doctrines of the goſpel, which, as ſome of them are milk for babes, others are meat for ſtrong men, or ſtrong meat for experienced believers: and theſe are given forth under Chriſt's direction, by his miniſtring ſervants, who are his wiſe and faithful ſtewards, that give to every one of the family their portion of meat in due ſeaſon, which is the word fitly ſpoken; and when it is ſo, how good it is! *Luke* xii. 42. *Prov.* xv. 23. This is food convenient for them, given out *in his time*[h], as in the original; either in the Lord's time, which he ſees beſt; or in their time, as the *Syriac* verſion, when they moſt need it, and it will do them moſt good.

℣. 16. *Thou openeſt thine hand*, &c.] Not of providence, but of grace, in which all things are, and from whence they come; and which the Lord opens liberally and bountifully, and gives out all things richly to enjoy; all things pertaining to life and godlineſs; grace here, with all the ſupplies of it, and glory hereafter. *And ſatisfieſt the deſire of every living thing*; not of every ſavage creature; every lion, bear, wolf, *&c.* for then there would be no living in ſome parts of the world: nor of every carnal, luſtful, worldly and covetous man;

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[e] מלכות כל עלמים regnum omnium ſeculorum, V. L. Pagninus, Montanus, Vatablus, Muſculus, Junius & Tremellius, Piſcator, Cocceius.

[f] T. Bab. Beracot. fol. 4. 2.

[g] לכל הנפלים omnes cadentes, Pagninus, Montanus, unius & Tremellius, Piſcator, &c.

[h] בעתו ſuo tempore, Pagninus, Montanus, Muſculus, Junius & Tremellius, cator, Cocceius, Michaelis.

who never ſay they have enough, or are ever ſatisfied: but of every one that is made ſpiritually alive, quickened by the Spirit and grace of God; theſe deſire ſpiritual things, ſpiritual food, more grace, and more communion with God, and conformity to Chriſt; and theſe deſires are before the Lord; and ſooner or later they are ſatisfied, they have what they deſire; eſpecially this will be their caſe, when they awake in the divine likeneſs. The words may be rendered, *and ſatisfies every living one with that which is acceptable*; with *favour*[i]; with good-will; with loving-kindneſs, which is better than life: ſo *Naphtali* is ſaid to be *ſatisfied with favour*, Deut. xxxiii. 23. as all living ſaints are or will be.

℣. 17. *The Lord* is *righteous in all his ways*, &c.] Chriſt is righteous in all the ways of providence, in which he is jointly concerned with his Father: there are ſome of the ways of providence, which are now intricate and perplexed, are unſearchable and paſt finding out, and cannot be eaſily reconciled to the juſtice and faithfulneſs of God, reſpecting the proſperity of the wicked, and the afflictions of the righteous; but theſe will ere long be made manifeſt, and they will appear to be juſt and true. And ſo in all his ways of grace, in all his decrees; in the choice of ſome to everlaſting life, and the leaving of others; with reſpect to either of theſe, there is no unrighteouſneſs in him: nor in the redemption of men, for which an adequate price is given; and in which mercy and truth, righteouſneſs and peace meet together; nor in the juſtification of a ſinner, which is not done without a righteouſneſs, but in ſuch manner that God is juſt whilſt he is the juſtifier of him that believes in Jeſus; nor in the pardon of ſin, which is upon the foot of a ſatisfaction made to the juſtice of God, by the blood and ſacrifice of Chriſt; nor in eternal life, the gift of God through Chriſt, which none inherit but righteous ones. Chriſt is righteous in all his ſuretyſhip-engagements, which he has punctually performed, and in the execution of all his offices; in doing which, righteouſneſs and faithfulneſs are the girdle of his loins and reins: and ſo likewiſe he is and will appear righteous in his judgments on his and his people's enemies, in the deſtruction of Antichriſt and his followers. And moreover, he is righteous in all the ways he preſcribes for his people to walk in, in all his commandments and ordinances; which are all holy, juſt and good. *And holy in all his works*; in all his works of providence; doing no evil, though he ſuffers it for wiſe ends, and overrules it for good: and in all his works of grace; in election, which is through holineſs and to it; in the redemption of his people, which is from a vain converſation, and that they might be a peculiar people zealous of good works; in the vocation of them with an holy calling, and to holineſs; in bringing them to glory, which is through regeneration and ſanctification. It may be rendered, is *merciful* or *bountiful in all his works*[k]; all he does flowing from his grace, mercy and goodneſs.

℣. 18. *The Lord* is *nigh unto all them that call upon him*, &c.] He is not only nigh unto them in relation, being their near kinſman, brother, father, huſband and head, but with reſpect to place and preſence; not in a general way, as he is the omnipreſent God, and ſo nigh to all, and from whoſe preſence there is no fleeing; but in a ſpecial way, he is ſo nigh to them, as he is not unto others, *Deut.* iv. 7. He is in their hearts, and dwells there by faith, and they dwell in him; his blood is ſprinkled in their conſciences, and his righteouſneſs is unto them and upon them; his ſalvation is brought near to them, to their very hearts, and they are nearer that than when they firſt believed; he is nigh to them that call upon him, for Chriſt is equally called upon as the Father; ſee 1 *Cor.* i. 2. *Acts* vii. 59. and xxii. 16. ſo as to give them what they aſk of him, and to help them in all their times of need. *To all that call upon him in truth*; in faith and with fervency, conſtantly and importunely, and in the ſincerity and uprightneſs of their hearts; with true hearts, cordially and affectionately; their hearts and mouths agreeing together, as *Kimchi* obſerves.

℣. 19. *He will fulfil the deſire of them that fear him*, &c.] That have the true fear of God put into their hearts; that fear him, not with a ſervile, but godly fear; that fear the Lord and his goodneſs, and are true worſhippers of him, in a ſpiritual and evangelic manner; for the fear of God includes the whole worſhip of him, private and public: and the Lord grants to ſuch whatever they deſire of him, in his fear, under the direction of his Spirit, according to his will, and in ſubmiſſion to it. Do they deſire good things of him, temporal or ſpiritual? there is no want of any good thing to them that fear him; how ſhould there, when ſuch great goodneſs is laid up for them? Do they deſire his preſence, and the diſcoveries of his love? the Sun of righteouſneſs ariſes on them that fear his name, and his ſecrets are with them, and his mercy is upon them from everlaſting to everlaſting. Do they deſire his protection from enemies? the angel of the Lord encamps round about them, and the Lord himſelf is their help and their ſhield. *He alſo will hear their cry, and will ſave them*; that is, he will hear and anſwer their prayer, which they put up to him in their diſtreſs: they cry to him, either mentally or vocally, in their troubles, and his ears are open to their cries, and they enter into them; and he regards them, and ſaves them out of them; out of their temporal and out of their ſpiritual troubles; he ſaves them with a temporal and with an eternal ſalvation.

℣. 20. *The Lord preſerveth all them that love him*, &c.] All do not love Chriſt, none but thoſe that are born again, and believe in him: love to Chriſt is a fruit of the Spirit, and accompanies faith in him; it flows from the love of Chriſt ſhed into the heart, and from a view of his lovelineſs, and a ſenſe of his benefits; and where it is true and genuine, it is ſuperlative and ſincere, and ſhews itſelf by a regard to his truths and ordinances, to his people, ways and worſhip: and ſuch the Lord preſerves often in times of public calamity; and from the evil of ſin, the dominion of it; from Satan's temptations, from being devoured and deſtroyed by him; and from a final and total falling away; he preſerves them to his kingdom and glory, which is promiſed to them that love him. *But all the wicked will he deſtroy*; he will conſume them from off the earth, ſo that the wicked ſhall be no more; he will deſtroy the man of ſin, and all his adherents; all the enemies of Chriſt, thoſe that do not love him, but oppoſe him, his goſpel, kingdom and intereſt; the beaſt and falſe prophet, with all that attend them, ſhall be cut off; the day of the Lord, like an oven, ſhall burn up all that do wickedly, and ſhall leave them neither root nor branch: this will eſpecially be true at the day of judgment, when the wicked ſhall be ordered to everlaſting fire; and they ſhall go into eternal puniſhment, when they ſhall be turned into hell, and all the nations that forget God. *Kimchi* interprets this of future time, when there ſhall not be a wicked man left in the world, and compares it with *Mal.* iv. 1.

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[i] רצון re acceptabili, Guſſetius, p 803. benedictione, V. L. beneplacito, Piſcator, Gejerus; benevolentia, Cocceius.

[k] חסיר miſericors, Pagninus, Montanus, ſo Ainſworth; benignus, Tigurine verſion, Muſculus, Junius & Tremellius, Piſcator, Gejerus.

℣. 21. *My mouth ſhall ſpeak the praiſe of the Lord,* &c.] Always, at all times, as long as he lived; and particularly when all the Lord's people ſhall be brought ſafe to glory, and the wicked deſtroyed; when, as *Kimchi* obſerves, he ſhould live again with the dead that ſhall be raiſed. *And let all fleſh bleſs his holy name for ever and ever*; not every animal, or irrational creature; nor carnal men, but ſpiritual men; ſuch as are praying ones, that come to a God hearing prayer: theſe ſhould be praiſing ones; ſuch who have hearts of fleſh given them, and are ſenſible of divine favours, as well as of their ſinfulneſs and unworthineſs; Jews and Gentiles, all ſorts of men called by grace, all fleſh on whom the Spirit of God is poured; theſe are all excited to praiſe and bleſs the holy name of the Redeemer, with the words and by the example of the pſalmiſt. And thus the pſalm ends as it begun, with praiſe and bleſſing.

PSALM CXLVI.

THIS pſalm is intitled by the *Septuagint*, *Vulgate Latin*, *Ethiopic* and *Arabic* verſions, *Hallelujah*, of *Haggai* and *Zechariah*; and by *Apollinarius*, the common hymn of them: and the *Syriac* inſcription is ſtill more expreſs, "it was ſaid by "*Haggai* and *Zechariah*, prophets, who came up "with the captivity out of *Babylon*." *Theodoret* ſays, this title was in ſome *Greek* copies in his time; but was not in the *Septuagint* in the *Hexapla*: nor is it in any other *Greek* interpreters, nor in the *Hebrew* text, nor in the *Targum*; though ſome Jewiſh commentators, as R. *Obadiah*, take it to be an exhortation to the captives in *Babylon* to praiſe the Lord: and *Kimchi* interprets it of their preſent captivity and deliverance from it; and obſerves, that the pſalmiſt ſeeing, by the holy Spirit, the gathering of the captives, ſaid this with reſpect to *Iſrael*; and ſo refers it to the times of the Meſſiah, as does alſo *Jarchi*, eſpecially the laſt verſe; and which, though they make it to ſerve an hypotheſis of their own, concerning their vainly-expected Meſſiah; yet it is moſt true, that the pſalm is concerning the Meſſiah and his kingdom, to whom all the characters and deſcriptions given agree.

℣. 1. *Praiſe ye the Lord,* &c.] Or *hallelujah*; which, in the *Greek* and *Vulgate Latin* verſions, is the title of the pſalm; but is rather the beginning of it; and is an exhortation to men, eſpecially to the ſaints, to praiſe the Lord, the Lord Chriſt, the Lord of the world, who has created it and upholds it; the Lord of lords, *David*'s Lord; and the Lord of all his people, by creation, redemption and grace; and from whom they receive all bleſſings and mercies, temporal and ſpiritual, and are therefore under the higheſt obligations to praiſe him. *Praiſe the Lord, O my ſoul*; the pſalmiſt does not put others upon that he does not chooſe to do himſelf; but, as the ſweet pſalmiſt of *Iſrael*, and prophet of the church, leads the way and ſets an example; and not only ſtrikes his harp and pſaltery, and with his tongue, mouth and lips, ſhews forth the praiſe of the Lord; but engages his heart, his ſoul, in this work; which, as it was capable of it, ſo moſt agreeable to the Lord, who requires the heart in his ſervice, and to be worſhipped in ſpirit and in truth: and this being the better and more noble part of man, making melody in it to the Lord, and engaging all the powers and faculties of it in ſuch an employment, muſt be acceptable to him.

℣. 2. *While I live, will I praiſe the Lord,* &c.] As he had good reaſon to do, ſince he had his life from him, and was upheld in it by him; who alſo favoured him with the mercies and comforts of life; and that every day, being renewed to him every morning, and continued all the days of his life; which determined him throughout the whole of it to praiſe the Lord: nay, he had his ſpiritual life from him, with all the bleſſings of it; which are laſting, everlaſting ones, and had hope of eternal life with him. *I will ſing praiſes unto my God, while I have any being*; or *while I am*[l]; not only in this world, but in the world to come; for men have a being or exiſtence after death, and the ſaints have a moſt comfortable and happy one then; and will be more capable of ſinging praiſes to their incarnate God, and which will be their work to all eternity; ſee *Pſal.* civ. 33.

℣. 3. *Put not your truſt in princes,* &c.] Not in foreign princes, in alliances and confederacies with them; nor in any at home. *David* did not deſire his people to put their truſt in him, nor in his nobles and courtiers; but in the Lord Chriſt, who, as he is the object of praiſe, is alſo the proper object of truſt. Princes, though ever ſo liberal and bountiful, as their name ſignifies, and therefore called benefactors, *Luke* xxii. 25. or ever ſo mighty and powerful, wiſe and prudent, yet are not to be depended upon; they are changeable, fickle and inconſtant; and oftentimes not faithful to their word, but fallacious and deceitful; *men of high degree are a lie*, Pſal. lxii. 9. wherefore it is better to truſt in the Lord *Jehovah*, in whom is everlaſting ſtrength; who gives all things richly to enjoy; who is unchangeable, and ever abides faithful; ſee *Pſal.* cxviii. 8, 9. Nor *in the ſon of man, in whom* there is *no help*; or *ſalvation*[m]: not in any mere man born of a woman; not in *Abraham*, the father of the faithful, of whom the Jews boaſted, as the *Midraſh*; nor in *Moſes*, as *Arama*; nor in *Cyrus*, as R. *Obadiah*; no, nor in *David* himſelf, nor in any of the princes; for how great ſoever they look, or in whatſoever honour and eſteem they may be, they are but ſons of men; are frail mortal men, and die like men, though they may be called gods, as they are by office: but no man, or ſon of man, let him be what he will, is to be truſted in; there is a curſe on him that does it, *Jer.* xvii. 5. There is indeed a Son of man that is to be truſted in, the Lord Jeſus Chriſt; but then he is God as well as man, the true God; the great God, God over all, bleſſed for ever; were he not, he would not be the proper object of truſt, for there is no *help* or *ſalvation* in a mere creature; even kings and princes cannot help and ſave themſelves oftentimes, and much leſs their people; their ſalvation is of God, and not from themſelves, or from their armies; *Pſal.* xxxiii. 16. and cxliv. 10. *Prov.* xxi. 31. There is help in Chriſt, on whom it is laid, and where it is found; there is ſalvation in him, but in no other; he is the author and giver of it, and therefore he, and not another, is to be truſted in.

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[l] בעודי dum fuero, Pagninus; in adhuc me, Montanus; quamdiu ero, Cocceius; εως υπαρχω, Sept. quamdiu ſum, Schmidt, Ethiopic verſion; ſo Ainſworth.

[m] תשועה ſalus, V. L. Pagninus, Montanus, Junius & Tremellius, Piſcator, &c.

℣. 4. *His breath goeth forth*, &c.] That is, the breath of a ſon of man, of any and every one of the princes; it goes forth continually, and is drawn in again as long as a man lives; but at death it goes forth, and returns no more till the reſurrection: the breath which the Lord breathed into man, and which is in his noſtrils while he lives, and is very precarious. And when it is taken away, he dies, and *He returneth to his earth*; from whence he was taken, and of which he was made; upon which he lived, where he dwelt, and in which he took delight and pleaſure, minding earth and earthly things, and which is now all he has; who, though he may have had many large eſtates and poſſeſſions, nay, have ruled over many kingdoms and countries, yet his property of earth is now no more than the length and breadth of a grave; he returns to earth as ſoon as he dies, becoming a lump of clay; and particularly when he is interred in it, and when by corruption and worms he is turned into it. *In that very day his thoughts periſh*; in the day, hour and moment he dies: not that the ſoul ceaſes, or ceaſes to think at death; it is immortal, and dies not; and as it exiſts in a ſeparate ſtate after death, it retains all its powers and faculties, and, among the reſt, its power of thinking; which it is capable of exerciſing, and does, as appears from the caſe of the ſouls under the altar, *Rev.* vi. 9. But the meaning is, that at death all the purpoſes and deſigns of men are at an end; all their projects and ſchemes, which they had formed, and were purſuing, now come to nothing; whether to do good to others, or to aggrandize themſelves and families; and therefore ſuch mortal creatures are not to be depended upon, ſince all their promiſes may fail; nay, even their good deſigns may be fruſtrated; ſee *Job* xvii. 12.

℣. 5. *Happy* is he *that* hath *the God of Jacob for his help*, &c.] The God of the patriarch *Jacob*, the Meſſiah, who is that God that fed him all his life, the Angel that redeemed him from all evil, with whom in the form of a man he wreſtled, when he had power over God, and ſaw him face to face; the God of the poſterity of *Jacob*, the Angel of *Jehovah*'s preſence, who went before them by day and night in the wilderneſs, and ſaved and carried them all the days of old; the God of ſpiritual *Jacob*, or *Iſrael*, the church of the choſen, redeemed, and called ones; the God of every *Iſraelite* indeed, of every true believer, as he was *Thomas*'s Lord and God: now happy is that man that has him for his help, who helps his ſervant *Iſrael*, all his people out of the ſad eſtate of ſin and miſery into which they are brought; helps them to all the bleſſings of grace, and to all the ſupplies of it in their time of need; helps them under all their infirmities, temptations and afflictions; helps them in all their way to heaven, and againſt every enemy of their ſouls; and at laſt helps them to everlaſting glory and happineſs. *Whoſe hope* is *in the Lord his God*; in *Immanuel*, God with us, God manifeſt in the fleſh; Chriſt the hope of *Iſrael* and the Saviour thereof; who is our hope, and in all his people the hope of glory; not only the author and giver of the grace of hope, but the object, ground, and foundation of it: now happy is that man whoſe hope alone is in him; who hopes for ſalvation, pardon, righteouſneſs and eternal life through him and him only; ſuch are ſafe and ſecure who, as priſoners of hope, turn to him their ſtronghold; thoſe ſhall want no good thing that hope and truſt in him; they have peace now through his blood and righteouſneſs, and ſhall be ſaved with an everlaſting ſalvation; ſee *Jerem.* xvii. 7, 8.

℣. 6. *Which made heaven and earth, the ſea, and all that therein is*, &c.] This and the following verſes are a deſcription of that divine perſon, even Chriſt, who is the help and hope of his people; and every character of him is a reaſon for faith and hope in him; all things are made by him, which are in the whole compaſs of creation, the heaven, earth, and ſea, and all in them; the fowls of the airy heaven, the ſun, moon, and ſtars, the hoſts of the ſtarry heavens, and the angels the inhabitants of the third heaven; the beaſts of the field, and cattle of a thouſand hills; and man, the chief of God's works on earth; and the innumerable fiſhes of the ſea, great and ſmall; and he that made all theſe what is it he cannot do? he muſt be the mighty God, and a mighty Saviour, and the proper object of truſt and hope; ſee *John* i. 1—3. *Col.* i. 16. *Heb.* i. 2, 10. *Which keepeth truth for ever*; the truth of doctrine, who as Mediator is full of it, and by whom it came; and as the prophet of the church concealed it not from the great congregation, the law of truth being in his lips, as the antitype of *Levi*; the truth of the promiſes, which are all yea and amen in him; every promiſe being made to him, and being in him, as the promiſe of eternal life, with all others, which are ſafely kept by him, and he will ſee them performed; the truth of all his engagements with his Father, as the ſurety of his people; to take their nature, obey, ſuffer, and die for them, which he has truly and punctually made good, being faithful to him that appointed him; and the truth of all his ſayings, concerning his preſence with his church and miniſters unto the end of the world, and of whatſoever ſhould befal them, from his reſurrection and aſcenſion to his ſecond coming.

℣. 7. *Which executeth judgment for the oppreſſed*, &c.] All judgment being committed to Chriſt as mediator, he executes it on the behalf of his oppreſſed ones, and breaks in pieces their oppreſſors; being oppreſſed with ſin, and lying under the power of it, he condemned it in his fleſh, wrought out a righteouſneſs to juſtify from it, and redeemed them from all their iniquities; being oppreſſed by Satan, and led captive by him, he took them as a prey from the mighty, and led captivity captive; and when oppreſſed by the world he is on their ſide and takes their part, and thoroughly pleads their cauſe, and ſuffers no weapon formed againſt them to proſper; and will ere long deſtroy antichriſt and his followers, and bring down his judgments on them, ſo that men of the earth ſhall no more oppreſs; and eſpecially at the laſt judgment, he, the righteous judge, will render tribulation to them that have troubled his people, and ſet the crown of righteouſneſs on their heads; ſee *Pſal.* x. 18. and lxxii. 4. *Which giveth food to the hungry*; in a literal ſenſe, he gave manna and quails to the hungry *Iſraelites* in the wilderneſs, fed five thouſand with five loaves and two ſmall fiſhes, and four thouſand with ſeven loaves and a few fiſhes, when here on earth; and in a ſpiritual ſenſe, to ſuch as are in a ſtarving and famiſhing condition, and hunger and thirſt after righteouſneſs, he gives himſelf, the bread of life, and his grace, the water of life; he gives them to eat of the hidden manna, and of the tree of life; he gives them his word, his goſpel, which is milk for babes and meat for ſtrong men; he gives them his ordinances, which are a feaſt of fat things, and ſo he fills and ſatisfies their hungry ſouls. *The Lord looſeth the priſoners*; ſuch as were bound by diſeaſes and infirmities of body, he looſed in the days of his fleſh here; and ſome that were held with the cords of death he raiſed from the dead, *Luke* xiii. 11, 12. *Matt.* xi. 5. and his people, who are in a ſpritual ſenſe priſoners of ſin, Satan, and the law, being ſhut up and held under by them, he proclaims liberty to them, and the opening the priſon to them that are bound; he opens the priſon-doors and ſays to the priſoners, Go forth; he delivers them from the power of ſin, the ſlavery of Satan, and the bondage of the law, and brings them into a ſtate of liberty, *Iſa.* lxi. 1. and xlix. 9. yea all the priſoners in the grave he will looſe at the laſt day, he has the key of hell and death, and will open thoſe priſons and ſet them free; they ſhall come forth, ſome to the reſurrection of life, and others to the reſurrection of damnation.

℣. 8. *The Lord openeth* the eyes of *the blind*, &c.] Who are corporally blind, the eyes of many ſuch were opened by Chriſt when here on earth, and one who was born blind; and ſuch who are ſpiritually blind as to any knowledge of divine things, of God in Chriſt, of the way of life and ſalvation by Chriſt, of the Spirit and his operations, of their ſtate and condition by nature, or of the things of the goſpel; the eyes of many ſuch he opens ſo as to ſee their ſin and danger, their want of righteouſneſs, and need of Chriſt and ſalvation by him; this is uſually done by means of the miniſtry of the word, which is as an eye-ſalve; but the work is Chriſt's, and a work of almighty power it is; ſee *Iſa.* xxxv. 4, 5. *The Lord raiſeth* them that are *bowed down*; as he did in a literal ſenſe the poor woman that was bowed together, *Luke* xiii. 11, 12, 16. and as he does in a ſpiritual ſenſe ſuch as are heavy laden with ſin, and preſſed with the burden of it; that are depreſſed with Satan's temptations, and labour under ſore afflictions and exerciſes; all which he ſupports his people under, and delivers them out of; and chears and refreſhes their ſouls with diſcoveries of his love and grace unto them; ſee *Pſalm* cxlv. 14. *The Lord loveth the righteous*; not ſelf-righteous perſons; theſe are not loved by God the Father, who preferred a publican to one of them; nor by Chriſt, who came not to call them to repentance; nor by the Spirit, who reproves and convinces men of ſelf-righteouſneſs; nor by angels, who rejoice at one ſinner that repents more than over ninety and nine juſt perſons who in their own opinion need no repentance: but ſuch who are righteous through Chriſt's righteouſneſs imputed to them, and there are none righteous in any other way; and theſe Chriſt loves, not for any righteouſneſs in them, or done by them; nor does his love flow from his own righteouſneſs upon them, for he loved them from all eternity; and his engaging and undertaking to work out a righteouſneſs for them, and the bringing in of that righteouſneſs, were the fruits and effects of his love to them, and evidences of it; he ſuffered for them when they were in themſelves unjuſt; he died for them when ſinners, ungodly, and enemies; nevertheleſs as they are clothed with his perfect righteouſneſs, and are introduced unto him and preſented before him in this raiment of needlework, this clothing of wrought gold, this fine linen clean and white; he takes delight and pleaſure in them, and they appear a glorious church, without ſpot or wrinkle or any ſuch thing.

℣. 9. *The Lord preſerveth the ſtrangers*, &c.] The life of them, as he did the daughter of the *Greek*, a *Syrophenician* woman, and a *Samaritan*, by healing them of their diſeaſes, *Mark* vii. 26—29. *Luke* xvii. 16—18. and in a ſpiritual ſenſe he preſerves the lives and ſaves the ſouls of his people among the Gentiles, who are aliens from the commonwealth of *Iſrael*, and ſtrangers to the covenant of promiſe; for theſe he laid down his life a ranſom, and became the propitiation for their ſins; to theſe he ſends his goſpel, which is the power of God to ſalvation unto them. *He relieveth the fatherleſs and widow*; in their diſtreſſes and troubles, who have no helper; a wonderful inſtance of his relieving a widow in the moſt diſconſolate circumſtances, we have in raiſing the widow of *Naim*'s ſon to life, and reſtoring him to his mother, *Luke* vii. 12—15. in him *the fatherleſs*, and all that in a ſpiritual ſenſe are deſtitute of help in the creatures, and ſee they are ſo, *find mercy*; nor will he leave his people comfortleſs, or as orphans and fatherleſs ones, but will and does come and viſit them, relieve and ſupply them with every thing convenient for them; though his church here on earth may ſeem to be as a widow, he being in heaven at the right hand of God, yet he cares for her in the wilderneſs, and provides for her ſupport, where ſhe is nouriſhed with the word and ordinances, and will be until he comes again; ſee *Hoſea* xiv. 3. *John* xiv. 18. *Rev.* xii. 14. *But the way of the wicked he turneth upſide down*; ſo that they cannot find it; nor their hands perform their enterprize; their ſchemes and counſels are all confounded and blaſted by him, and all their policy and power are not able to prevail againſt his church and people; ſee *Pſalm* i. 6.

℣. 10. *The Lord ſhall reign for ever*, &c.] The Meſſiah, who is King of kings and Lord of lords; and in this he is ſuperior to them, they reign but for a while, but he for evermore; the throne of majeſty and glory on which he ſits is for ever and ever; his kingdom is an everlaſting kingdom; of his government, and the peace of it, there will be no end; he is King of ſaints now, and reigns in their hearts, and in his churches, and in the world; and he will reign with his people, and they with him, a thouſand years on earth; and then they will reign together to all eternity; ſee *Pſal.* xlv. 6. *Iſa.* ix. 7. *Dan.* ii. 44. Both *Jarchi* and *Kimchi* refer this to the Meſſiah and his kingdom; the note of the former is, "he ſhall confirm his kingdom in "the redemption or ſalvation of his children;" and of the latter, "it ſhall be ſaid he is king over "all, after he has executed judgment on the wick"ed in the valley of *Jehoſhaphat*." *Even thy God, O Zion, unto all generations*; he who is *Zion*'s God, is *Zion*'s King, head over all things to the church; and this is her joy and comfort in every age, that her God and her King reigns, and will reign for evermore; and eſpecially in a glorious manner in the latter day; ſee *Iſa.* lii. 7. and as all this is a ſolid ground and foundation of truth in the Lord, and ſerves to encourage ſaints to make him their help and hope; and ſhews how happy they are that have him as ſuch; ſo it is matter of praiſe and thankſgiving; hence it follows, *Praiſe ye the Lord*; or *hallelujah*; and ſo the pſalm ends as it began.

PSALM CXLVII.

THIS pſalm is thought to be written by *David*, and according to *Theodoret* predicts the return of the Jews from *Babylon*, and the rebuilding of *Jeruſalem* by *Zorobabel*, which ſeems to be grounded on ℣. 2. tho' the words there agree well enough with the times of *David*; hence the title in the *Septuagint*, *Ethiopic*, *Arabic* and *Syriac* verſions, and *Apollinarius*, is as the preceding; the *Syriac* adds, "concerning *Zorobabel* and *Joſhua* the prieſt, and *Ezra*, who were ſolicitous and diligent in building *Jeruſalem*." *Aben Ezra*, and other Jewiſh writers, think it foretels the future rebuilding of *Jeruſalem*, and the reſtoration of the Jews from their preſent captivity, and refer it to the times of the Meſſiah; and ſo far it may be right, that it reſpects Chriſt and the praiſe of him, on account of his nature and works; and may take in the converſion of the Jews. It ſeems to be written by the ſame perſon, and on the ſame account, as the preceding pſalm.

℣. 1. *Praiſe ye the Lord*, &c.] When he ſhall reign, as *Kimchi* connects this pſalm with the preceding; the arguments uſed to engage men to this work are taken partly from the nature of it, as in the next clauſes; and partly from what the Lord is and does, as in the following verſes. *For* it is *good to ſing praiſes unto our God*; it being agreeable to his revealed will, what he enjoins, approves of, and accepts, and is profitable to his people, as well as makes for his glory; ſee *Pſalm* xcii. 1. Some render it, *becauſe* he is *good*, as in *Pſal.* cvi. 1. and cvii. 1. but the accents, and what follows, will not admit of this ſenſe. *For* it is *pleaſant*; to our God; with which the *Septuagint*, *Vulgate Latin*, *Ethiopic* and *Arabic* verſions join this clauſe; the ſacrifice of praiſe is more pleaſing to the Lord than any ceremonial ſacrifice, eſpecially when offered from a grateful heart in the name of Chriſt, and with a view to his glory; and it is pleaſant to ſaints themſelves, when grace is in exerciſe, and they make melody in their hearts to the Lord. And *praiſe is comely*; is due to the Lord, and becomes his people to give it to him; it is but their reaſonable ſervice, and a beautiful and lovely ſight it is to ſee the choſen, redeemed, and called of the Lamb, harping with their harps, and ſinging the ſong of redeeming love.

℣. 2. *The Lord doth build up Jeruſalem*, &c.] Literally, after the *Babyloniſh* captivity, according to ſome; or rather when taken from the *Jebuſites* by *David*; or ſpiritually the church, which is often called *Jeruſalem*, even the goſpel-church, of which Chriſt is the builder, his miniſters are inſtruments, his people are the materials, and which, though now greatly fallen to decay, will be rebuilt by him in the latter day; when his work will be revived among his ſaints, his goſpel more powerfully preached, his ordinances more purely adminiſtered, and multitudes of ſouls converted; and which will be matter of praiſe and thankſgiving, as it is now matter of prayer; ſee *Pſal.* li. 18. and cii. 13, 16. *Jer.* xxx. 18, 19. *He gathereth together the outcaſts of Iſrael*; the exiles from *Babylon*, as ſome; or rather ſuch who in the times of the Judges had been carried captive by their neighbours, or fled from their cities in the times of *Saul* for fear of the *Philiſtines*; and who were gathered to their own country, cities and houſes, when *David* began to reign. Spiritually this regards the whole *Iſrael* of God, the elect of God, whether Jews or Gentiles, and the out-caſts of them; ſo called, not becauſe ever caſt out or caſt off by the Lord, being received into his favour, covenant and church; but either becauſe caſt out of the company of profane men, as evil and unworthy; or caſt out of *Iſrael*, the church of God, very juſtly, for offences given; but being brought to repentance, are reſtored and gathered in again: or rather this may repreſent the Lord's people as in a ſtate of nature, like the wretched infant caſt out into the open field, ſcattered up and down in the world, in a ſtate of diſtance from God, Chriſt and his people; theſe are gathered by Chriſt in redemption, who came to ſeek and collect them together; and by his Spirit in converſion, when he gathers them to himſelf, and into his fold; and this as it is an occaſion of joy to angels and ſaints, is matter of praiſe and thankſgiving to the outcaſts themſelves, thus gathered in. The *Septuagint* render it, to the diſperſion or diſperſed of *Iſrael*; ſee *John* vii. 35.

℣. 3. *He healeth the broken in heart*, &c.] Chriſt is a phyſician; many are the diſeaſes of his people; he heals them all by his blood, ſtripes, and wounds; and among the reſt their broken hearts, which none can cure but himſelf; hearts broken by the word, as a hammer, accompanied with a divine power; which have a true ſenſe of ſin, and godly ſorrow for it; are truly contrite, ſuch as the Lord has reſpect unto, dwells with, and accepts of; and theſe he heals, and only he, by pouring in oil and wine, as the good *Samaritan*; or by applying pardoning grace and mercy to them, ſtreaming through his blood. *And bindeth up their wounds*; or *griefs*[n]; and ſo gives them eaſe, health, and peace, for which they have abundant reaſon to call upon their ſouls to bleſs his name and ſing his praiſe; ſee *Pſal.* ciii. 1—3. compare with this *Iſa.* lxi. 1. *Luke* x. 30—34.

℣. 4. *He telleth the number of the ſtars*, &c.] Which no man can do exactly; ſee *Gen.* xv. 5. *Job* xxv. 3. the ancient aſtronomers pretended to tell them, as *Aratus* and *Eudoxus*[o], and fixed their number at a thouſand and odd; but then theſe were only ſuch as were of ſome magnitude and influence, and ſuch as commonly appeared; but ſince the uſe of teleſcopes many are ſeen which were not before; and eſpecially thoſe cluſters of them in the milky way cannot be diſtinctly diſcerned and told; but the Lord that made them can tell their exact number. *Aben Ezra* thinks this is ſaid with reſpect to the outcaſts of *Iſrael* ſcattered throughout the whole earth, as the ſtars are in the upper orb; and that as the Lord knows the one, he knows the other; which is not amiſs, eſpecially ſpiritually underſtood. *He calleth them all by* their *names*; not that he calls one *Jupiter* and another *Venus*, &c. as the heathens have done; but the ſenſe is, that he has as perfect, diſtinct, and exact knowledge of them as we have of any perſons or things that we can call by name, and more ſo; ſee *Iſa.* xl. 26. This may be applied to the ſaints, who are like to ſtars for the light they receive from Chriſt the ſun of righteouſneſs, and are a number which no man can number; but Chriſt knows them all diſtinctly and exactly, and can call them by name, and holds them in his right hand, and will preſerve them; and they ſhall ſhine for ever like ſtars, yea like the ſun in the kingdom of his Father; ſo *Arama* interprets this of the righteous, who are compared to ſtars; ſee *Dan.* xii. 4. *Rev.* ii. 1.

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[n] לעצבותם dolores eorum, Pagninus, Montanus, Cocceius, Gejerus.

[o] Vid. Auguſtin. de Civ. Dei, l. 16. c. 23.

℣. 5. *Great* is *our Lord, and of great power*, &c.] *Our Lord* is our Lord Jeſus Chriſt, the Lord of the whole earth; the Lord of his own people by creation, by redemption, by marriage, and by the conqueſt of his grace, and their voluntary ſubmiſſion to him; he is *great* in his perſon, offices and grace, and therefore greatly to be praiſed; ſee *Pſal.* cxlv. 3. and particularly his *power* is very *great*, as appears in the creation of all things out of nothing by him; in the ſuſtentation and ſupport of the world and all things in it; in the redemption of his people, from the hand of their powerful enemies; in beginning, carrying on, and perfecting a work of grace on their hearts by his Spirit and power; and in the preſervation of them unto eternal life, through a thouſand dangers and difficulties: at his reſurrection all power in heaven and earth were given him as Mediator; and in the latter day he will take to himſelf his great power and reign; and in the laſt day will raiſe the dead out of their graves. *His underſtanding* is *infinite*; it reaches to all things, not to the ſtars of heaven only, as in ℣. 4. but to the fowls of the air, to the beaſts of the field, and cattle upon a thouſand hills; to all on the ſurface of the earth, or in the bowels of it; and to the fiſhes of the ſea: it reaches to all men, and to all the thoughts of their hearts, the words of their mouths, and the actions of their lives; it reaches to all things paſt, that have been, to every thing preſent, and to whatſoever is to come; it includes not only the knowledge of all things that are, or certainly will be, but of all things poſſible, or which he could bring into being if he would; it is concerned not only with the quality and nature of things it perfectly underſtands, but with the quantity of them; even all things in creation and providence, which are without number and paſt finding out by men; and ſo his underſtanding is without number and cannot be declared, as the word ſignifies.

℣. 6. *The Lord lifteth up the meek*, &c.] The lowly and humble ſouls, ſuch as are made ſo by the Spirit of God; he ſhews them their ſinfulneſs, and want of righteouſneſs; the inſufficiency of their own, and need of Chriſt's; blowing a blaſt upon all their goodlineſs, ſo bringing down their natural pride and haughtineſs, and cauſing them to ſubmit to Chriſt, that he alone might be exalted; ſuch as learn of him, who is meek and lowly, and become the followers of the humble Jeſus; who being partakers of his grace, have low thoughts of themſelves, as if the leaſt of ſaints and chief of ſinners; and higher thoughts of others; who aſcribe all they have and are to the grace of God; and who make no boaſt of, nor place any truſt in any thing they do; who quietly ſubmit to every adverſity, patiently bear all the injuries, affronts, and reproaches of men; and are ſilent under every afflictive diſpenſation of providence: theſe humble ones the Lord exalts in due time; he lifts up their ſpirits, he cheers and refreſhes their ſouls; raiſes them to a high eſtate of grace, ſets them among princes, gives them honour here, and a crown and kingdom hereafter; theſe ſhall inherit the new earth, in which will dwell righteouſneſs; ſee *Matt.* v. 5. *He caſteth the wicked down to the ground*; or *humbles them to the ground*[p]; he abaſes the proud and brings them into a low eſtate, ſometimes in this world; however in the next he caſts them down to hell, even into the loweſt hell, which is the portion of all wicked men, of all proud and haughty ſinners; ſee *Iſa.* xxvi. 5. compare with theſe expreſſions *Luke* i. 51, 52. and xiv. 11. and xviii. 14. *Aben Ezra* by the *meek* underſtands the outcaſts of *Iſrael*; and by the *wicked* the kings of the Gentiles, ſubject to *Iſrael*.

℣. 7. *Sing unto the Lord with thankſgiving*, &c.] Theſe are the words of the pſalmiſt unto the *Iſraelites*, according to *Aben Ezra* and *Kimchi*; but may be an exhortation to all men, eſpecially good men; who are capable of obſerving the following things concerning providential goodneſs and ſpecial grace, on account of which they are called upon to *ſing unto the Lord*: or to *anſwer*[q]; to ſing alternately, or by reſponſes; the word is uſed for ſinging, *Hoſ.* ii. 15. ſee *Exod.* xv. 21. and intends vocal ſinging, as the next clauſe inſtrumental ſinging, as *Kimchi* obſerves. However, the Lord is the object of it, to whom praiſe is to be ſung for all the great and good things done by him, and that *with thankſgiving* to God for them; which, though a diſtinct thing from ſinging, and may be done without it, as in prayer; yet ſinging ought never to be without that; ſee *Eph.* v. 19, 20. *Sing praiſe upon the harp unto our God*; an inſtrument of muſic uſed in the times of the Old Teſtament; an emblem of the heart, and of making melody in it to the Lord: the hearts of believers are the harps of God, on and with which they ſing unto him, when they ſing aright, and theſe are in proper tune.

℣. 8. *Who covereth the heaven with clouds*, &c.] Which are exhalations of vapours out of the earth, and of waters out of the ſea, by the ſun, and formed into clouds; which are carried about in the air, and let down in ſhowers of rain upon the earth, in proper places, for the good of the inhabitants; and ſometimes, when neceſſary, the heavens are covered and become black with them, as in the times of *Ahab*, 2 Kings xviii. 35. and though they look dark, dull and melancholy, yet are for great uſefulneſs: hereby, as it follows, rain is prepared for the earth, to make it fruitful, to bring forth an increaſe for men and beaſts; and is a wonderful diſplay of the wiſdom, power, and goodneſs of God, for which he is to be praiſed. This may be either an emblem of afflictive diſpenſations of providence, which ſometimes make a dark and cloudy day, a day of clouds and thick darkneſs; eſpecially when the Lord covers himſelf with a cloud, or hides his face from his people; their ſins, as clouds, interpoſing between him and them; and yet theſe afflictions and deſertions, though not joyous, but grievous, tend to make the ſaints more holy, humble and fruitful: or elſe, of the churches being ſupplied with goſpel-miniſters; the *heaven*, and ſo the *kingdom of heaven*, often ſignifies the church of God or Chriſt; conſiſting of men, partakers of the heavenly calling, being born from above; and in which the goſpel and ordinances, that come from heaven, are miniſtered; and which, for the communion had with God, and the privileges of it, is as it were the ſuburbs and gate of heaven. Miniſters of the word are *clouds* full of the rain of heavenly and evangelic doctrine, which they drop and diſtil as the rain and dew upon the mowen graſs; and the *covering* the heavens with them, may denote the plenty ty of them, or a ſufficient number of them, as in the firſt times of the goſpel: all which are of God, who gives to his churches paſtors after his own heart; and commands and directs thoſe where to drop the rain of doctrine, and where not, for which he is to be praiſed; ſee *Iſa.* v. 6. *Who prepareth rain for the earth*; which is purely his preparation, production and gift, to water the earth and make it fruitful, and is what none of the vanities or idols of the Gentiles could give; and what he prepares in the clouds, the heavens are covered with: to this the word of God and the evangelic doctrine is compared, becauſe of its original; it is of God, and from heaven; it is diſpenſed and falls by divine direction, and ſometimes in one place, and ſometimes in another; and often in great plenty, as at the firſt, ſo in the laſt times of the goſpel-diſpenſation; and brings many bleſſings of grace and goodneſs with it; and like rain, is cooling, ſoftening, refreſhing and fructifying; and this is prepared of God, and ordained by him before the world was, for the good of his people; ſee *Deut.* xxxii. 2. *Iſa.* lv. 10, 11. 1 *Cor.* ii. 6. *Who maketh graſs to grow upon the mountains*; which would be otherwiſe dry and barren; but by the clouds letting down rain upon them, graſs grows on them for the cattle on a thouſand hills. *Mountains*, in a figurative ſenſe, ſignify churches, high, ſtrong, well-founded, viſible, and where God makes a feaſt of fat things for his people, *Iſa.* xxv. 6. *graſs* denotes true believers, they of the city which flouriſh like graſs; to which they are like, for their weakneſs in themſelves, their number, verdure and fruitfulneſs, and for their growth in the church; which is greatly owing to the goſpel and ordinances as means, the rain of goſpel-doctrine, the pure, ſincere and unadulterated word of God; by which ſouls grow in grace, and in the knowledge of divine things; ſee *Pſal.* lxxii. 16. *Rev.* ix. 4. 1 *Pet.* ii. 2, 3.

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[p] משפיל humilians, V. L. Montanus; humiliat, Pagninus, Cocceius, Michaelis.

[q] ענו reſpondete, Montanus, Cocceius; alternis canite, Tigurine verſion, Piſcator, Michaelis.

℣. 9. *He giveth to the beaſt his food*, &c.] Thro' the plenty of graſs growing upon the mountains, by the rain falling from the clouds of heaven upon them: theſe cannot provide for themſelves, but the Lord feeds them; and they wait upon him for their food, and receive it of him, *Pſal.* civ. 27, 28. How much more will he feed his own people, both with temporal and ſpiritual food; though in their fallen ſtate they are become like the beaſts, of which they are ſenſible when called by grace, and own and acknowledge it! *Pſal.* xlix. 12. and lxxiii. 22. *Prov.* xxx. 2. And *to the young ravens which cry*; which are particularly mentioned, becauſe contemptible creatures, and of no uſe and ſervice to men, and by the ceremonial law were impure to the Jews; and the rather, becauſe, as naturaliſts obſerve, they are very early turned out of their neſts, or forſaken by their dams: and this particular inſtance of the care of providence is elſewhere obſerved, *Job* xxxviii. 41. *Luke* xii. 24. *Arama* takes notice of the preſervation of this creature in the ark, and the uſe of it to *Elijah*. The *Septuagint*, *Vulgate Latin*, *Ethiopic* and *Arabic* verſions, render it, *that call upon him*; that is, upon God and to him; they are expreſly ſaid to cry, *Job* xxxviii. 41. The ancient fathers interpret this figuratively; and by the *ravens*, underſtand the Gentiles; and by their *young ones*, Chriſtians that ſpring from them, who call upon the true God.

℣. 10. *He delighteth not in the ſtrength of the horſe*, &c.] It has been his will and pleaſure to give the horſe ſtrength for the uſe and ſervice of men, both for labour and war; and as this is a creature of his, and the work of his hands, it muſt be agreeable to him, *Job* xxxix. 19. yet a horſe, though prepared for the battle, is a vain thing for ſafety, which is only of the Lord; neither can it deliver any by its great ſtrength; nor are a king and his country ſaved by the multitude of an hoſt, or by a large cavalry: nor are theſe what the Lord delights in, nor does he ſave men for the ſake of them; though a well-mounted cavalry may be a pleaſing ſight to men, and they may raiſe their expectations, and promiſe themſelves great things from them; yet theſe are of no account with God, who can ſave as well without them as with them, *Prov.* xxi. 31. *Pſal.* xxxiii. 16, 17. The *Targum* is, “he delighteth not in the ſtrength of thoſe that “ride on horſes;” that are well mounted, and pride themſelves in it; and are equipped for war, and are mighty to engage in it, and prepared to make their eſcape in danger: *Kimchi*'s note is, “he delighteth “not in man, who puts his confidence in the “ſtrength of the horſe; ſee *Pſal.* xx. 8. *Iſa.* xxxi. 1. *He taketh not pleaſure in the legs of a man*; in which his ſtrength lies, and of which he is apt to glory; but ſhould not, it being diſpleaſing to God; who delights not therein, but in loving-kindneſs, judgment and righteouſneſs, *Jer.* ix. 23, 24. not in the legs of a man of war, as *Arama*; which are ſtrong to ſtand his ground, or ſwift to flee away when hard preſſed; ſee *Amos* ii. 14, 15. ſo the *Targum*, “he takes no pleaſure in the legs of men that run;” that are ſwift to run races, or to flee in battle; to this ſenſe are the notes of *Jarchi* and *Kimchi*. It ſeems to intend the infantry in an army, as the cavalry before; and both intimate, that neither horſe nor foot are to be truſted in for ſafety, how pleaſing or promiſing they may be, ſince God ſeeth not as man does: or reference may be had to athletic exerciſes, of horſe and foot-races, of wreſtling, combats, *&c.* men may delight in, but God does not. What are pleaſing to him, are exerciſes of a ſpiritual kind; ſuch as fleeing to Jeſus, the ſtrong tower; running the chriſtian race, to obtain the incorruptible crown; wreſtling againſt principalities and powers, and ſuch acts of grace as are next mentioned.

℣. 11. *The Lord taketh pleaſure in them that fear him*, &c.] With a filial and godly fear; that ſerve and worſhip him, privately and publickly, with reverence and love: as appears by the goodneſs he lays up for them; the good things he communicates to them; the diſcoveries of his love, covenant and grace, they have from him; the guard he ſets about them; his eye of providence and grace over them; and his heart full of love, pity and compaſſion to them; ſee *Pſal.* xxxiii. 18. *In thoſe that hope in his mercy*; not general, but ſpecial; not in the abſolute mercy of God, but as diſplayed in Chriſt; and great encouragement there is to hope in it, from the plenty of it in his heart; from the inſtances of it among men; and from the bleſſings of grace and ſalvation that ſpring from it: and in ſuch the Lord takes pleaſure; hope is his own grace, and mercy is his delight; and he is pleaſed with thoſe that exerciſe hope upon it: not that the graces of fear and hope, and the exerciſe of them, are the cauſe and motives of God's delight in his people, which, as they were conſidered in Chriſt, was before the world was, or thoſe graces were in them; but theſe deſcribe and point out the perſons who are openly and manifeſtly the objects of his delight and pleaſure. *Plutarch*[r], an heathen writer, ſeems to have been acquainted with this and the preceding verſe, and to refer to them, when he ſays, "it is "ſomewhere ſaid, that God is not a lover of horſes, "nor of birds, but of men, and deſires to dwell "with thoſe that are eminently good; nor does he "refuſe nor deſpiſe the familiar converſe of a man "divine and wiſe."

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[r] In Vita Numæ, vol. 1. p. 62.

℣. 12. *Praiſe the Lord, O Jeruſalem*, &c.] The inhabitants of it, as *Kimchi*; not *Jeruſalem* in a literal ſenſe, for this reſpects future time, as *Aben Ezra*; the world to come, the times of the Meſſiah: and intends the ſpiritual *Jeruſalem*, as *Arama*; that which is free, the mother of us all; the goſpel-church, and the members of it; which have great reaſon to praiſe the Lord, for their ſpecial bleſſings and peculiar privileges; ſee *Gal.* iv. 26, 27. *Heb.* xii. 22, 23. *Praiſe thy God, O Zion*; not the houſe and family of *David*, as R. *Obadiah*; nor the prieſts and *Levites* in the temple, as others; but the ſame as before, the church and people of God; the mount *Zion* God has loved and choſe for his habitation; the city of our ſolemnities in goſpel-times; the perfection of beauty, and joy of the whole earth; whoſe God and King is Chriſt; and whom *Zion* and all her children ſhould praiſe, being her incarnate God, *Immanuel*, God manifeſt in the fleſh. With this verſe the *Septuagint*, *Vulgate Latin*, *Syriac*, *Arabic* and *Ethiopic* verſions, begin the pſalm.

℣. 13. *For he hath ſtrengthened the bars of thy gates*, &c.] Of *Jeruſalem*, of *Zion* the church of God. *Gates* are for the letting in of perſons into the city of our God; which are Chriſt, faith in him, and a profeſſion of it; ſee *Iſa.* xxvi. 1, 2. *bars* are for the ſecurity of thoſe that are in it, and to keep out the enemy: and theſe *ſtrengthened*, denote the utmoſt ſafety of the true members of Chriſt and his church; who have nothing to fear from their ſpiritual enemies, ſin, law, Satan, the world, death and hell: God is on their ſide; Chriſt is the munition of rocks unto them; the holy Spirit is in them, who is greater than he that is in the world; and angels are guards about them; all which is matter of praiſe, and a ſufficient reaſon for it. *He hath bleſſed thy children within thee*; multiplied them and made them fruitful, increaſed the number of them; even the ſpiritual children of the church, brought forth to Chriſt by her; born in her, thro' the miniſtry of the goſpel; and brought up by her, with the ordinances of it. Theſe in the firſt times of the goſpel were very numerous, and will be ſo again in the latter day, like the drops of the morning-dew; and are and will be bleſſed with all ſpiritual bleſſings, with pardoning, juſtifying, adopting and ſanctifying grace, and with eternal life; for which the Lord's name is to be praiſed.

℣. 14. *He maketh peace in thy borders*, &c.] Which are uſually moſt infeſted by enemies. It may denote the univerſality of peace throughout the land, in all the parts and borders of it; and be underſtood of the outward peace of the church with her enemies, and of the abundance and continuance of it in the latter day; and of that concord and harmony that ſhall be among the members of it; and alſo of that inward, ſpiritual conſcience-peace, each enjoy through believing; and which is in and from Chriſt, and flows from his blood and righteouſneſs, applied for pardon and juſtification; and is another reaſon for praiſing the Lord. And *filleth thee with the fineſt of the wheat*; or, *fat of the wheat* [s]: the beſt of it; ſee *Deut.* xxxii. 14. which is the choiceſt of grain, and makes the beſt of bread, and eſpecially the fineſt flour of it; and to be filled and ſatisfied with this, or to have enough of it, is a great temporal bleſſing. Here it may be underſtood ſpiritually of the goſpel, which may be compared to wheat and the fineſt of it, for its excellency and purity, for its ſolidity and ſubſtantiality; with which the chaff of human doctrine is not to be mentioned, *Jer.* xxiii. 28. and for its ſalutary, nouriſhing and ſtrengthening virtue; and eſpecially of Chriſt, the ſum and ſubſtance of it, ſometimes compared to a corn of wheat, *John* xii. 24. for his ſuperior excellency to all others, and the purity of his nature; for his great fruitfulneſs, and for being ſuitable food to his people; the bread of life, for which he is prepared by his ſufferings and death; which may be ſignified by the beating out of the corn, and grinding the wheat, and making it into bread, fit for uſe: and for this ſpiritual food, believers are abundantly thankful, and have reaſon to praiſe the Lord.

℣. 15. *He ſendeth forth his commandment upon earth*, &c.] Which *Kimchi* interprets of rain, which cauſes the wheat to grow; ſince afterwards mention is made of ſnow, and of hoar-froſt and ice. *Aben Ezra* underſtands it of the decree of God, which he executes on earth. The *Targum*, of the *memra*, or Word of the Lord; the eſſential Word, the Meſſiah; whom the Lord ſent on earth to perform the great work of redemption and ſalvation; and who came ſpeedily, and tarried not, when the fulneſs of time was come, as follows. It may deſign God's word of providence, which anſwers to his word of power in the firſt creation of all things; and which orders every thing done in the earth, and is inſtantly obeyed; which agrees with ℣. 18. and *Pſal.* cxlviii. 8. Or rather, the word of the goſpel; the doctrines and ordinances of divine revelation, agreeable to ℣. 19, 20. and ſo may have reſpect to the miſſion of the apoſtles of Chriſt, and miniſters of the word, to go into all the earth, and preach the goſpel to every creature. *His word runneth very ſwiftly*; ſo the goſpel did in the firſt times of it, like lightning, from one end of the heaven to the other; the words of it went into all the world, and the ſound of it unto the ends of the earth; it had a free courſe, and was glorified: and ſo it will in the latter day, when many ſhall run to and fro, and knowledge ſhall be increaſed; ſee *Rom.* x. 18. 2 *Theſſ.* iii. 1. *Dan.* xii. 4.

℣. 16. *He giveth ſnow like wool*, &c.] For colour as white as wool; ſo the *Targum* and *Kimchi*: and for the manner of its falling, lightly and gently as a lock of wool; which for its thinneſs and fineneſs it alſo reſembles. Hence the ancients uſed to call ſnow εριωδες υδωρ, woolly water [t]; and *Martial* [u] gives it the name of *denſum vellus aquarum*, a thick fleece of waters: ſo another poet [w] calls clouds, flying fleeces of wool, to which they ſometimes ſeem like; *Pliny* [x] calls it the froth of the celeſtial waters. And it is like wool for its uſefulneſs to the earth; for as wool covers the ſheep, and cloaths made of it cover men, and keep them warm; ſo ſnow falling upon the earth, covers it and keeps it warm, and ſecures the wheat and other fruits of the earth from the injuries of the cold: and this lies among the treaſures of the Lord, and he brings it out from thence, and commands it to be on the earth; and it is an uſeful gift of his providence, for which his name is to be praiſed; ſee *Job* xxxvii. 6.

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[s] חלב adipe, Montanus, Pagninus, Tigurine verſion, Muſculus, Junius & Tremellius, Piſcator, Cocceius, Gejerus, Michaelis.

[t] Euſtathius in Dionyſ. Perieget. p. 91.

[u] Epigram. l. 4. ep. 3.

[w] Ariſtoph. Nubes, p. 146.

[x] Nat. Hiſt. l. 17. c. 2.

and xxxviii. 22. The Jews have a ſaying, as *Arama* obſerves, that one day of ſnow is better than five of rain. In the third year of *Valens* and *Valentinianus*, with the *Atrebates* (a people in the *Netherlands*) real wool fell from the clouds mixed with rain [y]. Several bleſſings of grace are ſignified by this figure; as pardon of ſin, the juſtifying righteouſneſs of Chriſt, and the efficacy of the word of God, *Pſal.* li. 7. *Iſa.* i. 18. and lv. 10, 11. *Lam.* iv. 7. *He ſcattereth the hoar-froſt like aſhes*; which is the dew congealed by the intenſe cold of the air in the night-ſeaſon [z]: this for its colour looks like aſhes, and for its infinite number of particles may be compared to them; which are ſpread here and there, and every where; over gardens, fields, lands, herbs, plants and trees, as if they were ſtrewed with aſhes. And to hot aſhes it may be compared, becauſe of its burning nature, ſhriveling up leaves, herbs and plants, as if burnt; hence called *pruina* in the *Latin* tongue [a]. The manna is compared to this for its ſmallneſs, *Exod.* xvi. 14. which was typical of Chriſt, the hidden manna, and of the miniſtry of the goſpel; little, mean and contemptible, in the eyes of carnal men; torturing and tormenting to them, as the fire that came out of the mouths of the witneſſes; and is the ſavour of death unto death to ſome, while it is the ſavour of life unto life to others.

℣. 17. *He caſteth forth his ice like morſels*, &c.] Divided like morſels, as the *Targum*; cut into pieces like morſels of bread. This ſeems to have reſpect to hail-ſtones, which ſometimes fall like pieces of ice, and are very prejudicial to the fruits of the earth: this was one of the ten plagues of *Egypt*; and whereby alſo many of the *Canaanites* were deſtroyed in the times of *Joſhua*, Exod. ix. 23. Joſh. x. 11. and there is an exceeding great ſtorm of hail yet to come, very dreadful; ſee *Rev.* xvi. 21. This is expreſſive of the wrath, vengeance and judgments of God upon men, by which he is known in various perfections of his nature; as his power, juſtice and holineſs, for which he is celebrated, *Iſa.* xxx. 30. *Who can ſtand before his cold?* which he has purpoſed and promiſed ſhall be; for he has ſaid, that *cold and heat* ſhall not *ceaſe*, as long as *the earth remains*; and which he appoints and orders to be, for *by the breath of God froſt is given*, Gen. viii. 22. Job xxxvii. 10. and this is ſometimes and in ſome places ſo very vehement, that it is intolerable; men are obliged to keep within doors, to make them fires, and put on more cloaths; and the *hands* of every man are *ſealed up* from buſineſs; even *the beaſts go into* their *dens*, and *remain in their places*, or get what ſhelter they can; ſee *Job* xxxvii. 7, 8. And if there is no ſtanding before his cold, who can ſtand before the heat of his anger, or his furious wrath and indignation, when it is poured out like fire? ſee *Pſal.* lxxvi. 7. *Nahum* i. 5, 6. *Rev.* vi. 15—17.

℣. 18. *He ſendeth out his word, and melteth them*, &c.] The ſnow, the hoar-froſt and ice: this he does by a word of his, who can freeze the earth and waters, and thaw them at his pleaſure; by ordering the ſun to break forth with great heat, or rain to fall in great plenty; of both which *Kimchi* interprets his word; as well as by cauſing a warm wind to blow, as follows. *He cauſeth his wind to blow*, and *the waters to flow*; the ſouth-wind particularly; then the waters which were ſtill and motionleſs, flow as before, or more abundantly. Thus the hearts of men in a ſtate of nature, are like frozen earth or waters; they are cold, and without the heat of love, and affection to God and Chriſt, and ſpiritual things; they are as hard as a ſtone, and without any motion or deſire after things divine and heavenly: but when the Lord ſends his word, attended with a divine power and efficacy, it breaks and melts them; when the ſouth-wind of the bleſſed Spirit blows upon them, or his grace becomes effectual in convincing them of ſin, righteouſneſs and judgment; and when the Sun of righteouſneſs ariſes on them with healing in his wings; with which being warmed, they are looſened, and flow to the Lord and his goodneſs for all ſpiritual bleſſings.

℣. 19. *He ſheweth his word unto Jacob*, &c.] From the things of nature and providence, the pſalmiſt paſſes to the bleſſings of grace and goodneſs; for which the Lord is to be praiſed, particularly for his word and ordinances. The *Targum* interprets this of the words of the law; and indeed the law, or decalogue, was given only to the *Iſraelites*, the poſterity of *Jacob*; as alſo the ceremonial and judicial laws; and even the whole ſcripture, the oracles of God, were committed to them in a very peculiar manner: all which diſtinguiſhed them from the Gentiles, and gave them the preference to them; ſee *Deut.* iv. 6—8. *Rom.* iii. 1, 2. and ix. 4. But the goſpel-part of the word is alſo included; the word of grace, peace, reconciliation, righteouſneſs, eternal life and ſalvation, which was firſt publiſhed to the Jews: it was *ſhewn* unto them, for it cannot be known by any without a revelation; the goſpel, and the things of it, are hidden things to natural men, and could never have been diſcerned by any, had they not been ſhewn by the Lord; as they are externally in the miniſtration of the word, and internally and effectually by the Spirit of God; who is the ſpirit of wiſdom and revelation in the knowledge of divine things. *His ſtatutes and his judgments unto Iſrael*; the ordinances of divine worſhip under the former diſpenſation, which were peculiar to literal *Iſrael*; and thoſe of the goſpel-diſpenſation, which belong to the ſpiritual *Iſrael*, Jews and Gentiles; and which are ſhewn and directed to in the word, to be obſerved by them; and both the goſpel, and the ordinances of it, are inſtances of divine favour, for which the Lord is to be praiſed.

℣. 20. *He hath not dealt ſo with any nation*, &c.] Or *every nation* [b]; or all the nations under the heavens; only with the Jewiſh nation: theſe only for many hundreds of years were favoured with the divine revelation, with the word and ordinances of God; with the law and with the goſpel, and with the ſervice and worſhip of God; as well as with promiſes and prophecies of Chriſt, and good things to come by him. Theſe were not communicated to any one nation or body of people beſides them; only now and then, to one here and there among the Gentiles: the goſpel was firſt preached to them at the coming of Chriſt, and after them to the Gentiles, when rejected by them. *And* as for his *judgments*, *they have not known them*; by which are meant, not the providential diſpenſations of God, which are unſearchable and paſt finding out, till made manifeſt; nor puniſhments inflicted on wicked men, unobſerved by them; but the word of God, and the ordinances of it, which the Gentile world for many ages were unacquainted with; ſee *Pſal.*

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[y] Oroſii Hiſt. l. 7. c. 32. p. 131.

[z] Iſidor. Origin. l. 13. c. 10.

[a] Frigora nec tantum cana concreta pruina, Virgil. Georgic. l. 2. v. 376.

[b] לכל גוי omni genti, Pagninus, Montanus, Gejerus; omni nationi, V. L.

Pſal. xix. 9. *Praiſe ye the Lord*; as literal *Iſrael* had reaſon to do, for thoſe diſtinguiſhing inſtances of his favour and goodneſs; and as the ſpiritual *Iſrael* of God every where have; and particularly our *Britiſh Iſrael*, who are highly favoured with the privileges of having the word of God purely and powerfully preached, and his ordinances truly and duly adminiſtered; at leaſt in ſome parts of it, and that more than in any other nation under the heavens.

PSALM CXLVIII.

THIS pſalm ſeems to have been written about the ſame time, and by the ſame perſon as the preceding; even by the pſalmiſt *David*, when he was in profound peace and at reſt from all his enemies; and the kingdom of *Iſrael* was in a well-ſettled and proſperous condition, both with reſpect to things civil and eccleſiaſtical, as appears from ℣. 14. And as it may reſpect future time, the times of the Meſſiah, of whom *David* was a type, it will have its accompliſhment in the latter day, when there will be juſt occaſion for all creatures in heaven and earth to praiſe the Lord; and which the evangeliſt *John* in viſion ſaw and heard them doing, *Rev.* v. 11—13. *Aben Ezra* ſays, this pſalm is exceeding glorious and excellent, and has deep ſecrets in it; in which the pſalmiſt ſpeaks of two worlds, the upper and the lower. As for the title of this pſalm, the *Septuagint*, *Syriac* and *Ethiopic* verſions, and *Apollinarius*, intitle it as the two preceding.

℣. 1. *Praiſe ye the Lord*, &c.] Or *hallelujah*; which in ſome verſions, and with ſome interpreters, is the title of the pſalm; expreſſive of the ſubject-matter of it, the praiſe of the Lord; and is an exhortation of all creatures to it. *Praiſe ye the Lord from the heavens*; that is, thoſe that are of the heavens; let their praiſes of the Lord, of his perfections, works and benefits, reſound from thence; the angels of heaven particularly, who have their habitation and reſidence there, and ſometimes deſcend from thence on ſpecial buſineſs, by the order and appointment of their great Creator and Maſter: ſo the *Targum*, "praiſe the Lord, ye holy creatures "from heaven." Though ſome take the phraſe, *from heaven*, to be deſcriptive of the Lord, the object of praiſe, who is the Lord from heaven; the character of Chriſt, the ſecond *Adam*, 1 Cor. xv. 47. who is from above; came down from heaven to do the will of God; and was in heaven, as to his divine perſon, while here on earth in human nature, working out the ſalvation of men; for which he juſtly deſerves the praiſe of all in heaven and in earth. But as all creatures are diſtinguiſhed in this pſalm into celeſtial and terreſtrial, called upon to praiſe the Lord; this ſeems to be the general character of the celeſtial ones, perſons, bodies and things; as the phraſe *from the earth*, ℣. 7. includes all in the terraqueous globe. *Praiſe him in the heights*; either in the higheſt heavens where he dwells, or with the higheſt notes of praiſe that can be raiſed; ſee *Pſal.* cxlix. 6. *Luke* ii. 14. The *Targum* is, "praiſe him, all the hoſts of angels on high;" or the high hoſts of angels: but theſe are particularly mentioned in the next verſe.

℣. 2. *Praiſe ye him, all his angels*, &c.] The *Targum* adds, who miniſter before him: the miniſtring ſpirits, the angels of *Jehovah*, even of Chriſt, who are his creatures and at his command; and whom he ſends forth to miniſter to others, *Heb.* i. 7, 14. And great numbers there are of them, thouſands and tens of thouſands, yea, an innumerable company; and all of them are under obligation to praiſe the Lord for their creation: for inviſible ſpirits, as well as viſible bodies, even the celeſtial thrones, dominions, principalities and powers, were created by him, by Chriſt, *Col.* i. 16. And for their preſervation in their beings, and confirmation in that happy eſtate in which they were created; being choſen and ſecured in Chriſt, the head of all principality and power, and ſo ſtood whilſt others fell: and alſo for the various excellent powers, and faculties and properties, they are endowed with; they excel in ſtrength, are poſſeſſed of great agility and ſwiftneſs; have a large ſhare of knowledge, of things natural, civil, moral, ſpiritual and evangelical; are perfectly holy, and without ſin; and happy in the enjoyment of God, in whoſe preſence they always are, and whoſe face they continually behold; and will ever remain in this ſtate, being immaterial and immortal beings. And as praiſe is their duty, it is their work; in this they were employed at the creation of all things, then theſe ſons of God and morning-ſtars ſang and ſhouted for joy; and at the incarnation of Chriſt, when they worſhipped him; at the converſion of every ſinner; and frequently join the church in this ſervice, and will be concerned in it to all eternity: and when the pſalmiſt calls upon them to engage in it, it does not ſuppoſe that they were deficient in it, or backward to it, or that he had any authority over them to require it of them; but it ſhews his great deſire that the Lord might be praiſed by the nobleſt creatures, and in the beſt manner that could be, and how much his heart was in this work; and he does it to ſtir up himſelf and others the more unto it, from this conſideration; that if thoſe heavenly creatures ſhould praiſe the Lord, then much more ſuch as he and others, who were ſo very unworthy of the divine favours, and ſo much beholden to the Lord for them. *Praiſe ye him, all his hoſts*; meaning either the angels as before, ſometimes called the hoſts of heaven, and the heavenly hoſt; there being armies and legions of them, and theſe encamping about the ſaints in a military way; ſee 2 *Kings* xxii. 19. *Luke* ii. 13. *Matt.* xxvi. 53. *Pſal.* xxxiv. 7. or elſe the celeſtial bodies, the ſun, moon and ſtars, as follow, ſometimes called the hoſt of heaven; and who are repreſented as militant, *Gen.* ii. 1. 2 *Kings* xxi. 3. *Judg.* v. 20.

℣. 3. *Praiſe ye him, ſun and moon*, &c.] The ſun praiſes the Lord, the Creator of it, by doing the work conſtantly it is appointed to do; to rule by day, and give light and heat to the earth, and the inhabitants of it; and ſo is the cauſe of man's praiſing the Lord for the benefits they receive from it; for its enlightening, warming and refreſhing rays; and for the precious fruits brought forth by it. And ſo the moon likewiſe doing its office, ruling by night, and reflecting the light of the ſun upon the earth, and producing precious fruits, alſo praiſes its Maker, and is the occaſion of others praiſing him; ſee *Pſal.* cxxxvi. 1, 7, 8, 9. *Deut.* xxxiii. 14. *Praiſe him, all ye ſtars of light*; which are very beneficial in the night-ſeaſon, eſpecially to mariners and travellers, and ſhed their benign influences upon the earth and things in it; which are a means of praiſing the Lord, and in their way they do it, *Pſal.* cxxxvi. 1, 9. *Acts* xxvii. 20. *Job* xxxviii. 31. The *Septuagint*, *Vulgate Latin*, *Syriac*, *Arabic*, and *Ethiopic* verſions read it, *ſtars and light*, wrongly; the ſtars are luminous bodies and ſhine in their own light[c], though the moon with a borrowed light from the ſun.

℣. 4. *Praiſe him, ye heaven of heavens*, &c.] All the heavens, the airy and ſtarry heavens; and the third heaven, the reſidence of God, angels and ſaints: theſe are made by the Lord, and declare the glory of his power, wiſdom and goodneſs, and ſhew forth his handy work, *Pſal.* xix. 1. A voice was heard from heaven, praiſing *Jehovah* the Son, when on earth in our nature; a cloud of the lower heavens received him when he went from hence, and in the clouds thereof he will come again: the higheſt heavens opened to receive him, and will retain him until the reſtitution of all things; and from hence he will deſcend to judge the world in righteouſneſs, *Matt.* iii. 16. and xvii. 5. *Acts* i. 9. and iii. 21. *Rev.* i. 7. *And ye waters that be above the heavens*; divided by the firmament from the waters below; and are no other than the thick clouds, in which the waters are bound up, and not rent, but at the pleaſure of God, *Gen.* i. 7. *Job* xxvi. 9. ſo *Seneca*[d] calls the clouds the celeſtial waters. And theſe give men occaſion to praiſe the Lord, that thoſe vaſt bodies of water that are over their heads, are not let down in ſuch large quantities upon them as would deſtroy them; and that they are carried about from place to place, and let down in ſoft and gentle ſhowers, to water and refreſh the earth, and make it fruitful, ſo that it brings forth food for man and beaſt. The *Targum* is, "ye waters, that by the Word (of "the Lord) hang above the heavens;" in which is diſplayed the glory of amazing power, wiſdom and goodneſs. The moſt ancient *Syrians* and *Arabians* were thoroughly perſuaded, that beyond the bounds of the viſible heavens, there was a great ſea, without any limits; which ſome[e] ſuppoſe to be the waters here meant.

℣. 5. *Let them praiſe the name of the Lord*, &c.] Set forth the glory of the nature and perfections of God, and celebrate the praiſe of them; even all celeſtial creatures, the angels, the hoſts of heaven, the ſun, moon and ſtars; the heavens, and the heaven of heavens, and the waters above them; and that for the following reaſons. *For he commanded, and they were created*; they are all his creatures, and therefore ſhould praiſe him: he is the *father of ſpirits*, of angelic ſpirits, as well as the ſpirits of men; and the *father of lights*, of all the luminaries of the heavens; and he has made the heavens themſelves, and all their hoſts, and the firmament dividing the waters above and below; and all this by an almighty *fiat*, at a word of command; he ſpoke, and they came into being at once, *Heb.* xii. 9. *James* i. 17. *Pſal.* xxxiii. 6, 9.

℣. 6. *He hath alſo ſtabliſhed them for ever and ever*, &c.] The angels are made immortal, and ſhall never die; and they are confirmed in their ſtate of happineſs by Chriſt, and ſhall always continue in it; the hoſts of heaven being created by him conſiſt in him, and will remain as long as the world does; hence the duration and never-failing ſtate of other things, even of good men and their felicity, are expreſſed by them; ſee *Pſal.* lxxii. 5, 7. and lxxxix. 36, 37. *He hath made a decree which ſhall not paſs*; concerning thoſe creatures and their duration, which ſhall never paſs away, or be fruſtrated or made void; but ſhall always continue and have its ſure and certain effect; ſee *Jer.* xxxi. 35, 36. and xxxiii. 25. and is true of every decree of God which is eternal and infruſtrable, and is always fulfilled, *Iſa.* xiv. 27. and xxv. 1. and xlvi. 10.

℣. 7. *Praiſe the Lord from the earth*, &c.] Let his praiſe reſound from all creatures on earth, and reach him in the higheſt heavens; this phraſe comprehends all terreſtrial beings afterwards particularly mentioned; all in the terraqueous globe, all that ariſe from it, are upon it, or within it. *Ye dragons, and all deeps*; either land-dragons, or rather ſea-dragons, the water or ſea being the proper place of them, *Pſal.* xliv. 19. and lxxiv. 13, 14. theſe, as cruel, as poiſonous and pernicious as they are, are made to honour and praiſe the Lord, *Iſa.* xliii. 20. and ſuch as are myſtically ſignified by them, as Satan, tyrannical and perſecuting princes; and antichriſtian ones, as *Pharaoh* king of *Egypt*, *Rome* pagan and papal; out of whom the Lord has or will get himſelf praiſe in the deliverance of his people from them, and in the deſtruction of them, and in the confeſſions they have been obliged to make of him, *Rev.* xii. 3, 9, 10, 16, 17. and xiii. 2. *Iſa.* xxvii. 1. *Exod.* ix. 16. theſe ſeem to be ſet in contraſt with the angels. The word is uſed for the great whales the Lord made, which are thought to be the ſame with the *leviathan* of *Job*; of whom ſo many things are ſaid, which declare the power and wiſdom of God in the formation of it, *Gen.* i. 21. *Job* xli. 1, *&c.* and theſe may be put for the innumerable creatures in the ſea, which in their way ſhew forth the praiſe and glory of God, *Pſal.* civ. 24—26. as *all deeps* do, deep waters, eſpecially, the depths of the ſea, and the inhabitants of them; where the wonders of God are to be ſeen, and give occaſion to thoſe that go down to the ſea in ſhips to praiſe his name, *Pſal.* cvii. 23, 24.

℣. 8. *Fire, and hail*, &c.] Theſe, and what follow in this verſe, are in the air, but are what are exhaled or drawn up from the earth or water; *fire* is lightning, which is very ſwift in its motion, and powerful in its effects; this is the fire which conſumed *Sodom* and *Gomorrah*, and the cities of the plain; which in *Elijah*'s time came down and deſtroyed the captains and their fifties; and which attended the Lord's appearance on mount *Sinai*; when *the voice of his thunder was in the heaven, the lightnings lightened the world, and the earth trembled and ſhook*, Pſal. lxxvii. 18. and by which the power, majeſty, and glory of God are greatly diſplayed; ſee *Pſal.* xxix. 3—9. *hail*, which is water frozen in the air and congealed; this was one of the plagues of *Egypt*; and with hailſtones many of the *Canaanites* were ſlain in the times of *Joſhua*; and by theſe God has ſhewn his power, and has got himſelf praiſe from his people by deſtroying their enemies, though they have blaſphemed his name on account of them, as they will when the great hail-ſtorm of all ſhall fall, *Rev.* xvi. 21. *Snow, and vapour*; the former is a gift of God, and very beneficial to the earth, and the cauſe of praiſe and thankfulneſs to God; ſee the note on *Pſal.* cxlvii. 16. the word[f] for *vapour* ſignifies ſmoke, and is what riſes out of the earth like ſmoke, as *Kimchi* and *Ben Melech* obſerve; and is hot and dry, and forms lightnings and winds, and has its place among things that occaſion praiſe. *Stormy wind fulfilling*

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[c] Macrob. in Somn. Scipion. l. 1. c. 19, 20.

[d] Nat. Quæſt. l. 3. c. 23.

[e] Vid. Steeb. Cœlum Sephirot. Heb. c. 7. ſ. 3. p. 126, 127. and Gregory's Works, p. 110.

[f] קיטור vapor ſeu fumus, Piſcator, Muis, Gejerus.

fulfilling his word; which is raiſed up by a word of his command; he creates it, brings it out of his treaſures, holds it in his fiſts, and lets it go out at his pleaſure to fulfil his will; either, as at ſome times, in a way of mercy, as to dry up the waters of the flood, to make a way for *Iſrael* through the Red-ſea, to bring quails to them in the wilderneſs, and rain to the land of *Iſrael* in *Ahab*'s time; and ſometimes in a way of judgment, to drown *Pharaoh* and his hoſt in the Red-ſea, to break the ſhips of *Tarſhiſh*, to fetch *Jonah* the diſobedient prophet back, and to diſtreſs him afterwards; ſee *Pſal.* cvii. 25. to do all this is an argument of divine power, and a proof of deity, as it is of our Lord's, *Matt.* viii. 27. The *Septuagint*, *Vulgate Latin* and *Arabic* verſions read it in the plural number, *which do his word*; referring it not to the ſtormy wind only, but to fire and hail, ſnow and vapour; but the *Hebrew* text reſtrains it to the ſtormy wind.

℣. 9. *Mountains, and all hills*, &c.] Which are originally formed by the Lord, and ſet faſt by his power and ſtrength; theſe are the higheſt parts of the earth, and are very ornamental and uſeful; they include all in them and upon them, the trees and herbage that grow upon them, gold, ſilver, braſs and iron in them; all very beneficial to mankind, and afford matter of praiſe to God for them; ſee *Iſa.* lv. 12. *Fruitful trees, and all cedars*; trees bearing fruit are the fig-trees, pomegranates, vines, and olives, with which the land of *Canaan* abounded; and ſuch as bear lemons, oranges, plumbs, pears, apples, cherries, &c. which produce fruit for the uſe, pleaſure, and delight of man, and ſo a means of praiſing God: and *cedars*, the trees of the Lord which he hath planted; though they bear no fruit, yet very uſeful in building, and were of great ſervice in the temple at *Jeruſalem*; and which are put for all others of like uſefulneſs, and miniſter juſt occaſion of praiſe; ſee *Pſal.* xcvi. 12.

℣. 10. *Beaſts, and all cattle*, &c.] Wild and tame; the beaſts of the field, and the cattle on a thouſand hills, which are all the Lord's, made, ſupported, and ſupplied by him; he gives them their food and drink, which they wait for and receive from him, and in their manner praiſe him for the ſame; and theſe are uſeful to men for labour or for food, and therefore ſhould praiſe the Lord for them; ſee *Iſa.* xliii. 20. *Creeping things, and flying fowl*; of *creeping things* ſome belong to the ſea and others to the land; ſee *Pſal.* civ. 25. and there is not the leaſt creature on the ſea or land, the meaneſt reptile or worthleſs worm, but is of ſuch exquiſite workmanſhip as gives praiſe and glory to the Creator; and ſo do every fly and every inſect, as well as *flying fowl* of the greateſt bigneſs, as the eagle, vulture, &c. theſe, though they fly in the air, had their original from the waters, *Gen.* i. 20.

℣. 11. *Kings of the earth, and all people*, &c.] The order of the creation is pretty much obſerved throughout the whole of this account; and as man was made laſt of all, ſo here he is called upon laſt to praiſe the Lord; and the chief among men are begun with, *the kings of the earth*, of the ſeveral nations of the earth divided into kingdoms, over which ſome are ſet as ſupreme: and theſe have reaſon to praiſe the Lord who has raiſed them to ſuch dignity, for promotion comes not by chance, but by the Lord, who ſets up kings and puts them down at his pleaſure; and alſo for thoſe gifts beſtowed upon them, qualifying them for government, for it is by him kings reign and princes decree juſtice; and likewiſe for the preſervation of them, for it is he that gives ſalvation to kings, and continues them for uſefulneſs, notwithſtanding all plots and conſpiracies againſt them, *Pſal.* cxliv. 9, 10. ſee *Pſal.* lxxv. 6, 7. *Prov.* viii. 15, 16. *and all people*; their ſubjects, as they ſhould ſubmit unto them and pray for them, ſo ſhould praiſe the Lord on their account, when they rule well, protect and defend them in their perſons, property, and liberties, *Prov.* xxix. 2. *Princes, and all judges of the earth*; the ſons of kings, princes of the blood, heirs of the crown; or nobles, miniſters of ſtate, counſellors, and all ſubordinate magiſtrates, who are in high places of honour, profit and truſt, and ſo ſhould praiſe the Lord by whom they are brought to ſuch honour; and when they fill up their places, and diſcharge their truſt aright, the people have reaſon to be thankful for them; and eſpecially for the *judges of the earth*, when they are men fearing God and hating covetouſneſs, and impartially miniſter juſtice and judgment; ſee *Pſal.* ii. 10, 11.

℣. 12. *Both young men, and maidens*, &c.] Theſe ſhould praiſe the Lord, the one for their ſtrength, the other for their beauty; and both ſhould remember their Creator in the days of their youth, and fear, ſerve, and worſhip him; ſo they will praiſe and glorify him, as did *Obadiah*, *Joſiah*, *Timothy*, and the four daughters of *Philip* the evangeliſt. *Old men, and children*; the former have had a large experience of the providential goodneſs of God, and if good men, of the grace of God, and are under great obligation to praiſe the Lord for all that he has done for them; for they have known him that is from the beginning, and have ſeen many of his wonderful works, which they ſhould not forget to declare to their children to the honour and glory of God; and even out of the mouth of *children*, of babes and ſucklings, who have leſs knowledge, and leſs experience, God ſometimes does ordain ſtrength and perfect praiſe to himſelf; ſee *Pſalm* viii. 2. compared with *Matt.* xxi. 15, 16.

℣. 13. *Let them praiſe the name of the Lord*, &c.] His nature and perfections, and celebrate the glory of them; and his wonderful works, and the bleſſings of his goodneſs, both of providence and grace; even all the above creatures and things, celeſtial and terreſtial, for the following reaſons. *For his name alone is excellent*; the name of the Lord is himſelf, who is excellent in power, wiſdom, goodneſs, truth, and faithfulneſs, and in all other perfections of his nature; his works by which he is known are excellent, both of nature and of grace, and proclaim his glory; his Son, in whom his name is, and by whom he has manifeſted himſelf, is excellent as the cedars; and ſo are all his precious names by which he is called; and ſuch is the goſpel, by which he is notified to the world: nay, the Lord's name is alone excellent; all creature-excellencies are nothing in compariſon of him, in heaven or in earth, thoſe of angels and men; and therefore ſhould be praiſed by all, and above all. *His glory* is *above the earth and heaven*; there is the glory of celeſtial and terreſtial bodies which differ; the glory of the ſun, moon, and ſtars, and of one ſtar from another; but the glory of the divine Being, the Creator of them, infinitely exceeds the glory of them all: his glorious majeſty reſides above heaven and earth; the heaven is the throne he ſits upon, and the earth the footſtool he ſtands on; and Chriſt, who is ſometimes called his glory, and is the brightneſs of it, *Pſal.* lxiii. 2. *Heb.* i. 3. is exalted above every name on earth, and is made higher than the heavens, and ſo is exalted above all bleſſing and praiſe; ſee *Pſalm* viii. 1. *Nehemiah* ix. 5.

℣. 14. *He alſo exalteth the horn of his people*, &c.] Which is done when he increaſes their ſtrength, their ſpiritual ſtrength eſpecially; makes them ſtrong in the Lord, in his grace, and in the power of his might; when their dominion and authority is enlarged, and victory given over all their enemies; particularly when the kingdom under the whole heaven ſhall be given to them, and when they ſhall reign with Chriſt on earth; for this phraſe denotes the honourable as well as the ſafe ſtate of the people of God; the horn being an emblem of power, authority and dominion; the *Targum* renders it, "the glory of his people;" ſee *Pſalm* lxxv. 10. Some interpret this of Chriſt the horn of *David*, the horn of ſalvation, and the author of it, *Pſalm* cxxxii. 17. *Luke* i. 69. who is king over his people, as an horn ſignifies; and is the ſtrength, ſafety and ſecurity of them; has gotten them the victory over all their enemies, and is now exalted in heaven at the right hand of God, and that *for his people*[g], as it may be rendered; he is both raiſed up and exalted for them. *The praiſe of all his ſaints*; that is, the Lord is the object of the praiſe of all his ſaints, to whom he has ſhewed favour and kindneſs, and on whom he has beſtowed the bleſſings of his grace; it is matter of praiſe that they are ſaints, ſet apart by God the Father, ſanctified by the blood of Chriſt, and by the Spirit of God; and that their horn is exalted, or they raiſed to dignity and honour; and that Chriſt is raiſed and lifted up as an horn for them, 1 *Cor.* i. 30, 31. *Rev.* i. 5, 6. *Luke* i. 68, 69. Even *of the children of Iſrael*; not literal but ſpiritual *Iſrael*, ſuch who are *Iſraelites* indeed, whether Jews or Gentiles. *A people near unto him*; in reſpect of union, being one with him, in the bond of everlaſting love; in reſpect of relation, being near akin, he their Father, they his children, not by creation only, but by adopting grace; and Chriſt their near kinſman, nay their father, brother, head and huſband; in reſpect of acceſs unto him, which they have through Chriſt, with boldneſs and confidence, being made nigh and brought near by the blood of Chriſt; in reſpect of communion and the enjoyment of his gracious preſence; and in reſpect of inhabitation, God, Father, Son, and Spirit, dwelling in them, and making their abode with them: or as it may be rendered, *the people of his near one*[h]; that is, of Chriſt, who is near to God his Father, is one with him, was with him from everlaſting, was as one brought up with him, yea lay in his boſom, drew nigh to him as the ſurety of his people, and offered himſelf a ſacrifice to him as their prieſt, and now is ſet down at his right hand as their king; and where he alſo appears for them, is their advocate, and ever lives to intercede for them. *Praiſe ye the Lord*; even all creatures, eſpecially his ſaints, his people, the children of *Iſrael*, the laſt ſpoken of.

PSALM CXLIX.

THIS pſalm is thought by *Calvin* and others to have been written for the ſake of the Jews that returned from the *Babyloniſh* captivity; and is a prediction of great and famous things done in the times of the *Maccabees* to heathens and their princes, ſo *Theodoret*; the *Syriac* verſion entitles it, "concerning the new temple;" that is, the ſecond temple, built by *Zerubbabel*, and the things done under that; but it rather ſeems to have been written by *David* in the beginning of his reign, when he obtained victories over the *Philiſtines*, *Edomites*, *Moabites*, *Ammonites* and *Syrians*; and refers to the times of the Meſſiah, as *Kimchi*, R. *Obadiah Gaon*, and others think; not of the Jews vainly expected Meſſiah, but of the true Meſſiah, who is come, and will come again, ſpiritually and perſonally; and there are many things in it applicable both to the firſt and latter part of his days.

℣. 1. *Praiſe ye the Lord*, &c.] Or *hallelujah*; the title of the pſalm, according to many. *Sing unto the Lord a new ſong*; for a new mercy received, a new victory obtained, or a new ſalvation wrought; more particularly the new ſong of redeeming grace through Jeſus Chriſt, the ſong of the Lamb, in diſtinction from the old ſong of *Moſes* and the children of *Iſrael* at the Red-ſea, on account of their deliverance, which was typical of ſalvation by Chriſt, the oldeſt, being the firſt ſong we read of; but this is a new one, which none but the redeemed of the Lamb can ſing; a ſong ſuited to goſpel-times, in which all things are new, a new church-ſtate, new ordinances, a new covenant, and a new and living way to the holieſt of all; a ſong proper for renewed perſons to ſing, who have new favours continually to bleſs and praiſe the Lord for. And *his praiſe in the congregation of ſaints*; ſuch who are partakers of the bleſſings of divine goodneſs; are ſeparated and diſtinguiſhed from others by the grace of God; are ſanctified and brought into a goſpel-church-ſtate; and who gather and aſſemble together to worſhip God, and attend upon him in his word and ordinances: and in ſuch aſſemblies the praiſes of God are to be ſung; which being done ſocially, the ſaints are aſſiſting to one another in this ſervice; and it is done with greater ſolemnity, and is more to the public honour and glory of God; thus goſpel-churches are called upon to ſing the praiſes of God among themſelves, *Eph.* v. 19. *Col.* iii. 16. and have Chriſt for an example going before them, *Pſal.* xxii. 22, 25.

℣. 2. *Let Iſrael rejoice in him that made him*, &c.] Or, *in his makers*[i], Father, Son, and Spirit; as in *Job* xxxv. 10. *Iſa.* liv. 5. ſee alſo *Eccl.* xii. 1. for all three perſons had a concern in the creation of man at firſt, *let us make man*, &c. *Gen.* i. 26. and have in the formation of every individual man; of the *Iſraelites* as men, and of them as a body politic and eccleſiaſtic, being raiſed up, conſtituted, and formed by the Lord in their civil and church-ſtate, and therefore had reaſon to rejoice in him, *Deut.* xxxii. 6. and ſo have all the ſpiritual *Iſrael* of God, whom he has choſen, redeemed, and called; every *Iſraelite* indeed, all who are the workmanſhip of God, the people he has formed for himſelf, and to ſhew forth his praiſe: theſe ſhould rejoice in God the Father, who has choſen them in Chriſt, bleſſed them with all ſpiritual bleſſings in him, ſent him to redeem them, has juſtified them by his righteouſneſs, pardoned their ſins through his blood, adopted them and made them heirs of glory; and in the Son of God their Redeemer, they ſhould rejoice in his perſon, in his righteouſneſs, ſacrifice, and fulneſs; and in the holy Spirit, who has regenerated and ſanctified them, is their comforter, and the earneſt of their future glory. *Let the children of Zion be joyful in their King*; not in *David*, unleſs as a type, but in his Son, the King Meſſiah, who is king of *Zion*; and therefore the children of *Zion*, the church, who are born of her, the mother of us all, and born in her through the miniſtry of the word, and brought up there by means of the goſpel, and the ordinances of it; ſuch as are regenerate perſons, ſons of God, and members of goſpel-churches, ſhould rejoice in Chriſt, the King of ſaints; that they have ſuch a King over them, who is the greateſt of kings, the King of kings, and Lord of lords; ſo righteous in the adminiſtration of his government, ſo wiſe in making laws for them, ſo powerful to protect and defend them; and who muſt reign till all enemies are put under his feet, even for ever and ever. Every appearance of Chriſt's kingdom is matter of joy to ſaints; his firſt coming was as a king, though in a mean and lowly manner; yet joyful to *Zion* and her children, *Zech.* ix. 9. his aſcenſion to heaven, when he was declared Lord and Chriſt; the pouring forth of his Spirit, and the ſucceſs of his goſpel in the Gentile world, to the overthrow of paganiſm in it, *Rev.* xii. 10. and eſpecially it will be an occaſion of great joy to his ſubjects, when he takes to himſelf his great power, and reigns, *Rev.* xi. 15—17. and xix. 6.

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[g] קרן לעמו cornu populo ſuo, Pagninus, Montanus, Tigurine verſion, Cocceius, Michaelis.

[h] עם קרבו populo propinqui ſui, Cocceius, Schmidt.

[i] בעשיו in factoribus ſuis, Gejerus, Michaelis; ſo Ainſworth.

℣. 3. *Let them praiſe his name in the dance*, &c.] In a chorus of ſaints, joining together in their expreſſions of joy, by words and geſtures; an ancient practice that went along with ſinging praiſes, *Exod.* xv. 20. or rather, *with the pipe*[k], as ſome render it; a muſical inſtrument uſed in former times in the worſhip of God, in this part of it, praiſing his name, with thoſe that follow. *Let them ſing praiſes unto him with the timbrel and harp*; the former of theſe was a veſſel of braſs, a drum or tabret, on which they beat, perhaps like one of our kettle-drums; the other was a ſtringed inſtrument of muſic much uſed, and in playing on which *David* was very ſkilful: the muſic of theſe was typical of the ſpiritual melody made in the heart to the Lord in ſinging his praiſes, to which there are alluſions in goſpel-times; though the inſtruments themſelves are now laid aſide, being only ſuited to the church in her infant-ſtate, when under tutors and governors; ſee *Pſal.* lxviii. 25. *Rev.* v. 9. and xiv. 2. and xv. 2.

℣. 4. *For the Lord taketh pleaſure in his people*, &c.] Not all mankind; though they are all his people by creation, and are under the care of his providence; yet they are not all acceptable to him; ſome are abhorred by him for their ſins and tranſgreſſions: but theſe are a ſpecial and peculiar people, whom he has foreknown and choſen, taken into the covenant of his grace, and provided in it bleſſings for them; whom he has given to Chriſt, and he has redeemed; and who are called by the Spirit and grace of God, whereby they appear to be his people. Theſe the Lord loves with a love of complacency and delight; he takes pleaſure in their perſons, as conſidered in Chriſt, in whom they are accepted with him; as they are cloathed with his righteouſneſs, and made comely through his comelineſs; as waſhed in his precious blood, and adorned with the graces of his Spirit: yea, he takes pleaſure in their ſervices done in faith, and from love, and to his glory; in their ſacrifices of prayer and praiſe, as offered up through Chriſt; in the company of them and communion with them; and in their proſperity and happineſs, here and hereafter. *He will beautify the meek with ſalvation*; humble and lowly ſouls, who have been truly humbled under a ſenſe of ſin; brought to ſubmit to the righteouſneſs of Chriſt, and to depend upon the grace of God for ſalvation; are ſubject to the yoke of Chriſt, and patiently ſubmit to the will of God under every diſpenſation of providence; are not eaſily provoked to wrath; are free from envy and malice; have mean thoughts of themſelves, and high ones of other ſaints: theſe the Lord beautifies now with more grace, with which ſalvation is connected; with the robe of Chriſt's righteouſneſs, and the garments of his ſalvation, which are beautiful ones; and he will beautify them with eternal ſalvation, with the white robes of immortality and bliſs, when they will ſhine as the ſun in the kingdom of heaven.

℣. 5. *Let the ſaints be joyful in glory*, &c.] In the glory put upon them now, being beautified with ſalvation; in the righteouſneſs of Chriſt on them, and the grace of Chriſt in them, which makes them all-glorious within; and in the glory they expect to have hereafter, both upon their bodies and ſouls, and in the hope of that, *Rom.* v. 2. Some copies of the *Ethiopic* verſion render it, *in his glory*; in the glory of Chriſt, as a divine perſon and as Mediator, ſeen now in the glaſs of the goſpel, and will be the object of the beatific viſion hereafter; and now is, and then will be, matter of joy unſpeakable, 2 *Cor.* iii. 18. *John* xvii. 24. Or *glorioſly*[l], in a glorious manner; as ſaints do rejoice, when they aſcribe all the glory of ſalvation to the free grace of God and death of Chriſt, and rejoice on that account; ſaints have reaſon to rejoice, and indeed none but they; who being regenerated and ſanctified, are meet for, and ſhall partake of eternal glory. *Let them ſing aloud upon their beds*; whilſt others are taking their reſt and eaſe, let them meditate on the word of God; commune with their own hearts about their ſtate and condition; remember the Lord, and his goodneſs to them; all which give an occaſion to give thanks unto him, and ſing aloud his praiſe, *Pſal.* lxiii. 5, 6, and cxix. 62. and when they awake on their beds in a morning, after ſound ſleep and a good repoſe, it becomes them to praiſe the Lord, who gives his beloved ſleep; and who only makes them ſleep, and dwell in ſafety, *Pſal.* iv. 8. And the phraſe denotes the ſafe and ſecure ſtate of the ſaints upon their beds, lying down and ſleeping comfortably, having nothing to fear, the Lord ſuſtaining them; and ſo may and ſhould ſing upon their beds, *Pſal.* iii. 5, 6. Yea, ſaints may ſing upon their ſick-beds; ſince the Lord is with them there, and ſtrengthens them on a bed of languiſhing, and makes all their bed in their ſickneſs, *Pſal.* xli. 3. and even upon their death-beds may ſing aloud the triumphant ſong, *O death, where is thy ſting?* &c. 1 Cor. xv. 55—57. Saints in a future ſtate are on beds; the grave is a bed, where their fleſh reſts in hope; and the boſom and arms of Jeſus are the bed in which their ſouls reſt; and where they are, not in a ſtate of inſenſibility and inactivity, but are walking and talking, and ſinging aloud the praiſes of electing, redeeming and calling grace, *Iſa.* lvii. 1, 2. So *Arama* interprets the ſaints on their beds, thoſe that lie in the grave, when they ſhall riſe from thence.

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[k] במחול cum tibiis, Tigurine verſion, Junius & Tremellius, Piſcator, Amama.

[l] בכבוד glorioſe, Caſtalio.

℣. 6. Let *the high* praiſes *of God* be *in their mouth*, &c.] Or *throat*[m]; loudly declared by them. The word *praiſes* is not in the text, and ſo may be read, *the high things of God*[n]; or, *the heights of God*, as the *Septuagint*: and theſe are the perfections of God; as his omniſcience, which is knowledge too high for a creature to attain unto, and even to conceive of; his omnipotence, for high is his right hand; his omnipreſence, this is higher than heaven, deeper than hell, its meaſure is longer than the earth, and broader than the ſea; his love, grace and mercy, which are in the heavens; and his truth and faithfulneſs, which reach to the clouds; his eternity, immutability, and other attributes; all which ſhould be often talked of and celebrated: alſo the high acts and works of God, thoſe more inward and ſecret; as the thoughts of his heart, which are higher than ours, as the heavens than the earth; the everlaſting love of God, which has an height not to be reached; the eternal choice of perſons to grace and glory, before all time; the covenant of grace, which exceeds the mountains for height, as well as duration; and the glorious ſcheme of our peace, reconciliation and redemption, contrived in the divine mind, and formed in Chriſt from everlaſting: and others more outward, open and manifeſt; as the works of creation and providence; of redemption by Chriſt; the operations of the Spirit, and the powerful ſucceſs of the goſpel among Jews and Gentiles. The *Vulgate Latin* verſion and others render it, *the exaltations of God*[o]; Father, Son, and Spirit: *Jehovah* the Father ſhould be exalted in the mouths of his ſaints, for his love to them, choice of them, covenant with them, the miſſion of his Son on their account, and the regeneration of them according to his abundant mercy; and *Jehovah* the Son ſhould be exalted by them with their mouths and lips, as well as in their hearts, in his perſon, by honouring him as they do the Father, in his offices, kingly, prieſtly and prophetic; and the holy Spirit ſhould be exalted, by aſcribing the work of grace to him, the beginning, carrying on and finiſhing of it. *And a two-edged ſword in their hand*; which is no other than the word of God, *Eph.* vi. 17. *Heb.* iv. 12. one of its edges is the law, which ſharply reproves and menaces for ſin, threatening with curſes, condemnation, and death; and which, in the Spirit's hand, cuts deep into the hearts of men, lays open the corruption of their nature, and the ſwarms of ſin which are in them; it cauſes pain and grief, working wrath in the conſcience; it wounds and kills, and is therefore called the letter that kills, 2 *Cor.* iii. 6. The other edge is the goſpel, which cuts in pieces the beſt of men; all their works of righteouſneſs, which it removes from their juſtification and ſalvation; and all their wiſdom, holineſs, free-will-power, and creature-abilities; and it cuts down the worſt in man, his ſinful as well as his righteous ſelf; it teaches him to deny ungodlineſs and worldly luſts; it is uſeful to refute errors, and defend truth: and it is an inſtrument, and only a paſſive inſtrument, uſed by the Lord, as his power unto ſalvation; it is a ſword, but only effectual as it is the ſword of the Spirit; it is a part of the weapons of our warfare, and it is mighty, but only through God; it can do nothing of itſelf, but as it is in the hand of another; and it ſhould be in the hands of all the ſaints in common, as well as in the hands of goſpel-miniſters, to withſtand error, maintain truth, and repel the temptations of Satan. The *Targum* is, "the "praiſes of God in their throats, and as two-edged "ſwords in their hands;" making the praiſes of God and the two-edged ſwords to be the ſame: and ſo *Jarchi* and R. *Jeſhuah* in *Aben Ezra* interpret them.

℣. 7. *To execute vengeance upon the heathen*, &c.] Either upon the Gentile world, in the firſt times of the goſpel; when the apoſtles going there with the two-edged ſword of the word, vehemently inveighed againſt the idolatry of the heathens, and exhorted them to turn from their idols to ſerve the living God; and divine power going along with their miniſtry, multitudes were turned from them; through the ſucceſs of the goſpel, the oracles of the heathen were ſtruck dumb, their prieſts were deſpiſed, their idol-temples were forſaken, and idols rejected; now were the judgment of the heathen world, and the prince of it caſt out, and vengeance in this way taken upon it, or their diſobedience to God revenged, *John* xii. 31. 2 *Cor.* x. 6. Or elſe upon the Papiſts, as will be in the latter times of the goſpel; who are ſometimes called Heathens and Gentiles, *Pſal.* x. 16. *Rev.* xi. 2. on whom vengeance will be taken for all their idolatry, ſuperſtition and blood-ſhed of the ſaints; and they will be ſmitten and ſlain by the two edged ſword, proceeding out of the mouth of Chriſt, and as in the hands of his ſervants, *Rev.* xix. 15, 21. And *puniſhments upon the people*; or *reproofs*[p]; ſharp and piercing ones; ſuch as the convictions the word of God will ſtrike in the minds of men, and will be very diſtreſſing and afflicting to them; as the fire out of the mouths of the witneſſes, which is their doctrine, will be to their enemies the Papiſts; and will torment and kill them, and be the ſavour of death unto death unto them, *Rev.* xi. 5.

℣. 8. *To bind their kings with chains, and their nobles with fetters of iron.*] Which is thought to allude to what was done to the *Canaanitiſh* kings, in the times of *Joſhua*; and to the princes of *Midian* by *Gideon*; and to *Agag* by *Saul*; and to the *Ammonites*, *Syrians* and others, by *David*: but it refers either to the firſt times of the goſpel, and the influence of the ſword of the Spirit over the hearts of men; and on ſome very great perſonages, as kings and nobles, brought to Chriſt and his churches, in chains of powerful and efficacious grace, declaring a ready and chearful ſubjection to his goſpel and ordinances; ſuch as *Conſtantine*, *Theodoſius* and others; and who were inſtruments in ſubduing, conquering and deſtroying tyrannical and perſecuting emperors and princes, as *Maximilian*, *Licinius* and others; ſee *Iſa.* xlv. 14. and more inſtances of the power of the goſpel, and the influence of divine grace on ſuch perſons, there will be in the latter day; ſee *Iſa.* xlix. 23. and lx. 3, 11. *Pſal.* lxxii. 10, 11. It may alſo reſpect the uſe of the goſpel-miniſtry, compared to a two-edged ſword on the hearts of men in common; whereby Satan, the ſtrong man armed, who keeps the palace as a king or prince, is diſpoſſeſſed; and ſin, which reigns like a king unto death, is dethroned, and grace is ſet up as a governing principle. But it may chiefly regard the deſtruction of antichriſtian kings and nobles, and their ſtates, through the prevalence of the goſpel and the power of Chriſt, and the two-edged ſword coming out of his mouth, *Rev.* xvii. 14. and xix. 19—21.

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[m] בגרונם in gutture eorum, V. L. Pagninus, Montanus, Piſcator, &c.

[n] רוממות אל αἱ ὑψώσεις τοῦ Θεοῦ, Sept. celſitudines, Schmidt.

[o] Exaltationes Dei, V. L. Pagninus, Montanus, Muſculus, Gejerus, Michaelis; ſo Ainſworth.

[p] תוכחות increpationes, V. L. Pagninus, Montanus, Junius & Tremellius, Piſcator; redargutiones, Cocceius, Michaelis; ſo Ainſworth.

℣. 9. *To execute upon them the judgment written,* &c.] In the law, according to the *Targum*; either upon the ſeven nations of the land of *Canaan*, Deut. vii. 12. or upon all the enemies of God and his people, *Deut.* xxxii. 41. or rather in the goſpel; which declares, that whoever believes in Chriſt ſhall be ſaved, but whoever believes not ſhall be damned, *Mark* xvi 16. And according to this two-edged ſword or word of God, and the ſentence pronounced by it, and judgment written in it, things will everlaſtingly take place. Or it may principally have regard to the judgment upon Antichriſt in the latter day, written in the word of God; and which will be executed by the ſaints, with the two-edged ſword in their hands, *Rev.* xvi. 6. and xvii. 8, 16. and xviii. 6, 7. *This honour have all his ſaints*; which is ſpoken of throughout the pſalm; as to be acceptable unto God, and well-pleaſing in his ſight; to be adorned with grace, and beautified with ſalvation; to have the high praiſes of God in their mouths, and a two-edged ſword in their hands, and to do the execution with it above mentioned. *Praiſe ye the Lord*; even all his ſaints; who of all men have moſt reaſon to do it, for the grace that is given them, and the honour put upon them.

PSALM CL.

THIS pſalm is of the ſame kind, and upon the ſame ſubject with the two preceding ones; and very probably was written by the ſame hand, and about the ſame time; and is a very proper pſalm to conclude this book with, being all praiſe. Some ſay [q], this pſalm was ſung by the *Iſraelites*, when they came with their firſt-fruits into the ſanctuary, with the baſket on their ſhoulders. *Thirteen* times in this ſhort pſalm is the word *praiſe* uſed; not on account of thirteen properties or perfections in God, as *Kimchi* thinks: but it is ſo frequently and in every clauſe uſed, to ſhew the vehement deſire of the pſalmiſt that the Lord might be praiſed; and to expreſs his ſenſe of things, how worthy he is of praiſe; and that all ways and means to praiſe him ſhould be made uſe of, all being little enough to ſet forth his honour and glory. And not the *Levites* only, whoſe buſineſs it was in the temple ſervice to praiſe the Lord with muſical inſtruments, are here exhorted to it, as R. *Judah* the *Levite* thinks, but all people; not the people of *Iſrael* only, as *Kimchi*; but the Gentiles alſo, even all that have breath, ℣. 6. For, as R. *Obadiah Gaon* obſerves, this pſalm belongs to the times of the Meſſiah; to the goſpel-diſpenſation, to the latter part of it, eſpecially when Jews and Gentiles ſhall be converted; and when all will praiſe the Lord, as they will have reaſon for it.

℣. 1. *Praiſe ye the Lord*, &c.] Or *hallelujah*; which, in the *Targum*, *Septuagint* and *Vulgate Latin* verſions, is the title of the pſalm; and expreſſes the ſubject of it, the praiſe of the Lord. *Praiſe God in his ſanctuary*; in the temple, the houſe of his ſanctuary, as the *Targum* and R. *Judah*; or in heaven, as R. *Moſes*, his holy place, where he is praiſed by holy angels and glorified ſaints; or in the church below, of which the ſanctuary or temple was a type. The *Septuagint*, *Vulgate Latin*, and the *Eaſtern* verſions render it, *in his holy ones*; among his ſaints, in the aſſembly of them, where he is to be feared and praiſed: it may be tranſlated, *in his holy one* [r]; and be underſtood of Chriſt, as it is by *Cocceius*; who is holy in both his natures, and is often called God's holy One, and the holy One of *Iſrael*; and whoſe human nature is a tabernacle or temple, wherein the fulneſs of the Godhead dwells; and in, and through, and for whom, the Lord is to be praiſed. Some render it, *for* or *becauſe of his holineſs* [s]; the perfection of holineſs in him; in which he is glorious and fearful in the praiſes of, and which appears in all his works of providence and grace. *Praiſe him in the firmament of his power*; the heaven above us, ſo called, *Gen.* i. 6, 7. which, in the *Hebrew* language, has its name from its being ſpread and expanded over the earth; and in the *Greek* and *Latin* tongues, from the firmneſs and ſtability of it; and which is a work of mighty power, and therefore ſo called; it particularly reſpects the ſtarry heavens; for the ſun, and moon and ſtars, were placed in the firmament, *Gen.* i. 14—17. or the air and atmoſphere about us, that preſſes upon us, and keeps all firm and ſtable. And now as this ſhews forth the glory of God, and his handy-work, *Pſal.* xix. 1, not only all in it ſhould and do in their way praiſe the Lord; but eſpecially men on earth, who enjoy the benefit of it. R. *Judah* underſtands this of the ark in the temple, called the ark of the Lord's ſtrength.

℣. 2. *Praiſe him for his mighty acts*, &c.] The creation of all things out of nothing; the ſuſtentation of all beings; the government of the world; the redemption of man by Chriſt, and the wonderful works done by him on earth; the work of grace upon the hearts of his people, and the preſervation of them in grace to glory. *Praiſe him according to his excellent greatneſs*; or, *according to the multitude of his greatneſs* [t]; which appears in his nature, perfections and work, and theſe both of providence and grace; and in proportion hereunto, and according to the abilities of creatures, angels and men, is he to be praiſed; which is giving him the honour due unto his name; ſee *Pſal.* xcvi. 8. and cvi. 2.

℣. 3. *Praiſe him with the ſound of the trumpet*, &c.] Which was uſed in calling the aſſembly together, for worſhip and on other occaſions; and at the feaſt of blowing of trumpets, and in the year of jubilee, *Numb.* x. 1, 2. *Lev.* xxiii. 23. and xxv. 9, 10. and by the prieſts in temple-ſervice, 1 *Chron.* xvi. 6, 42. and was typical of the goſpel, which gives a certain and joyful ſound, and is the cauſe and means of praiſing God, *Iſa.* xxvii. 13. *Praiſe him with the pſaltery*; to which pſalms were ſung. *And harp*; which were inſtruments of muſic, both uſed in divine worſhip under the former diſpenſation; and in which *David* was well ſkilled and delighted, and appointed proper perſons to praiſe with them, 1 *Chron.* xv. 20, 21. They were typical of the ſpiritual melody made in the hearts of God's people, while they are praiſing him in pſalms, hymns and ſpiritual ſongs, under the goſpel, *Eph.* v. 19. *Rev.* v. 2, 8, and xiv. 2, 3.

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[q] Weemſe's Chriſt. Synagog. l. 1. c. 6. ſ. 4. p. 145.

[r] בקדשו in ſancto habitaculo ſuo, Cocceius; in ſancto ejus, Gejerus; εν τω αγιω αυτου, Symmachus apud Druſium.

[s] Ob ſanctitatem ejus, Tirinus, Muis; ob inſignem ſanctitatem ipſius, Campenſis apud Gejerum.

[t] כרב גדלו ſecundum multitudinem magnitudinis ejus, V. L. Montanus, Gejerus; ſo Ainſworth.

℣. 4. *Praiſe him with the timbrel and dance*, &c.] Or *pipe*[u]; ſee the note on *Pſal.* cxlix. 3. *Praiſe him with ſtringed inſtruments*; or divers *kinds*[w] of inſtruments not named, as R. *Saadiah Gaon*; and which, as *Aben Ezra* ſays, had all one ſound or note; what they were is not known, as alſo many of them that are particularly mentioned. *And organs*; which have their name from the lovelineſs of their ſound; theſe are of ancient original and uſe, *Gen* iv. 21. *Job* xxi. 12. and xxx. 31. but were not of the ſame kind with thoſe now in uſe, which are of much later invention.

℣. 5. *Praiſe him upon the loud cymbals*, &c.] Or *cymbals of hearing*[x]; that were heard with pleaſure and delight, and afar off: the *Septuagint* and *Vulgate Latin* verſions render it, *well-ſounding cymbals*, which give a grateful ſound to the ear; theſe were made of braſs, 1 *Chron.* xv. 19. to which the apoſtle alludes, 1 *Cor.* xiii. 1. *Praiſe him upon the high-ſounding cymbals*; or *cymbals of ſhouting*[y], ovation or triumph; which were uſed on joyful occaſions, as victories, deliverances, and the like; and were uſed alſo in the temple-ſervice; ſee 1 *Chron.* xvi. 5, 42. according to the *Targum* and *Septuagint* verſion, theſe were three-ſtringed inſtruments; for ſo they render the word for them in 1 *Sam.* xviii. 6. Now theſe ſeveral inſtruments of muſic are named, not as to be uſed in goſpel-times; but being expreſſive of the higheſt praiſe and joy ſhewn in former times, are mentioned to ſet forth the higheſt ſtrains and notes of praiſe in New-Teſtament-ſaints; as well as to denote their heartineſs, agreement, and unanimity in this ſervice, *Rom.* xv. 6.

℣. 6. *Let every thing that hath breath, praiſe the Lord*, &c.] Even the brute creatures, as in a preceding pſalm; but more eſpecially man, in whom God has breathed the breath of life, and is become not only a living but a rational ſoul; and more eſpecially ſpiritual men, converted perſons, whether Jews or Gentiles; on whom the Spirit of the Lord has breathed, and whom he has quickened; and who breathe in prayer after divine things; and who alſo have abundant reaſon to bleſs and praiſe his name for what he has beſtowed upon them, and has in reſerve for them; and for which they ſhould praiſe him as long as they have breath; ſee *Rev.* v. 13. *Praiſe ye the Lord*; all before mentioned, and in the manner as directed, and that in time and to all eternity. Thus ends the book of Pſalms. There is another pſalm added in the *Septuagint*, *Syriac*, *Arabic* and *Ethiopic* verſions, and in the metaphraſe of *Apollinarius*; but is owned to be a ſupernumerary one, and not to be found in all copies; and is ſaid to be written by *David*, when he fought with *Goliath*, and conquered him, and is as follows.

℣. 1. I was little among my brethren, and a youth in my father's houſe; I fed my father's ſheep. ℣. 2. My hands made (or uſed) the organ; and my fingers fitted (or played on) the pſaltery or harp: ℣. 3. And who hath declared to my Lord? he is Lord, he hath heard. ℣. 4. He ſent his angel, and took me from my father's ſheep; and anointed me with the oil of his anointing. ℣. 5. My brethren were goodly and great; and the Lord delighted not in them. ℣. 6. I went forth to meet the ſtranger, (the *Philiſtine*) and he curſed me by his idols: ℣. 7. And I threw at him three ſtones into his forehead, by the power of the Lord, and laid him proſtrate[z]. ℣. 8. I drew out the ſword from him; I cut off his head, and took away reproach from the children of *Iſrael*.

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[u] ומחול & tibia, Tigurine verſion, Junius & Tremellius, Piſcator, Gejerus.

[w] במנים varia ſymphonia, Cocceius.

[x] בצלצלי שמע in cymbalis auditus, Montanus, Vatablus.

[y] בצלצלי תרועה in cymbalis jubilationis, V. L. Muſculus, Cocceius; in cymbalis ovationis, Montanus.

[z] This verſe is only in the Arabic verſion.

The PROVERBS.

THIS book is called in ſome printed *Hebrew* copies, *Sepher Miſhle, the Book of Proverbs*; the title of it in the *Vulgate Latin* verſion is, “the book of Proverbs, which the *Hebrews* call “*Miſle*:” in the *Septuagint* verſion it has the name of the writer, *the Proverbs of Solomon*; and ſo in the *Syriac* verſion, with the addition of his titles, “the ſon of *David*, king of *Iſrael*.” This and *Eccleſiaſtes*, are both of them by the Jews [a], called *Books of Wiſdom*: and it is common with the ancient Chriſtian writers [b], to call the book of *Proverbs* by the names of *Wiſdom* and *Panaretos*; names they give alſo to the *Apocryphal* books of *Eccleſiaſticus* and the *Wiſdom of Solomon*; and therefore this is to be carefully diſtinguiſhed from them. The author of this book was king *Solomon*, as the *firſt* verſe, which contains the inſcription of it, ſhews; for he was not a collector of theſe proverbs, as *Grotius* is of opinion, but the author of them, at leaſt of the far greater part; and not only the author, but the writer of them: the Jews [c] ſay, that *Hezekiah* and his men wrote them; it is true indeed the men of *Hezekiah* copied ſome, *chap*. xxv. 1. but even thoſe were written by *Solomon*. R. *Gedaliah* [d] would have it, that *Iſaiah* the prophet wrote this book; but without any foundation. At what time it was written is not certain; the Jewiſh writers generally ſay [e], it was written by *Solomon*, as were the books of *Eccleſiaſtes* and the *Song of Songs*, in his old age, when near the time of his death; though ſome think it was written before his fall: and it may be, it was not written all at once, but at certain times, when theſe proverbs occurred unto him and were ſpoken by him, and as occaſion ſerved: however, it is not to be doubted, but that they were written under the inſpiration of God. The Jews once thought to have made this book of Proverbs an Apocryphal one, becauſe of ſome ſeeming contradictions in it; but finding that theſe were capable of a reconciliation, changed their minds, as became them [f]. Among Chriſtians, *Theodore* of *Mopſueſt*, in the ſixth century, denied the divine authority of this book, and attributed it merely to human wiſdom; which opinion of his was condemned in the ſecond council at *Conſtantinople*: and in later times it has been treated with contempt by the *Socinians*, and particularly by Father *Simon* and *Le Clerc*; but the authority of it is confirmed by the writers of the New Teſtament, who have cited paſſages out of it; ſee *Rom*. xii. 20. *Heb*. xii. 5, 6. 2 *Pet*. ii. 22. from *Prov*. xxv. 21, 22. and iii. 11, 12. and xxvi. 11. The book conſiſts of *five* parts; *firſt*, a preface or introduction, which takes up the firſt *nine* chapters; the *ſecond*, the proverbs of *Solomon*, put together by himſelf, beginning at *chap*. x. to the xxvth; the *third*, the proverbs of *Solomon*, copied by the men of *Hezekiah*, beginning at *chap*. xxv. to the xxxth; the *fourth*, the words of *Agur*, chap. xxx. the *fifth*, the inſtruction of *Solomon*'s mother, *Bathſheba*, chap. xxxi.

CHAP. I.

AFTER the inſcription, which gives the title of the book, and deſcribes the author by his name, deſcent and dignity, ℣. 1. follows the ſcope and deſign of it, which is to teach men wiſdom and knowledge; even ſuch as are ſimple and fooliſh, and particularly young men; nay, hereby wiſe men may grow wiſer, and attain to an higher degree of learning, ℣. 2—6. and the *firſt* doctrine taught in it is the fear of the Lord, or devotion to God; which is the beginning of knowledge, though deſpiſed by fools, ℣. 7. The next is obedience to parents; whoſe inſtructions attended to, are more ornamental than chains of gold, ℣. 8, 9. And then follows a diſſuaſive from bad company; in which the arguments made uſe of by wicked men to draw in others with them, and the danger of compliance, are moſt ſtrongly and beautifully repreſented, ℣. 10—19. When wiſdom, who is the inſtructor and teacher throughout the whole, is introduced as calling upon the ſimple and the ſcorners, to leave their ſins and turn to her, with a promiſe of the Spirit to them, ℣. 20—23. but they ſlighting and rejecting her call, are threatened with juſt and irrevocable ruin and deſtruction, ℣. 24—32. And the chapter is cloſed with a promiſe of ſafety and reſt to thoſe that hearken to her, ℣. 33.

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[a] Gloſſ. in T. Bab. Bava Bathra, fol. 14. 2.

[b] Euſeb. Eccl. Hiſt. l. 4. c. 22, 26.

[c] T. Bab. Ibid. fol. 15. 1.

[d] Shalſhelet Hakabala, fol. 55. 1.

[e] Seder Olam Rabba, c. 15. p. 41.

[f] T. Bab. Sabbat. fol. 30. 2.

℣. 1. *The proverbs of Solomon,* &c.] Who is ſaid to make three thouſand proverbs, 1 *Kings* iv. 32. but whether any of them are contained in this book cannot be ſaid: however, it is certain that they are not all in it, ſince if you except the firſt *nine* chapters, which are the introduction to the *Proverbs*, there are but ſix hundred and fifty nine verſes in it; and if they are taken in, they make but nine hundred and fifteen, which are not a third part of the proverbs ſaid to be made by him; however, here are as many and ſuch as God thought fit ſhould be preſerved for inſtruction in all future ages. It was uſual with the ancients in all countries, when any truth was found, and eſtabliſhed by experience, to wrap it up in a few apt words, with or without a figure; that it might be the better underſtood and more eaſily retained, and which were always venerable and greatly attended to: and of this kind are theſe proverbs; only with this difference, that theſe are of divine inſpiration, and the others not. The word uſed for them comes from one which ſignifies *ſimilitude* and *dominion* [g]; becauſe many of them are ſimilies or compariſons, and are delivered out in figurative expreſſions, in metaphors and allegories, and the like; and have all of them a commanding power, authority and influence upon the mind, obliging to an attention to them. The name of *Solomon* is put to them, the more to recommend them; who had a wiſe and underſtanding heart, as large as the ſand of the ſea, and was wiſer than all men, 1 *Kings* iv. 29—31. and was an eminent type of Chriſt, who ſpake in proverbs alſo, *John* xvi. 25. He is further deſcribed by his pedigree and office, *The ſon of David, king of Iſrael*; a wiſe ſon of a wiſe father, and king over a wiſe and underſtanding people. Theſe titles are added for the further commendation of the book; and it may be obſerved, that they are ſuch as belong to the Meſſiah, *Solomon*'s antitype, one that is greater than he, *Matt.* i. 1. *John* i. 49.

℣. 2. *To know wiſdom and inſtruction,* &c.] That is, theſe proverbs were made, and written, and publiſhed to make known, or to teach men wiſdom and knowledge; not only in things moral, and therefore theſe proverbs are by ſome called *Solomon*'s *Ethics*; and indeed they do contain the beſt ſyſtem of morality in the whole world; nothing like it is to be extracted out of all the writings of the heathen poets and philoſophers: nor only in things civil; for which reaſon they may be called his *Politics*, ſeeing they are inſtructive to kings and civil magiſtrates, and to ſubjects; and alſo his *Oeconomics*, ſeeing they furniſh out rules for huſbands and wives, parents and children, maſters and ſervants, worthy of their attention and obſervance: but alſo they are a means of, and are deſigned to teach ſpiritual and evangelical wiſdom and knowledge; things relating to Jeſus Chriſt, the wiſdom of God, and the way of life and ſalvation by him, the knowledge of which is life eternal. Theſe words, with others that follow, ſeem to be ſynonymous, and ſignify much one and the ſame thing; and are uſed to ſhew, that the moſt conſummate wiſdom and comprehenſive knowledge may be attained by means of this book; which, like the reſt of ſcripture, with a divine bleſſing, is able to make a man *wiſe unto ſalvation*; and is *profitable for doctrine, for reproof, for correction, and for inſtruction in righteouſneſs*, 2 Tim. iii. 15, 16. where the apoſtle ſeems to allude to this text; ſince *wiſdom* here may ſtand for *doctrine* in general; and *inſtruction* may ſignify the means of attaining to it; and it may be obſerved, that the word is uſed for *diſcipline* and *correction*, as well as *inſtruction*. If theſe words are to be diſtinguiſhed, the firſt, *wiſdom*, may deſign a wiſe ſcheme and plan of truths, and the theory of them; and the latter, *inſtruction*, the learning it and putting it into practice; and for both theory and practice this book is uſeful. *To perceive the words of underſtanding*; which flow from a good underſtanding, and give a right underſtanding of things; ſo that a man may be able to diſtinguiſh between light and darkneſs, truth and error, right and wrong; particularly the doctrines of the goſpel may be meant, which are eminently ſo, and exceed the underſtanding of a natural man, and which are only underſtood by a ſpiritual man; the means of knowing which are the ſcriptures, under the guidance and direction of the Spirit of God.

℣. 3. *To receive the inſtruction of wiſdom,* &c.] Or *prudence* [h]; of wiſe and prudent men; and eſpecially of Chriſt himſelf, who bears thoſe names, whoſe inſtructions this book is full of; and the deſign of which is to engage the attention of men to them, and prevail upon them to receive them, and act conformably to them. Which inſtructions reſpect the following things; and which are added by way of illuſtration and amplification, *viz. Juſtice, and judgment, and equity*; that which is juſt in itſelf, and according to the nature of God and his will; and is judged ſo by right reaſon; and is equitable between man and man, and agrees with the law of God. Theſe three, R. *Levi Ben Gerſom* ſays, ſignify one and the ſame thing; true righteouſneſs, doing that which is juſt to God and man; which the doctrines of grace, or the inſtructions of wiſdom, teach men to do; concerning which, many rules may be collected from this book.

℣. 4. *To give ſubtilty to the ſimple,* &c.] Men of mean abilities, weak capacities, ſhallow underſtandings, incautious, credulous, and eaſily impoſed upon: theſe, by attending to what is herein contained, may arrive to a ſerpentine ſubtilty; though they are ſimple and harmleſs as doves, may become as wiſe as ſerpents; may attain to an exquiſite knowledge of divine things; and know even more than the wiſe and ſage philoſophers among the Gentiles, or any of the Rabbins and maſters of *Iſrael*; or any of the princes of this world, whoſe wiſdom comes to nought; and become very cautious and circumſpect how they are drawn aſide by the old ſerpent the devil, or by ſuch who lie in wait to deceive; and perform their duty both to God and man. *To the young man knowledge and diſcretion*; or *thought* [i]; who wants both: this book will teach him the knowledge of things, moral, civil and religious; to think and act aright; how to behave and conduct himſelf wiſely and diſcreetly before men; and be a means of forming his mind betimes for piety and religion; and of furniſhing him with rules for his deportment in future life, in all the periods of it; and in whatſoever ſtate and condition he may come into. A *young man* may *cleanſe his way*, reform his manners, behave with purity and uprightneſs, by taking *heed* to the things herein contained.

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[g] A rad. משל dominatus eſt —— נמשל comparatus, ſimilis, conſimilis factus eſt, Buxtorf. Mirum eſt quod radix משל ſignificans autoritatem cum imperio, ſignificat etiam parabolas vel ſermones figuratos —— verba quæ משלים vocantur, habent autoritatem, nobis ideam immittunt, dicentis ut nos ſuperéminentis, ſaltem ſapientia, ingenio, doctrina; nos perſuadent & pondere ſuo, quaſi imperio nos ducunt. Guſſet. Ebr. Comment. p. 845.

[h] השכל prudentiæ, Munſter, Vatablus.

[i] מזמה cogitationem, Pagninus, Mercerus; bonam cogitationem, Michaelis.

ỷ. 5. *A wiſe man will hear*, &c.] With great attention, and hearken to the proverbs and wiſe ſayings herein delivered; for here are many things entertaining to men of years and wiſdom, as well as inſtructive to young men and ſimple ones. *And will increaſe learning*; or *add*[k] to his ſtock of learning; or, as the *Targum*, "will add knowledge;" ſee 2 *Pet*. i. 5. or, *will be wiſer*, as the *Vulgate Latin* verſion. This is ſaid to ſhew the excellency of this book, and the extenſive uſefulneſs of it; indeed wiſe men will get knowledge where fools cannot, and increaſe learning where others can get none: there are few books but a wiſe man will get ſomething out of; and eſpecially ſuch a book as this, and as the ſcriptures are. *And a man of underſtanding ſhall attain unto wiſe counſels*; a man of a ſpiritual underſtanding arrives to the knowledge of the wiſe counſels of God; the doctrines of the goſpel, which are the *whole counſel* of God; are recondite wiſdom, the hidden wiſdom of God, which no wiſdom of man is comparable to. It is the wiſeſt ſcheme that was ever formed, and which the wit of man could never have deviſed, even ſalvation by Jeſus Chriſt; and which was laid in God's *counſels of old*, which are *faithfulneſs* and *truth*; the knowledge of which is attained unto by one that is ſpiritually wiſe. Moreover, a man that thoroughly underſtands the things contained in this book, is fit to be a counſellor of others in things human and divine; in things moral, civil and ſpiritual: he is fit to be in the cabinet-council of princes, to be a counſellor of kings; yea, to have the reins of government in his hands. *He ſhall poſſeſs government*; ſo the *Septuagint*, *Vulgate Latin* and *Arabic* verſions: or, *he ſhall poſſeſs the helm*[l]; ſit as a pilot there, as the word may ſignify, and ſteer the ſhip aright in which he is; whether it be his family, or the church of God, or a city or corporation, or a kingdom: this book, rightly underſtood by him, will furniſh him with rules to do all things well and wiſely.

ỷ. 6. *To underſtand a proverb, and the interpretation*, &c.] This may be connected either with the firſt verſe, *the proverbs of Solomon*, &c. are written, as for the above ends and purpoſes, ſo for theſe; or with the preceding verſe, a wiſe and underſtanding man, by hearkening and attending to what is here delivered, will not only attain to wiſe counſels, but to the underſtanding of proverbial ſayings, and to ſee into the *elegancy*[m], the eloquence and beauty of them, as the word ſignifies; and be able to interpret them to others in a clear, plain way and manner. *The words of the wiſe, and their dark ſayings*; the words and doctrines, not of the wiſe philoſophers and ſages of the heathen world, but of men truly wiſe and good; and eſpecially of the wiſe inſpired writers of the ſcriptures, whoſe words come from one ſhepherd, *Eccl*. xii. 11. and the enigmas or riddles contained in their writings, which are ſo to a natural man, obſcure phraſes and expreſſions, things hard and difficult to be underſtood, yet to a ſpiritual man that judgeth all things, plain and eaſy, 1 *Cor*. ii. 14, 15. 2 *Pet*. iii. 16.

ỷ. 7. *The fear of the Lord* is *the beginning of knowledge*, &c.] Here properly the book begins, and this is the firſt of the proverbs, and an excellent one it is; ſuch an one as is not to be found in all the writings of the heathens. By *the fear of the Lord* is not meant a ſervile fear, a fear of puniſhment, of hell, wrath, and damnation, which is the effect of the firſt work of the Law upon the conſcience; but a filial fear, and ſuppoſes knowledge of God as a Father, of his love and grace in Chriſt, particularly of his forgiving love, from whence it ariſes, *Pſal*. cxxx. 4. *Hoſ*. iii. 5. it is a holy, humble, fiducial fear of God; a reverential affection for him, and devotion to him; it includes the whole of religious worſhip, both internal and external; all that is contained in the firſt table of the Law, and the manner of performing it, and principle of acting: this is the firſt of all ſciences to be learned, and it is the principal one; it is the baſis and foundation of all the reſt, on which they depend; and it is the head, the fountain, the root and ſource from whence they ſpring; and unleſs a man knows God, knows God in Chriſt, and worſhips him in his fear, in ſpirit and in truth, according to his revealed will, he knows nothing as he ought to know; and all his knowledge will be of no avail and profit to him; this is the firſt and chief thing in ſpiritual and evangelical knowledge, and without which all natural knowledge will ſignify nothing; ſee *Job* xxviii. 28. *Pſal*. cxi. 10. But *fools deſpiſe wiſdom and inſtruction*; the ſame with *knowledge* before; they do not deſire the knowledge of God, and of his ways and worſhip, but deſpiſe it, make no account of it, but treat it with contempt; eſpecially the knowledge of God in Chriſt, in which lies the higheſt wiſdom, for this is *life eternal*, John xvii. 3. they deſpiſe Chriſt *the wiſdom of God*, and the goſpel, and the truths of it, which are *the hidden wiſdom* of God; and all *inſtruction* into it, and the means of it; they deſpiſe the ſcriptures, which are able to make a man *wiſe unto ſalvation*; and the miniſtry of the word, and the miniſters of it: ſuch ſort of *diſcipline*[n] as this, as the word ſignifies, they diſlike and abhor; and eſpecially *correction* or *chaſtiſement*[o], which is alſo the ſenſe of it; ſuffering reproach and affliction for the ſake of wiſdom, a profeſſion of Chriſt and his goſpel; and they are fools with a witneſs that deſpiſe all this; ſuch fools are atheiſts, deiſts, and all profane and wicked men. The *Septuagint* render it *the ungodly*; and ſuch ſort of men are all along meant by *fools* in this book.

ỷ. 8. *My ſon, hear the inſtruction of thy father*, &c.] This is not to be underſtood of God the father of mankind, and of that law which he has given them, as *Jarchi* and *Gerſom* interpret it, but of *Solomon* and his ſon in a literal ſenſe; and of any one that came to him for inſtruction, any pupil, hearer or reader of his; and it is a direction to all children to hearken to the inſtruction of their parents, and obey their commands; ſo next to the fear and worſhip of God, he exhorts to obedience to parents, and proceeds juſt in the ſame order and method in which the decalogue or ten commands were written; the firſt table reſpects God and his worſhip, and the ſecond follows, which begins with *honour thy father and thy mother*, &c. which the apoſtle ſays, is *the firſt commandment with promiſe*, Eph. vi. 1, 2. *And forſake not the law of thy mother*; meaning not the congregation of *Iſrael*, the old ſynagogue, or Jewiſh church, as *Jarchi*; and ſo in the *Talmud*[p] it is interpreted of the congregation of *Iſrael*, as is *thy father* in the former clauſe of the divine Being; nor the operative faculty of the human underſtanding, as *Gerſom*; but the mother of *Solomon*'s ſon; and any and every mother of a child, who having an equal or greater tenderneſs for her offspring, and a true and hearty regard for their welfare, will inſtruct them in the beſt manner ſhe can, give the beſt rules, and preſcribe the beſt laws ſhe can for their good; and which ought to be as carefully attended to and obeyed as thoſe of a father: and ſhe is particularly mentioned, becauſe the law of God equally enjoins reverence and obedience to both parents, which human laws among the Gentiles did not; and becauſe children are too apt to ſlight the directions and inſtructions of a mother; whereas they carry equal authority, and have in them the nature of a law, as thoſe of a father.

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[k] יוסף addet, Pagninus, Montanus, Mercerus, Cocceius, Michaelis, Schultens.

[l] תחבלות יקנה gubernacula poſſidebit, V. L. metaphora a nauclero deſumpta, Schultens.

[m] מליצה facundiam, Montanus; eloquentiam, Tigurine verſion; elocutionem, Mercerus, Gejerus.

[n] מוסר diſciplinam, Tigurine verſion, Piſcator, Cocceius, Schultens.

[o] Caſtigationem, correctionem, Vatablus.

℣. 9. *For they* ſhall be *an ornament of grace unto thy head*, &c.] The inſtructions and laws of parents being attended unto and obeyed by children, render them more lovely and amiable than any beautiful ornament whatever that can be put upon their heads. *And chains about thy neck*; be that unto them as chains of gold are to the neck, beautify and adorn them; ſo good works done in obedience to God and parents, are ornaments of great price, and preferable to any outward adorning whatever; ſee 1 *Tim.* ii. 9, 10. 1 *Pet.* iii. 3, 4. The alluſions are unto, and the metaphors taken from thoſe things which are moſt pleaſing and acceptable to children, as fine top-knots and golden chains.

℣. 10. *My ſon, if ſinners entice thee*, &c.] Endeavour to ſeduce thee from thy parents, and draw thee aſide from them, from liſtening to their inſtructions, advice, and commands; and make uſe of all plauſible arguments to perſuade thee to join with them in the ſins they are addicted unto, and are continually employed in: for this is not to be underſtood of ſuch who are ſinners by nature, and through infirmity of the fleſh, as all men are; but of notorious ſinners, who are guilty of the groſſeſt enormities, who live in ſin, and give up themſelves to work all manner of wickedneſs; ſin is their trade and buſineſs, and the conſtant courſe of their lives; they are hardened, impudent, and daring, and not content to ſin themſelves, but do all they can to draw in others; and to preſerve youth from falling into ſuch bad company, is this exhortation given in this tender, affectionate, and moving manner; next to the fear of God, and regard to parents, is this caution given to ſhun the company of wicked men, which young men are liable to be drawn into, and is of fatal conſequence. *Conſent thou not*; yield not to their perſuaſions, liſten not to their ſolicitations, ſhew no liking and approbation of them, aſſent neither by words nor deeds; do not ſay *thou wilt*; ſay *I will not*, and abide by it; be deaf to all their intreaties, and proof againſt all their perſuaſions.

℣. 11. *If they ſay, Come with us*, &c.] Leave your father's houſe, and the buſineſs of life in which you are; make one of us, and become a member of our ſociety, and go along with us upon the highway. *Let us lay wait for blood*; lie in ambuſh under ſome hedge or another, waiting till a rich traveller comes up and paſſes that way, and then riſe and ſhed his blood in order to get his money; and the ſame word ſignifies both *blood* and *money*, and wait is laid for one for the ſake of the other. *Let us lurk privily for the innocent without cauſe*; or *let us hide*[q], the *Vulgate Latin* verſion adds *ſnares*; ſo *Vatablus* and others, as the fowler does for birds; or *let us hide ourſelves*[r]; in ſome private place, waiting *for the innocent*, the harmleſs traveller, who has done no injury to any man's perſon or property; thinks himſelf ſafe, and is not aware of any deſign upon him; going about his lawful buſineſs, and having done nothing to provoke ſuch miſcreants to attempt his life or take away his property: and which they do *without cauſe* as to him; *freely*[s] as to themſelves; and *with impunity*[t], as they promiſe themſelves and one another; all which ſenſes the word uſed will bear.

℣. 12. *Let us ſwallow them up alive as the grave*, &c.] The innocent perſon, and thoſe that are with him, his ſervants; our gang is ſo numerous that we can very eaſily diſpatch him and all his attendants, and bury them out of ſight at once, as if they were ſwallowed up alive in a grave, and ſo no more to be ſeen or heard of; and conſequently we ſhall be in the utmoſt ſafety and ſecurity, there being no traces of what is done, nor any left to make a relation of it, or to give any information of us, or to purſue us. *And whole, as thoſe that go down into the pit*; who though whole and in perfect health, ſhall in a moment be deſtroyed and caſt into the pit, being firſt plundered of all the riches they have about them; for this ſwallowing them up alive and whole, which is an alluſion to a beaſt of prey ſwallowing up another creature all at once, not only intends their cruelty in taking away life, but their rapaciouſneſs in ſeizing upon their ſubſtance.

℣. 13. *We ſhall find all precious ſubſtance*, &c.] Among one or another we meet with; gold and ſilver and precious ſtones, every thing that is valuable; not conſidering that hereby they were in danger of loſing the more precious ſubſtance, their immortal ſouls; and the moſt precious ſubſtance of all, the enjoyment of God, and happineſs with him to all eternity, which is the *more enduring ſubſtance*: the things of this world, properly ſpeaking, are not *ſubſtance*, though wicked men ſo judge them, they are things that are not; nor are they *precious*, in compariſon of ſpiritual and heavenly things; but they are what carnal men ſet a high price and value upon, and riſk the loſs of their name, lives and ſouls for. *We ſhall fill our houſes with ſpoil*; *Aben Ezra* interprets this of garments; but it may not only deſign the garments taken from the perſons robbed and killed; but alſo their money, commodities, and goods they were travelling with, which in time would be ſo large as to fill every one of their houſes; covetouſneſs lies at the bottom of all this wickedneſs; the love of money is the root of all evil.

℣. 14. *Caſt in thy lot among us*, &c.] Or *thou ſhalt cauſe thy lot to fall among us*[u]; though juſt entered, as ſoon as any booty is taken thou ſhalt caſt lots with us, and have thy full ſhare with thoſe that have been longer engaged. *Let us all have one*

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[p] T. Bab. Sanhedrin, fol. 102. 1.

[q] נצפנה abſcondamus, Michaelis.

[r] Abſcondamus nos, Pagninus, Montanus, Junius & Tremellius, Piſcator; abſcondamus noſmetipſos, Baynus.

[s] חנם gratis, Pagninus, Montanus, Michaelis, Schultens.

[t] Impune, Junius & Tremellius, Amama.

[u] גורלך תפיל ſortem tuam conjicies, Junius & Tremellius; projicies, Mercerus, Baynus; jacies, Cocceius, Michaelis, Schultens.

one purſe; or *we will all have one purſe*[w]; will throw all our booty taken by us into one common ſtock, and live upon it comfortably and merrily. *Jarchi* repreſents it as putting it to the young man's option to do which he would, either to caſt lots and take his ſhare ſeparately, or let it be put altogether and ſo partake jointly with the reſt. According to *Gerſom* the ſenſe is, that there ſhould be ſuch an exact diviſion made, that there ſhould not be more in one purſe than in another; their ſhares ſhould be equally divided by lot, and their purſes ſhould be alike; one ſhould not have more than another: theſe are the arguments uſed by wicked men to allure and enſnare young men to join with them in their ſinful ways and practices; from which they are dehorted, as follows.

℣. 15. *My ſon, walk not thou in the way with them*, &c.] In the ſame way as they do, which is the broad way that leads unto deſtruction; ſet not one foot in it; make no trial of it, whether it will be pleaſant and profitable walking in it; the experiment will be dangerous. *Refrain thy foot from their path*; their manner and courſe of life; do not follow it, nor join them in it; when there is an inclination or a temptation to it, withſtand it; ſtop in time, do not proceed, but draw back, and go on in the way thou haſt been trained up in, and remember the inſtructions of thy parents.

℣. 16. *For their feet run to evil*, &c.] To the evil of ſin, to commit robberies and murder, and all manner of iniquity; they are eager upon it and in haſte and ſwift to do it, *chap.* vi. 18.[x] being carried away with their inordinate affections, which are as feet to the ſoul; and drawn aſide with their luſts, and puſhed on by Satan, and encouraged by one another, and ſo ruſh on headlong to the evil of puniſhment alſo; and which is a reaſon why their ways and paths ſhould be abſtained from, becauſe they bring upon them ſwift deſtruction; it is to their own hurt they run, as *Jarchi* interprets it; though the firſt ſenſe ſeems beſt to agree with what follows. *And make haſte to ſhed blood*; the blood of innocent perſons, in order to get their ſubſtance, to cover their iniquity and ſhame, and that no information may be given of them; this is mentioned as having ſomething very horrible in it, in order to deter from joining with them.

℣. 17. *Surely in vain the net is ſpread in the ſight of any bird.*] Or *without cauſe*[y], as the word is rendered in ℣. 11. and ſo the words are an illuſtration of the preceding; ſhewing that the blood of innocent perſons is ſhed without cauſe, no injury being done by them to thoſe that do it, but is ſhed without any provocation at all; juſt as the net is ſpread for the innocent bird, which has done no harm to the fowler that ſeeks to take it; ſo *Gerſom*: or elſe the ſenſe is, that though the net is ſpread by the fowler even in the ſight of the bird, yet it is in vain to the bird, though not to the fowler; it is ſo intent upon the corn that is ſpread about, that it takes no notice of the net, and ſo is catched in it; and thus it is with thoſe men that are bent upon their ſinful practices, upon theft and murder, though their ruin and deſtruction are before their eyes; and they daily ſee their companions in iniquity come to an untimely end; they know that they are liable to ſuffer death by the hand of the civil magiſtrate, and to be followed by the juſtice and vengeance of God, and ſuffer eternal puniſhment; yet take no warning hereby, but ruſh on to their own ruin, as follows.

℣. 18. *And they lay wait for their* own *blood*, &c.] Whilſt they lie in wait for the blood of others, they lie in wait for their own; and when they ſhed the blood of innocent perſons, it in the iſſue comes upon their own heads, and is the cauſe of their own blood being ſhed; vengeance purſues them, and juſtice will not ſuffer them to live. *They lurk privily for their* own *lives*; whilſt they are lurking in ſecret places to take away the lives of others, they are laying ſnares for their own ſouls; and the conſequence of it will be, that they will be brought to a ſhameful and untimely end here, or however to everlaſting ruin and deſtruction hereafter.

℣. 19. *So are the ways of every one that is greedy of gain*, &c.] That is ſet upon getting riches in an unlawful way, by robberies and murder; his ways will end in the loſs of his own blood and life, and in the loſs of his immortal ſoul; this will be what his wicked ways and courſe of life will bring him to, and what will his gain profit him then? it would be of no uſe and ſervice to him could he have gained the whole world. Which *taketh away the life of the owners thereof*; or *who*, even every one of thoſe that are greedy of gain, and will be rich at any rate; ſuch ſtick not to take away the life of the proper owners of that gain, or money they are greedy of, in order to get it into their own poſſeſſion; and ſuch wicked practices cannot fail of meeting with a juſt recompence of reward: or *which* covetous gain, or gain gotten in ſuch a wicked manner, will be the cauſe of the life of the injurious maſters and wrong poſſeſſors of it being taken away from them, either by the hand of the civil magiſtrate, or by God himſelf. Theſe ſins of robbery and murder are particularly inſtanced in, not only becauſe other ſins lead unto them, as ſabbath-breaking, drunkenneſs and lewdneſs, and iſſue in temporal and eternal ruin; but becauſe they were very common among the Jews at the time that Wiſdom, or Chriſt, was here on earth; to which time the whole paſſage refers, as appears from the following verſes; and that thoſe ſins were frequent then is manifeſt both from ſcripture; ſee *Matt.* xxvii. 38. *Luke* x. 30. and xxiii. 19. and from the confeſſions of the Jews, who ſay[z] that forty years before the deſtruction of the temple, the ſanhedrim were obliged to remove from place to place, becauſe that murderers increaſed, and they could not judge and condemn them for fear of being murdered themſelves; and it was becauſe of this great increaſe they were obliged to leave off the beheading of the red heifer[a].

℣. 20. *Wiſdom crieth without*, &c.] Here the perſon inſtructing throughout this whole book is repreſented under the name of *wiſdom*; by which we are to underſtand not the attribute of divine wiſdom diſplayed in the works of creation; nor the light of nature in man; nor the law of *Moſes* given to the *Iſraelites*; nor the revelation of the divine will in general, as it is delivered out in the ſacred ſcriptures; nor the goſpel, and the miniſtry of it, in particular; but our Lord Jeſus Chriſt; for the things ſpoken of wiſdom, and aſcribed to it in this book, eſpecially in the eighth and ninth chapters, ſhew that a divine perſon is intended, and moſt properly belong to Chriſt; who may be called *wiſdoms*[b], in the plural number, as in the *Hebrew* text, becauſe of

[w] יהיה לכלנו erit nobis omnibus, Pagninus, Montanus, Tigurine verſion; ſo Coccеius, Schultens, and the Targum.

[x] Velox ad facinus, Claudian, in Rufin. l. 1. v. 240

[y] חנם ſine cauſa, Vatablus, Mercerus, Gejerus.

[z] T. Bab. Avodah Zarah, fol. 8. 2.

[a] Miſnah Sotah, c. 9. ſ. 9.

[b] חכמות ſapientiæ, Montanus, Vatablus, Mercerus, Cocceius, Michaelis.

of the conſummate and perfect wiſdom that is in him; as he is a divine perſon, he is *the Logos*, the Word and Wiſdom of God; as Mediator, *all the treaſures of wiſdom and knowledge* are *hid* in him; and as man, *the ſpirit of wiſdom* reſts upon him without meaſure. This, with what follows, to the end of the chapter, is a prophecy of the miniſtry of Chriſt in the days of his fleſh, and of the ſucceſs of it; and of the calamities that ſhould come upon the Jews for the rejection of him: and wiſdom is here ſaid to *cry*, as Chriſt did, *John* vii. 28, 37. the word ſignifies to cry both in a ſorrowful way, as Jeſus did when he cried to *Jeruſalem*, weeping over it, *Matt.* xxiii. 37. *Luke* xix. 41. and in a joyful one, which well ſuits with the goſpel, as preached by him; a joyful ſound expreſſed by piping, in oppoſition to *John*'s miniſtry, which was a mournful one, *Matt.* xi. 17. for crying here means no other than the preaching of the word; which is ſuch a cry as that of heralds, when they publicly proclaim peace or war; ſo wiſdom, or Chriſt, is ſaid to *proclaim liberty to the captives*, and *the acceptable year of the Lord*, Iſa. lxi. 1, 2. This cry was made *without* the city of *Jeruſalem*, and without that part of the country which was properly called *Jury*; Chriſt firſt preached in the land of *Galilee*; or this may mean the Gentile world where Chriſt preached, though not in perſon, yet by his apoſtles, whom he ſent into all the world to preach the goſpel to every creature. *She uttereth her voice in the ſtreets*; of the city of *Jeruſalem*, and other places; nor is this contrary to *Matt.* xii. 19. which is to be underſtood of crying in a bawling and litigious way, of lifting up the voice in ſelf-commendation, neither of which Chriſt did; and yet might cry and utter his voice in the ſtreets, that is, publicly preach his goſpel there, as he did; and he alſo ſent his ſervants into the ſtreets and lanes of the city to call in ſinners by the miniſtry of the word, *Luke* xiv. 21. which perhaps may be meant of places in the Gentile world; nor is this ſenſe to be excluded here; it may be figuratively underſtood of the public miniſtration of the word and ordinances in the church, called the ſtreets and broad ways of it, *Cant.* iii. 2.

℣. 21. *She crieth in the chief place of concourſe*, &c.] Where a multitude of people meet together; the *Targum* is, "on the top of palaces;" but rather it is to be underſtood of the ſynagogues of the Jews where Chriſt frequently preached; and which, from hence, they build in the higheſt part of the city[c]; and beſt of all of the temple, whither the tribes of *Iſrael* went up to worſhip in great bodies, and to which the Jews daily reſorted; here Chriſt taught publicly, as he himſelf ſays, *John* xviii. 20. *In the opening of the gates*; either of the city, at which people went in and out in great numbers; or of the temple, where they paſſed and repaſſed continually on account of worſhip; ſee *John* x. 23. *Acts* iii. 10, 11. in alluſion hereunto the public worſhip of God's houſe is ſignified by the gates of *Zion*, and alſo of wiſdom, *Pſal.* lxxxvii. 2. *Prov.* viii. 34. *In the city ſhe uttereth her words*; the doctrines of the goſpel; even in the city of *Jeruſalem* literally, and in other cities of *Judea* and *Galilee*, the ſingular being put for the plural; and figuratively in the church of God, often compared to a city; and ſo all theſe expreſſions of *without*, in the *ſtreets*, in *the chief place of concourſe*, *the openings of the gates*, and *the city*, may denote in general the openneſs and publicneſs of the goſpel-miniſtry, both by Chriſt in his apoſtles, in *Judea*, and in the Gentile world; more eſpecially the former. *Saying*, as follows.

℣. 22. *How long, ye ſimple ones, will ye love ſimplicity?* &c.] Simple fooliſh things, agreeable to their character, being weak, ſimple men, men of weak capacities and ſhallow underſtandings; and ſuch were the firſt perſons that were called by Chriſt through the miniſtry of the word, even effectually; they were babes and ſucklings in compariſon of others, by whom they were deſpiſed as illiterate and ignorant of the law; ſee *Matt.* xi. 25. *John* vii. 49. 1 *Cor.* i. 26, 27. though it may reſpect the Jews in general, who were externally called by Chriſt, and were a ſimple and fooliſh people, addicted to ſilly cuſtoms and uſages, to the traditions of the elders, and loved the folly and darkneſs of them, and to continue in them, rather than the light of the goſpel, *John* iii. 19, 20. *And the ſcorners delight in their ſcorning*; at Chriſt, becauſe of the meanneſs of his parentage and education; at his diſciples and followers, at his doctrines and miracles, ſufferings and death. *And fools hate knowledge?* the knowledge of Chriſt, and of God in Chriſt; the knowledge of the goſpel, and the truths of it; they hated the light of it, and did not care to come to it, but rather loved the darkneſs of the law, and even of error and infidelity; they hated Chriſt, the teacher of true and uſeful knowledge; they hated his perſon, though without a cauſe; they hated him in his offices, as a prophet to inſtruct them, as a prieſt to be the propitiation for them, and as a king to rule over them; ſuch *fools* were they, and who are therefore expoſtulated with by wiſdom, or Chriſt; which expoſtulations ſhew their continuance in theſe things, and the danger they were in by them, the pity and compaſſion of Chriſt as man and a miniſter of the word, and the fervour and importunity of his miniſtrations.

℣. 23. *Turn ye at my reproof*, &c.] Or rather *to my reproof*; for the words are not an exhortation to the converſion of the heart, or to true repentance; but to an attendance to the external miniſtry of the word preached, which reproves of ſin, righteouſneſs and judgment; and does not deſign the turning of the heart to it, which is God's work, but the turning of the face and ears to hear it; and ſo the *Targum*, "turn your face to my reproof," and not your backs, as they did, ſhewing a diſlike of it; or as *Aben Ezra*, "turn ye to hear my reproof;" turn your ears and liſten to it, and do not pull away the ſhoulder, or ſtop your ears that you may not hear it. *Behold, I will pour out my ſpirit unto you*; not *upon you*, but *unto you*; for the holy Spirit of God is not here deſigned, and the effuſion of his gifts, ordinary and extraordinary, or of his ſpecial grace; but the mind of wiſdom, or Chriſt, as the word is uſed in *chap.* xxix. 11. Some interpret it, *here, my will*[d]; the external revelation of his will made in the miniſtry of the word, by whom *grace and truth*, the doctrines of grace and truth, *came* in their full extent; for as the doctrines of *grace* were *poured into his lips*, ſo they were poured out by them again, out of his heart, as out of a fountain or well, as the word[e] here uſed ſignifies; which denotes the large and abundant revelation of the goſpel by Chriſt, and is mentioned as an encouragement to men to attend unto it; which ſenſe is confirmed by what follows.

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[c] Maimon. Hilchot Tephillah. c. 11. ſ. 2.

[d] So ſome in Ben Melech.

[e] אביעה fluere, vel ſcaturire faciam, Baynus; ſcatebræ inſtar effundam, Cocceius, Michaelis; ſcaturiam, Guſſetius; ebulliam, Schultens; ſo Ben Melech.

lows. *I will make known my words unto you*; the doctrines of the goſpel, words of grace and wiſdom, and ſuch as never man ſpake as Chriſt did, his enemies being witneſſes; the words of peace and reconciliation, of life and righteouſneſs, and of eternal ſalvation, which were made known in a miniſterial way by Chriſt and his apoſtles; but the Jews were ſuch fools as to hate and deſpiſe the knowledge of theſe things; wherefore it follows:

℣. 24. *Becauſe I have called, and ye refuſed*, &c.] This is to be underſtood not of the internal call of wiſdom, or Chriſt, which is by the ſpecial grace of his Spirit; is according to an eternal purpoſe, the fruit of everlaſting love, peculiar to God's elect, and by a divine power; and is alſo a call to ſpecial bleſſings of grace, and to eternal glory; and which is always effectual, unchangeable and irreverſible, and can never be refuſed, rejected, and reſiſted, ſo as to become void and of no effect: but of the external call by the word, to the natural duties of religion, and to an attendance on the means of grace; which may be where no election goes before, no ſanctification attends, nor ſalvation follows, *Matt.* xx. 16. and xxii. 14. and this may be refuſed and rejected as it often is; as when men notwithſtanding that call, do not attend on the miniſtry of the word, or if they do, it is in a negligent, careleſs way; or they ſhew an averſion to it, deſpiſe, contradict, and blaſpheme it, as the Jews did, who were the perſons firſt called to hear it; ſee *Matt.* xxii. 2—5. *I have ſtretched out my hand, and no man regarded*; this is a geſture of perſons calling to others, as orators and preachers, requiring ſilence and attention; and when eager and fervent and importunate in their diſcourſes; it is attributed to Chriſt, *Iſa.* lxv. 2. *Rom.* x. 21. but notwithſtanding all wiſdom's eagerneſs, zeal, warmth and importunity, expreſſed by words and geſtures, it was all diſregarded; no attention was given to it, which is here complained of.

℣. 25. *But ye have ſet at nought all my counſel*, &c.] The ſame with *the counſel of God*, Acts xx. 27. The whole goſpel, and all the truths of it; the intire ſcheme of ſalvation by Jeſus Chriſt, which is the produce of divine wiſdom, and is according to the counſel of the divine will, and his eternal purpoſe in Chriſt Jeſus; this the Jews ſet at nought, made no account of, but deſpiſed and rejected, as they did Chriſt, the author of it, *Acts* iv. 11, 12. as alſo his ordinances, which go by the ſame name, becauſe of the wiſdom and will of God in them; particularly baptiſm, rejected by the ſcribes and phariſees, *Luke* vii. 30. *And would none of my reproof*; would not hearken to it, nor take it, nor receive any inſtruction from it, nor caution by it; did not like it, but contemned it, and trampled upon it; ſee *Matt.* xxiii. 37.

℣. 26. *I alſo will laugh at your calamity*, &c.] By way of retaliation, meaſuring meaſure for meaſure; even as they ſcorned him, and delighted in their ſcorning, now he in his turn will *laugh* at them and their diſtreſs; which act is aſcribed to the Lord by an anthropopathy; ſee *Pſal.* ii. 4. and xxxii. 13. ſignifying, that he ſhould not at all pity them, ſhew no compaſſion to them, and have no mercy upon them; but rather expreſs a pleaſure and delight in diſplaying the glory of his juſtice in their deſtruction: the plain ſenſe is, that no favour would be ſhewn them, *Iſa.* xxvii. 11. The word tranſlated *calamity*, ſignifies a *vapour* [t], or cloud; denoting it would be a very dark diſpenſation with the Jews, as it was when *wrath came upon them to the uttermoſt*; even on their nation, city and temple; as in their laſt deſtruction by the *Romans*, which is here intended. *I will mock when your fear cometh*; which is the ſame thing in different words; for by *fear*, is meant the dreadful calamity on them, which brought dread, terror and conſternation with it, and of which they had fearful apprehenſions beforehand: wherefore this is mentioned among the ſigns of *Jeruſalem*'s deſtruction, *mens hearts failing them for fear*, Luke xxi. 26.

℣. 27. *When your fear cometh as deſolation*, &c.] When ſuch will be the calamity that will occaſion this fear, that it ſhall be like ſome deſolating judgment, as famine, ſword and peſtilence, which lays all waſte: and ſuch was the deſtruction of the Jews by the *Romans*; it not only laid *Jeruſalem* and the temple waſte, but the whole country of *Judea*. Theſe are the *deſolations* ſaid to be *determined*, or *the conſummation and that determined*, which ſhould be *poured upon the deſolate*, Dan. ix. 26, 27. *And your deſtruction cometh as a whirlwind*; ſuddenly and unthought of, fierce and boiſterous, throwing down and carrying all before it: ſo the ſaid deſtruction did; it threw down the walls and houſes of the city of *Jeruſalem*, and the temple, and its fine buildings, ſo that not one ſtone was left upon another not thrown down, *Matt.* xxiv. 2. *When diſtreſs and anguiſh cometh upon you*; as they did at that time with a witneſs, when *Jeruſalem* was beſieged by the *Romans*: what with the ſword of the enemy without, and the famine within; together with the vaſt number of cut-throats and ſeditious perſons among themſelves; it was ſuch a time of diſtreſs and tribulation as never was from the beginning of the world, nor ever will be, *Matt.* xxiv. 22. *Joſephus*'s hiſtory of thoſe times is a proper comment on theſe words.

℣. 28. *Then ſhall they call upon me, but I will not anſwer*, &c.] As he called them, and they refuſed to anſwer to his call, ℣. 24. ſo it was juſt in him to return no anſwer to them, when they called on him to deliver them from the *Romans*, and ſave them from ruin: for this was what they called out for, and what they expected, that the Meſſiah would come and deliver them; this was what they buoyed themſelves up with, and made them ſo deſperate to the laſt. *They ſhall ſeek me early, but they ſhall not find me*; this is the very thing that Chriſt told the Jews, and much in the ſame words with theſe, *John* vii. 34. and viii. 21. for when he was gone, and they were in diſtreſs, then they ſought after the Meſſiah, in the deſert, and in the ſecret chambers, and in this and the other place, where they were told he was; but alas! they could not find him: the true Meſſiah, whom they had rejected, was come and gone, and would return no more, until his ſecond coming to judgment; or however, till he came in his kingdom and power, to their ruin and deſtruction; of which coming of his the ſcriptures often ſpeak.

℣. 29. *For that they hated knowledge*, &c.] Spiritual and evangelical; the knowledge of the ſcriptures, of the promiſes and prophecies of them reſpecting the Meſſiah, though they were called upon and exhorted to *ſearch* them; the knowledge of the Meſſiah, his perſon, offices and grace; the knowledge of his goſpel, and the doctrines of it; ſee ℣. 22. *And did not chooſe the fear of the Lord*; which is the beginning of knowledge, ℣. 7. inſtead of chooſing, they caſt off the fear of the Lord; and by their rejection of the Meſſiah, and their uſage of him, it plainly appeared, that the fear of God was not before their eyes, nor upon their hearts; nor did they chooſe or care for the pure, ſpiritual and evangelical worſhip of God, introduced in the goſpel-diſpenſation; the ordinances of Chriſt they did not chooſe to ſubmit to; and would neither go into the kingdom of God or goſpel-church-ſtate themſelves, nor ſuffer thoſe that were entering to go in, *Matt.* xxiii. 13. but rather choſe their ſuperſtition and will-worſhip, according to the tradition of the elders, by which they made the word and worſhip of God of none effect.

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[t] איד ſignificat vaporem, Vatablus, Mercerus, Amama.

℣. 30. *They would none of my counſel*, &c.] Neither his doctrines nor his ordinances; nor would they attend to the wholſome counſel and advice he gave them in his ſermons upon the mount, and in other diſcourſes of his at other times and places. *They deſpiſed all my reproof*; for their hypocriſy, uncleanneſs, covetouſneſs, and other ſins they were addicted to; ſee *Matt.* xxiii. but they *derided* him for it, *Luke* xvi. 14. where the ſame word is uſed as is by the *Septuagint* here. Theſe things are repeated from ℣. 25. to obſerve their ingratitude, and how juſt was their ruin, and what the true cauſe of it.

℣. 31. *Therefore ſhall they eat of the fruit of their own way*, &c.] Their evil ways; be puniſhed according to their deſerts, and receive the juſt reward of their iniquities; ſee *Iſa.* iii. 10, 11. *And be filled with their own devices*; or *counſels*[g]; their device and counſel was to put Chriſt to death; to deliver him to the *Roman* governor, that he might be crucified, as he was: and they afterwards had their belly-full of crucifixion, as the word[h] uſed ſignifies; ſuch vaſt numbers of them were crucified by the *Romans* before the walls of the city, five hundred a day, and ſometimes more; inſomuch that room was wanted for croſſes, and croſſes for bodies[i].

℣. 32. *For the turning away of the ſimple ſhall ſlay them*, &c.] Or be the cauſe of their being ſlain; even their turning away from Chriſt, their averſion to him; their turning their backs on him, and a deaf ear to him; their turning away from his goſpel, and putting it from them, thereby judging themſelves unworthy of everlaſting life: in all which they ſhewed themſelves to be the *ſimple* and *fooliſh* perſons they were; and for which wrath and ruin came upon them, and they were ſlain with the ſword and famine, and by one another. Some render it, as *Aben Ezra*, *the reſt* or *quietneſs of the ſimple*[k], &c. taking up their reſt in themſelves, and in their obſervance of ceremonies and traditions; and crying Peace, peace, when ſudden deſtruction was at hand: or a ſtubborn hardened reſt in ſin, a ſeared conſcience; having no ſenſe of guilt, nor fear of puniſhment; living in carnal ſecurity till death ſhould ſeize upon them. *And the proſperity of fools ſhall deſtroy them*; that is, the abuſe of it; leading them to commit ſins, which bring deſtruction upon them; or ſeeing ſinners live with impunity, and proſper in the world, take encouragement from thence to indulge themſelves in ſin, which is their ruin; or, being in proſperity, think it will always be well with them, and therefore put away the evil day far from them, which comes upon them at an unawares; which was the caſe of the Jews.

℣. 33. *But whoſo hearkeneth unto me*, &c.] To wiſdom or Chriſt, to the cry and call above; to the voice of his goſpel, not only externally but internally; ſo as ſpiritually and experimentally to underſtand it, to diſtinguiſh it from the voice of a ſtranger; ſo as to approve of it, and receive it in the love of it, and to delight and take pleaſure in it; ſo as to feel the power of it, and believe it; not only give an aſſent unto it, but by faith receive it, and appropriate the things of it to a man's ſelf: and alſo to the voice of his precepts, his ordinances; ſo as to yield a chearful obedience to them, from a principle of love, with a view to his glory, and without truſting to and depending upon it. Such *ſhall dwell ſafely*; as they muſt indeed, ſince they dwell in God; in his heart, *the ſecret place of the moſt High*; and in his everlaſting and unchangeable love, wherefore they are not conſumed; and in the covenant of his grace, which is firm, and ſure, and immoveable; and in his power, by and in which they are kept, as in a garriſon, fortreſs or ſtrong-hold: and they dwell in Chriſt, the rock of ages, againſt which the gates of hell cannot prevail, and on which their ſouls are built; and ſo remain ſafe amidſt the floods, ſtorms and tempeſts, that beat upon them; the refuge to which they flee, the ſtrong-hold to which they turn, and whither they run and are ſafe; the ark in which they ride ſafely, amidſt all the waves and billows of affliction and tribulation; their place of defence, where they are ſafe from Satan; and are in his hands out of which none can pluck them, the Lord their righteouſneſs, by whom *Judah* is ſaved, and under whom *Iſrael* dwells ſafely; being by his righteouſneſs ſecure from divine juſtice, from the curſe of the law, and from wrath to come: beſides, ſuch have the Spirit dwelling in them, who is greater than he that is in the world; who when he, the enemy, comes in upon them as a flood, the Spirit of the Lord lifts up a ſtandard againſt him; angels are their guardians, encamp about them; and they are the inhabitants of a ſtrong city, which has ſalvation for walls and bulwarks; and eſpecially they will dwell ſafely in the other world, in thoſe manſions and everlaſting habitations in Chriſt's Father's houſe, he is preparing for them; which are ſure dwellings, as well as quiet reſting-places, as follows. *And ſhall be quiet from fear of evil*; as they may be in the preſent life, under a comfortable ſenſe of the blood, righteouſneſs and ſacrifice of Chriſt; which, when applied and laid hold on by faith, ſpeak peace to the conſcience, and yield quietneſs of mind: ſo that ſuch have no reaſon to be afraid of the evil one, Satan, who cannot devour and deſtroy them; nor of the evil of ſin, for though they may and ſhould be afraid to commit it, yet not of being conquered by it, and coming under the dominion of it, nor of being brought by it into a ſtate of condemnation; nor of the evil of judgments upon a wicked world; nor of death, and a future judgment; nor of hell, and everlaſting damnation; and hereafter ſuch will enter into peace, and be free from all evils, natural, moral, or ſpiritual; and from the fear of them, being out of the reach of them all. The ſafety and protection of thoſe that hearken to Chriſt, and believe in him, here promiſed, had a remarkable accompliſhment in the believing Jews; who, a little before the deſtruction of *Jeruſalem*, were warned to go out from thence to a place called *Pella*, beyond *Jordan*[l], as they did, and where they were ſafe.

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[g] ממועצותיהם de conſiliis ſuis, Pagninus, Montanus; ex conſiliis ſuis, Junius & Tremellius, &c.

[h] ישבעו ſaturabuntur, V. L. Pagninus, Montanus, Tigurine verſion, Junius & Tremellius, Piſcator, &c.

[i] Joſephus de Bello Jud. l. 5. c. 11. ſ. 1.

[k] משובת requies, Vatablus, Baynus, Mercerus, Gejerus; quies, Junius & Tremellius; ſo ſome in Ben Melech.

[l] Euſeb. Eccl. Hiſt. l. 3. c. 5.

CHAP.

CHAP. II.

THIS chapter directs to the means of attaining to the knowledge of divine things, and ſhews the profit and advantage ariſing from thence. The means are, embracing the doctrines of the goſpel, and retaining in memory and affection the ordinances of it, ℣. 1. and an inclination of the ear, and an application of the heart to the knowledge of theſe things, ℣. 2. An earneſt and importunate deſire, expreſſed by prayer, after the ſame, ℣. 3. and a diligent and unwearied ſearch for them, as for ſilver and hid treaſure, ℣. 4. The advantages are, that ſuch ſhall attain to the fear and knowledge of God; which may be concluded from theſe being the gift of God to his people, and from their being laid up for them, whom he carefully keeps and preſerves, ℣. 5—8. and not only ſo, but ſuch learn to do that which is juſt and right among men, ℣. 9. And beſides, ſuch is the nature of divine wiſdom, that when it has once got a place in the heart and in the affections, it will be a means of preſerving both from the ways of evil men, ℣. 10—12. who are deſcribed, ℣. 13—15. And from the evil woman, whoſe character is given, ℣. 16, 17. whoſe vicious courſe of life, and the ways ſhe leads perſons into, are repreſented as very dangerous, ℣. 18, 19. And on the contrary, ſuch is the uſefulneſs of true wiſdom, that it leads into the way of good men, who will be happy and ſafe, when the wicked ſhall be deſtroyed, ℣. 20—22.

℣. 1. *My ſon*, &c.] Theſe are either the continuation of the words of *Solomon* to his ſon *Rehoboam*; or to any one that came to him for inſtruction, or was within the reach of being taught by him; whom he addreſſes in this tender and affectionate manner, in order to gain his attention to what he was about to ſay: or elſe they are the words of wiſdom or Chriſt continued, thus beſpeaking his children and people; and giving them ſome very wholſome counſel and advice, backed with the moſt powerful and prevailing arguments. *If thou wilt receive my words*; or doctrines: the doctrines of the goſpel, relating to the perſon, office and grace of Chriſt, and ſalvation by him; ſuch as the words of peace, pardon, righteouſneſs and life; which are to be received, not as the word of man, but as the word of God; and with all readineſs of mind and willingneſs, as they were by the *Bereans*; and moſt gladly, as by the three thouſand pricked to the heart under *Peter*'s ſermon; and as they are and will be by every ſenſible ſinner. *And hide my commandments with thee*; in the heart; ſo as to have a high eſteem of them, and a hearty affection and value for them; retain them in memory, and frequently think of them and meditate upon them, and conſtantly obſerve them; ſee *Pſal.* cxix. 11, 127, 128.

℣. 2. *So that thou incline thine ear unto wiſdom*, &c.] Hearken to wiſdom, that is, Chriſt; or rather, to the inſtruction of wiſdom, which is the goſpel; ſo called, becauſe it is the produce of divine wiſdom, what the wiſdom of man could never have deviſed, and which it oppoſes; and in which there is a moſt glorious diſplay of the wiſdom of God, in the juſtification and ſalvation of his people by Chriſt, 1 *Cor.* ii. 6, 7. and is worth liſtening unto with the greateſt attention, which is what is deſigned by this expreſſion. And *apply thine heart to underſtanding*; to a ſpiritual and experimental underſtanding of the goſpel, and the truths of it: for an inclination of the ear, without an application of the heart, which ſignifies the intenſeneſs of the mind, an earneſt and hearty deſire after knowledge, will ſignify nothing; a hypocrite may ſeemingly hear with great attention, and ſhew much affection, and yet his heart be after the world and the things of it, *Ezek.* xxxiii. 31. ſee *Pſal.* cxix. 112.

℣. 3. *Yea, if thou crieſt after knowledge*, &c.] Of God, Chriſt, and the goſpel; not only bow the ear, and bend the mind to theſe things, but importunately and fervently pray for them; not only attend the miniſtry of the word by men, but cry to God to give the Spirit of wiſdom and revelation in the knowledge of divine and ſpiritual things; which ſuppoſes ſome ſenſe of a want of it, an hearty deſire for it, having ſome apprehenſion of the worth and value of it; and that it is to be had, as there is indeed great reaſon to hope for and expect it, *James* i. 5. And *lifteſt up thy voice for underſtanding*; for Chriſt, who is underſtanding as well as wiſdom, *chap.* viii. 14. or rather, for an underſtanding of the goſpel and the myſteries of it, which men do not naturally underſtand; and for which there muſt be an underſtanding given, or the eyes of the underſtanding muſt be enlightened; or Chriſt, by his Spirit and grace, muſt open the underſtanding, that it may underſtand theſe things; which is granted to thoſe who lift up their voice in prayer for it.

℣. 4. *If thou ſeekeſt her as ſilver*, &c.] That is, wiſdom, knowledge and underſtanding; which all ſignify and relate unto one and the ſame thing, expreſſed here by *her*: namely, the doctrine of wiſdom, or Chriſt; that is, the goſpel, and a ſpiritual and experimental knowledge and underſtanding of it, and the truths thereof; which are as deſirable and valuable as ſilver, and more ſo; and which may be fitly compared to it, and be preferred before it, for their purity, ſolidity and duration; ſee *Pſal.* cxix. 72. 1 *Cor.* iii. 12. and are to be ſought after with as much and more eagerneſs, affection and diligence, as ſilver is by thoſe who are moſt covetous of it, *Prov.* viii. 10. *And ſearcheſt for her, as for hid treaſures*; the goſpel is a treaſure, 2 *Cor.* iv. 7. an accumulation of riches. It contains rich truths, things valuable for their antiquity; for being far fetched and dear bought, coming from heaven, and ſealed by the blood of Chriſt, and the holy martyrs of Jeſus; and for the abundance of them; there are treaſures of wiſdom and knowledge in the goſpel, and in Chriſt the ſum and ſubſtance of it, who is full of truth as well as grace, *Coloſ.* ii. 3. *John* i. 14. It contains rich bleſſings of grace, ſuch as are ſpiritual, ſolid and ſubſtantial, ſure and irreverſible; and a multitude of them, *Rom.* xv. 29. and alſo rich promiſes, exceeding great and precious ones; which are abſolute and unconditional, ſuited to the various caſes of God's people, and ſure to all the ſeed: and it reveals the riches of God's goodneſs, his ſpecial goodneſs in Chriſt; the unſearchable riches of Christ, and the riches both of grace and glory. And under this notion of a treaſure is it to be ſearched for, and as an hid treaſure; in alluſion to what is laid up in the cabinets of princes, or lies in the bowels of the earth, as precious ſtones: *Pliny*[m] ſays, that *topazin*, in the language of the *Troglo-*

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[m] Nat. Hiſt. l. 37. c. 8.

Troglodytes, has the ſignification of ſeeking, becauſe *topazes* are diligently ſought for and ſearched after; ſee the note on *Job* xxviii. 19. The goſpel, and the truths of it, were greatly hid under the former diſpenſation from the Gentile world, and very much from the Jews themſelves; being wrapped up in dark prophecies, obſcure hints, and ſhadowy types and ſacrifices; and are now, and always were, intirely hid from the wicked and reprobate part of the world, from them that are loſt, and from God's own elect before converſion. This is *the fellowſhip of the myſtery* that was *hid in God*, in his heart, from all eternity: the truths of it are, the *treaſures of wiſdom and knowledge hid* in Chriſt; and likewiſe the *treaſure hid* in the *field* of the ſcriptures; which therefore are to be ſearched into for them, with like labour and reſolution with which men dig into the earth, to find the rich ore that is in the bowels of it: and this ſhould be done by diligent reading them; by frequent and deep meditation on them; by conſtant hearing the truths of the goſpel preached; by earneſt prayer for the illumination of the divine Spirit to underſtand them; and by all the help of the writings of good men, and converſation with them, that can be had. Theſe are things to be ſought for and ſearched after, in the firſt place, in the early time of life; and with the utmoſt diligence and labour, as being of the greateſt moment and importance; ſee *Matt.* xiii. 44. *Eph.* iii. 9, 10. *Col.* ii. 3.

℣. 5. *Then ſhalt thou underſtand the fear of the Lord*, &c.] The grace of fear, and the exerciſe of it; which is the beginning of wiſdom and knowledge, and is a treaſure itſelf, *chap.* i. 7. and ix. 10. *Iſa.* xxxiii. 6. By means of the goſpel, the Lord works it in the hearts of his people by his Spirit; and by the ſame leads them into the riches of his ſpecial grace and *goodneſs*, which they are influenced by to *fear*, and the *Lord* for the ſake of it: and particularly they are led hereby to the pardoning grace and mercy of God, which is with him, that he may *be feared*; and it is the goſpel which induces and encourages a true filial *fear* of God, by which men *depart from evil*; for that teaches them to deny all manner of ſin, and to live a godly life and converſation: ſo that through a diligent ſearch after the knowledge of the goſpel, and an attaining it, men come to have a ſpiritual, experimental and practical underſtanding of the fear of God as a grace; and alſo, as it includes the whole worſhip of God, by means of goſpel-light, they come to underſtand what ſort of worſhip that is, God is to be worſhipped with; that it is pure, ſpiritual and evangelical, ſuited to his nature and will: what the ordinances of divine ſervice are; and that theſe are to be kept as they were delivered, and in the exerciſe of faith, from a principle of love, and with a view to the glory of God, without truſting to them or depending on them for ſalvation. And this is the advantage ariſing from a diligent ſearch after the doctrine of wiſdom, or the goſpel, and a knowledge and underſtanding of it; and is uſed as an argument encouraging to it; and another follows. *And find the knowledge of God*; ſuch a knowledge of God as is not to be found by the light of nature, in the whole volume of the creatures, and in all the writings of the philoſophers; no, nor in the law of *Moſes*; for though much of God and his perfections may be ſeen and known by the things that are made, and much of the will of God by the law he gave; yet by neither of theſe is the knowledge of God in Chriſt, which is *life eternal*. This only is to be found in the goſpel, and by means of it; here only it is brought to light, and through this men not only find it, but increaſe more and more in it: herein is a glorious diſplay of his perſons and perfections, of his counſels and purpoſes, of his covenant and promiſes, of his mind and will, with reſpect to doctrine and worſhip; and of the way of peace, life and ſalvation, by Jeſus Chriſt; which muſt ſerve greatly to engage and excite perſons to a diligent ſearch and purſuit after it. And all that is here ſaid, is deſigned to encourage a diligent ſearch after divine things; for, as the poet[n] ſays, there is nothing ſo difficult, but by ſearching may be found out.

℣. 6. *For the Lord giveth wiſdom*, &c.] Natural wiſdom in all its branches, with all its improvements, and in its utmoſt latitude and perfection; and ſpiritual wiſdom, which lies in the knowledge of a man's ſelf, his own folly, impurity, impotence and miſery; in being wiſe unto ſalvation; in the knowledge of Chriſt, as the only way of ſalvation, and of God in Chriſt; in partaking of the true grace, which is wiſdom in the hidden part; in being acquainted experimentally with the doctrines of the goſpel; and in walking wiſely and circumſpectly, and as becomes it, which is practical wiſdom: and all this is the gift of God; as is alſo Chriſt, who is wiſdom, and is given to be wiſdom to his people. He is the gift of God to them, in all characters he bears, and relations he ſtands in; he is a very large comprehenſive gift, an unſpeakable one; which is given freely and liberally, and is never taken away again. Now this is ſaid, partly to caution ſuch who ſearch after wiſdom and find it, not to attribute it to their diligence and induſtry, but to the grace of God; and partly as a direction where to go for it; and as an encouragement to hope to have it, ſince the Lord freely gives it, *James* i. 5. *Out of his mouth* cometh *knowledge and underſtanding*; by the prophets of the Old Teſtament, who came with a *Thus ſaith the Lord*, and were the mouth of the Lord to the people; from whence flowed the knowledge of divine things; of the will of God; of the Meſſiah, his perſon and offices; of his coming, ſufferings, death, and ſalvation by him: and by his Son, by whom he has ſpoke in theſe laſt days, and has declared all his mind; and by whom the doctrines of grace and truth, and the knowledge of them, are come fully and clearly, *Heb.* i. 1. *John* i. 17, 18. and by the ſcriptures of truth, both of the Old and of the New Teſtament, which are the word of God; what are breathed by him, and come out of his mouth, and are able to make men wiſe unto ſalvation: and by the miniſters of the goſpel, who ſpeak in the name of the Lord, and the Lord by them; and by means of whom he imparts much ſpiritual and evangelical knowledge to the ſons of men; the mouth of a goſpel-miniſter, who is the mouth of God to men, *ſpeaketh wiſdom, and his tongue talketh of judgment*, Pſal. xxxvii. 30. This clauſe is added, to encourage to a ſearch after wiſdom in the uſe of means; namely, by attending on the word and the miniſtry of it.

℣. 7. *He layeth up ſound wiſdom for the righteous*, &c.] In order to give it to them that ſeek for it; which is another encouragement to ſearch after it. By *ſound wiſdom* may be meant, not the law, as *Kimchi* and *Ben Melech*; ſo called, becauſe it endures for ever, when all beings are defective and come to nothing; but the goſpel, which is ſound doctrine, pure and incorrupt; true and real wiſdom, in oppoſition

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[n] Terent. Heautont. act. 4. ſc. 1.

poſition to that which has only the ſhew of wiſdom, and is ſcience falſely ſo called; and this was hid in God, in Chriſt, and laid up as a treaſure in the ſacred ſcriptures: or elſe the true grace of God, in diſtinction from that which is counterfeit; and is that goodneſs of his, which he has laid up in his heart, and in the covenant of his grace; and the fulneſs of grace which he has laid up in Chriſt for them, *Pſal.* xxxi. 19. or eternal glory and happineſs. The word here uſed ſignifies *eſſence*, *ſubſtance* [o]; that which really is, and is ſolid and ſubſtantial; and ſuch are the glories of the other world, the crown of righteouſneſs, the hope laid up in heaven, and the inheritance reſerved there, *Col.* i. 5. 2 *Tim.* iv. 8. 1 *Pet.* i. 4. Theſe are real things, though inviſible, and are rich and valuable; and have ſubſtance and ſolidity in them, in oppoſition to earthly riches, which are a vain ſhew, and are things that are not, and at beſt temporal and periſhing; but theſe are an enduring ſubſtance, *chap.* viii. 21. and xxiii. 5. *Heb.* x. 34. The *Septuagint* render it by *ſalvation*, and the *Targum* by a word which ſignifies *glory* and *honour*; all which may well be underſtood of eternal life, which is laid up and reſerved *for the righteous:* not for ſuch who are only ſo in ſhew and imagination, but for thoſe who are really and truly ſo; not for thoſe who are legally, but evangelically righteous; or not for ſuch that ſeek righteouſneſs by the law, but by faith in Chriſt; for ſuch who are made righteous, by the righteouſneſs of Chriſt imputed to them, and by faith receive it, and lay hold on it as their righteouſneſs; and in conſequence of this, live ſoberly and righteouſly: for theſe only eternal life is prepared; they only have a right unto it, and a meetneſs for it, and ſhall enjoy it. He is *a buckler to them that walk uprightly*; who are ſincere in their deportment before God and men; who walk according to the rule of the divine word; who walk by faith on Chriſt, and walk on in him as they have received him; and go on living by faith on his righteouſneſs, which is walking in his uprightneſs, till they come to be with him for ever in heaven. To theſe the Lord is a *buckler* or ſhield; he covers them with the *ſhield of faith*, his own Son, his blood, righteouſneſs and ſacrifice; which faith lays hold on and uſes as a ſhield againſt Satan's fiery darts; and gives them *the ſhield of ſalvation*, which ſecures them from ſin and wrath, and every enemy; and encompaſſes them about with his *favour*, as a *ſhield*, which is immutable and invariable; and keeps them by his power, through faith unto ſalvation, *Eph.* vi. 16. *Pſal.* xviii. 35. and v. 12. 1 *Pet.* i. 5. with this compare *Gen.* xv. 1. *Pſal.* iii. 3. and xviii. 2. and lxxxiv. 11. Some [p] read theſe words by way of appoſition, and underſtand them of ſound wiſdom; that that is a buckler or ſhield to the perſons here deſcribed; ſee *Eccl.* vii. 12.

℣. 8. *He keepeth the paths of judgment*, &c.] That is, the Lord keeps them; he does that which is juſt and right himſelf, in the courſe of his providence, and in the methods of his grace; and as he guides the feet of his people in the ways of righteouſneſs and holineſs, he keeps them there from turning out of them. The words may be rendered, *to keep the paths of judgment* [q]; and ſo expreſſes the end, fruit and effect of the Lord's being a buckler to them, as he is ſaid to be in the preceding verſe: he is their ſhield and protection, ſo as either to keep them in the right ways in which they ſhould go; or that they might ſtudiouſly obſerve them, and keep walking therein, without ſtumbling in them, or declining from them. *And preſerveth the way of his ſaints*; to whom he has been kind and bountiful; or who have been merciful, liberal and generous to others; who having partook of the grace of God themſelves, are uſeful to men: the *Targum* calls them *righteous ones*. Theſe the Lord preſerves by his power and grace, in the way in which he has led them, and which is his own way, ſafe to his kingdom and glory: for none of his ſaints, his holy and righteous ones, ſhall ever periſh; the way in which he directs them, and in which he keeps them, leads to everlaſting life; ſee 1 *Sam.* ii. 9.

℣. 9. *Then ſhalt thou underſtand righteouſneſs and judgment*, &c.] This is another fruit and effect of the goſpel, and of a ſpiritual underſtanding of it; that beſides the knowledge of God, and how to behave with reverence towards him, ℣. 5. it leads men into a notion of doing that which is right and juſt among men; it gives them not only a theoretic but a practical underſtanding of juſtice, and a true judgment of what is right and wrong; or gives ſuch an underſtanding thereof as that they practice it; for it teaches men to live ſoberly, righteouſly, and godly, *Tit.* ii. 11, 12. It is not only a revelation and miniſtration of the righteouſneſs of Chriſt as the only matter of a ſinner's juſtification before God; and informs a man's judgment ſo that he can diſtinguiſh between truth and error, right and wrong, good and bad notions and practices; but it influences his actions, life and converſation, and engages him to do works of righteouſneſs from the beſt principles, upon the beſt motives, and with the beſt views. *And equity*; yea, *every good path*; that is, ſo to underſtand equity, as to do that which is equitable between man and man; and to underſtand every good path which the word of God directs to, even all the commandments and ordinances of the Lord, ſo as to walk in them; theſe things the goſpel acquaints men with, and urges them to obſerve: or the words may be rendered, either *the rectitude* or *equity of all good paths*, as the *Syriac* verſion; how juſt, and right, and plain, and equitable every one is, and therefore ought to be walked in; or *plainneſſes*, or *moſt plain*, is or ſhall be *every good path* [r], to them that have a ſpiritual and experimental knowledge of the goſpel; and by it an underſtanding of their duty. One word ſignifies *plain* and *ſtraight*, and another *round* [s], and both are true of the path of righteouſneſs; for though it is a circle of duty ſaints walk in, yet ſtraight and plain.

℣. 10. *When wiſdom entereth into thine heart*, &c.] Either Chriſt, the wiſdom of God; who enters there at converſion, and ſets up a throne in the heart, and dwells there by faith: or elſe the goſpel, the wiſdom of God in a myſtery; which enters not into the head only, as in hypocrites and formal profeſſors; nor into the natural affections, as in the ſtony-ground-hearers; but into the heart, opened by the Spirit of God to receive it, ſo as to have a ſpiritual underſtanding of it; which is done when the goſpel comes not in word only, but in the demonſtration and power of the Spirit; when a man truly underſtands it, approves of it, loves it, believes it; and it has a place in his heart, and richly dwells there. *And knowledge is pleaſant unto thy ſoul*; which the goſpel thus entering gives; even the knowledge of God in Chriſt, as the God of all grace, as gracious and merciful, forgiving iniquity, tranſgreſſion and ſin; the knowledge of Chriſt, as the only Redeemer and Saviour; and the knowledge of goſpel-truths, which lead and relate unto him: all which is pleaſant to a gracious ſoul, and affords unſpeakable delight to the mind; and is ſweeter, as every truth of the goſpel is, than the honey or the honey-comb; ſee *chap.* xvi. 24.

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[o] תושיה eſſentiam, Pagninus, Montanus, Tigurine verſion, Mercerus, Gejerus; quicquid revera eſt, Junius & Tremellius; ſolidam firmamque ſubſtantiam, Baynus; ſolidum, vel ſolidam rem, Schultens.

[p] So Mercerus, Piſcator, Schultens. Guſſetius chooſes to take the word מגן for a verb, and renders it, "he delivers it;" that is, ſound wiſdom "to them that "walk uprightly;" Ebr. Comment. p. 454.

[q] לנצר ad cuſtodiendum, Pagninus, Montanus; ad ſervandum, Baynus, Schultens.

[r] So Schmidt.

[s] מישרים complanationes, Schultens; מעגל orbitam, Montanus; ab עגל rotundus, Gejerus.

℣. 11. *Diſcretion ſhall preſerve thee*, &c.] Which wiſdom or the goſpel gives, or the Lord by the means of it; for the goſpel makes a man wiſe and diſcreet in the buſineſs of ſalvation, and in his conduct and deportment; and the diſcretion it gives him will put him upon his guard, and direct him to watch againſt every error, and every falſe way. And ſo the words may be rendered, *diſcretion will watch over thee*; to keep thee from every thing pernicious in doctrine and practice. The *Septuagint* verſion renders it, *good counſel*; which wiſdom gives, and the goſpel is full of; and which, if attended to, is a means of the preſervation of the ſaints. *Underſtanding ſhall keep thee*; which is only the ſame thing expreſſed in other words. The *Septuagint* verſion renders it, *an holy thought*; and the *Arabic* verſion, *a juſt thought ſhall preſerve thee in thy laſt times*. What theſe are a means of keeping and preſerving from, is explained in the following verſes.

℣. 12. *To deliver thee from the way of the evil* man, &c.] Who is ſo by nature and practice, who is hardened in ſin and abandoned to it, whoſe courſe of life is evil, and who endeavours to draw others into the ſame evil practices; now the goſpel, and a ſpiritual knowledge of it, are a means of preſerving men from following the examples of ſuch perſons, and from walking with them in the ways of ſin: or from *the evil way*[t], from every evil way, from a vicious courſe of life; not from idolatry only, as ſome interpret it, though this may be included, and chiefly deſigned; but from all manner of ſin, from every thing that is contrary to the law of God and ſound doctrine. *From the man that ſpeaketh froward things*; perverſe things, things contrary to the light of nature, to divine revelation, to the word of God, both law and goſpel; if a ſingle man is meant, he might be thought to be the man of ſin, Antichriſt, who has a mouth ſpeaking blaſphemies againſt God, his name, his tabernacle, and them that dwell therein, *Rev.* xiii. 5, 6. and the goſpel delivers men from following him, and falling in with his perverſe doctrines and practices; but the word ſeems to be a collective one, and to be underſtood of all wicked men, to whom the deſcription agrees, as it is explained in the following verſes in the plural number; who out of their evil hearts, and the abundance of wickedneſs there, ſpeak evil things, tending to debauch the minds and manners of others; to be delivered from whom is a ſingular mercy. *Jarchi* reſtrains this to heretics, and ſuch as cauſed *Iſrael* to apoſtatize to idolatry, and turned the law into evil. The goſpel is undoubtedly a means of preſerving from error and hereſy.

℣. 13. *Who leave the paths of uprightneſs*, &c.] Or *righteouſneſs*, or the *right* and plain *ways*[u]; which the light of nature and the law of God, and eſpecially the goſpel of Chriſt, direct to; and in which they have been trained up, having had a religious education; for it ſuppoſes them to have been externally in theſe ways, ſince they are ſaid to leave them; for though perſons do not eaſily and ordinarily leave the ways they have been brought up in, yet ſometimes they do; and there are inſtances of it, and ſuch generally are the worſt of men. *To walk in the ways of darkneſs*; ſin, ignorance and infidelity; in which they that walk know not where they are, nor whither they are a going, and which muſt be very uncomfortable as well as dangerous; in which only works of darkneſs are done, and which lead to blackneſs of darkneſs, the darkneſs of hell; a miſerable choice, a ſad change this! So *Schultens* renders it, *ways of horrid darkneſs*.

℣. 14. *Who rejoice to do evil*, &c.] At the doing of it, or when they have done it; they are glad of an opportunity of doing miſchief, and glory when they have done it; it is a ſport and paſtime to them, *Prov.* x. 23. they take pleaſure in the act of ſin, and have no remorſe of conſcience afterwards; they ſpeak of it in an exulting manner, and boaſt of it, and glory in their ſhame. And *delight in the frowardneſs of the wicked*; of the wicked man, as *Aben Ezra* and *Gerſom* ſupply it; in the perverſities and contradictions of every wicked man; they not only take pleaſure in their own ſins but in the ſins of others, and in them that commit them; which is an aggravation of their wickedneſs, *Rom.* i. 32. they delight to hear a man ſpeak froward and perverſe things; things againſt God, and Chriſt, and religion, againſt all good men, and every thing that is good; againſt the goſpel, the doctrines and ordinances of it; and they delight to ſee him do things perverſe and contrary to the will of God. The *Vulgate Latin* verſion renders it, *they exult in the worſt things*.

℣. 15. *Whoſe ways are crooked*, &c.] Which ſwerve from, and are not agreeable to the rule of the divine word, either the law of God or the goſpel of Chriſt; ſin is an aberration, a ſtraying from the rule of God's word, a tranſgreſſion of his law; and a walk in it is unbecoming the goſpel of Chriſt; it has many ſerpentine windings and turnings in it; full of diſtortions and excurſions, and many retrograde actions; ſee *Pſal.* cxxv. 5. *Iſa.* lix. 8. *And* they *froward in their paths*; declining here and there, ſometimes going one way and ſometimes another, but always following that which is evil, and reſolute to continue therein.

℣. 16. *To deliver thee from the ſtrange woman*, &c.] As the goſpel of Chriſt and its doctrines, or the inſtructions of wiſdom, are a means of delivering perſons from the evil man, his company, ways, and works; ſo from a naughty woman, an adultereſs, called a *ſtrange* woman; not becauſe of another nation, or unknown, but becauſe ſhe belongs to another perſon, and not to him whom ſhe entices into her embraces. *Gerſom* interprets this of the ſenſitive appetite, and *Jarchi* of idolatry; as others do alſo of ſuperſtition and all falſe doctrine, and every thing that is contrary to true wiſdom; and the whole that is here and afterwards ſaid may well enough be applied to the whore of *Rome*, from whoſe fornication, or ſpiritual adultery, that is, idolatry, will-worſhip, and antichriſtian doctrines, the goſpel delivers men; ſee *chap.* vii. 5, *&c.* Even *from the ſtranger* which *flattereth with her words*;

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[t] מדרך רע a via mala, V. L. Pagninus, Montanus, Mercerus, Cocceius, Gejerus, Michaelis.

[u] ארחות ישר ſemitas rectas, Mercerus; itinera recta, Piſcator; itinera planiſſima, Schultens.

that uſeth ſmooth and ſoft words to work upon the paſſions, move the affections, and win the hearts of of men; and enſnare them and draw them to commit wickedneſs with her; ſee *chap.* v. 3. and vii. 21. and ſo Antichriſt, and all falſe teachers and heretics, with good words and fair ſpeeches deceive the hearts of the ſimple, *Rom.* xvi. 18.

℣. 17. *Which forſaketh the guide of her youth*, &c.] Not God, the God of her life, and who had provided for her from her youth up; nor her parent that had taken care of her in her infancy, and had been the guardian of her virgin-ſtate; but her huſband to whom ſhe was married in her youth, and to whom ſhe gave up herſelf to be guided and directed, ruled and governed by; and as it is an aggravation of evil in a man to deal treacherouſly againſt the wife of his youth, and the wife of his covenant, *Mal.* ii. 14. ſo it is in a woman to forſake *the friend or companion of her youth* [w], as the phraſe may be rendered; who loved her and eſpouſed her in his youthful age, and with whom he had lived long in love and friendſhip, and in great happineſs, but now forſakes him; her affections being alienated from him, quits his company and bed, and aſſociates with others. *Gerſom* interprets this of the human underſtanding, appointed to govern the other powers and faculties of the ſoul. *And forgetteth the covenant of her God*; not the covenant made with *Noah*, in which adultery, as well as other things, were forbidden; nor the law of *Moſes*, or covenant at *Sinai*, in which it was condemned; but the marriage-covenant, which ſhe entered into with her huſband when eſpouſed to him, and when they mutually obliged themſelves to be faithful to one another: and this is called *the covenant of God*; not only becauſe God is the author and inſtitutor of marriage, and has directed and enjoined perſons to enter into ſuch a contract with one another; but becauſe he is preſent at it, and is a witneſs of ſuch an engagement, and is appealed unto in it; which, as it adds to the ſolemnity of it, makes the violation of it the more criminal. So the church of *Rome* has forſook Chriſt, who was her guide in her firſt ſettlement, and her huſband ſhe profeſſed to be eſpouſed to, as a chaſte virgin; and has followed other lovers, and become the mother of harlots; ſo falſe teachers leave their guide, the ſcriptures, and bring in damnable hereſies, and deny the Lord that bought them, 2 *Pet.* ii. 1.

℣. 18. *For her houſe inclineth unto death*, &c.] Bends, verges, and points that way; it lies in the way to death, and brings unto it, and ſinks into it as into a ditch; or all that are in her houſe, that are familiar with her, live and dwell with her, and commit wickedneſs with her; theſe incline, or are liable to loſe, and do loſe their name, character and reputation, which is a death upon them; and bring diſeaſes upon their bodies, which iſſue in corporal death; or are in danger of dying by the hand of the injured huſband, or the civil magiſtrate; and alſo are expoſed unto eternal death: or *ſhe inclines to death, which is her houſe* [x], ſo *Aben Ezra* and *Kimchi*; and to which the *Targum* agrees, "for in "the pit of death is her houſe;" that is, the houſe ſhe at laſt comes to and muſt dwell in, and all that are enſnared by her; ſee *chap.* v. 5. and *Rev.* xxi. 8. and the ſecond death will be the portion of the whore of *Rome* and all her followers, *Rev.* xiv. 10, 11. and xvii. 8. and xix. 20. *And her paths unto the dead*; that is, her evil ways in which ſhe walks, and into which ſhe draws others to join with her; theſe lead both her and them to the *damned* [y] in hell to keep company with them, and be puniſhed as they are: the word *rephaim*, here uſed, ſometimes ſignifies *giants*, and ſo the *Targum* renders it here; and may refer to the giants of the old world, who were cut off for their debauchery and uncleanneſs, *Gen.* vi. 4, 11, 12. and with whom ſuch perſons ſhall be for ever.

℣. 19. *None that go unto her return again*, &c.] That is, thoſe that commit whoredom with her return not again by repentance, and to a ſober and chaſte way of living, at leaſt but very few; hence ſome of the ancients thought adultery was the unpardonable ſin; but it is certain that ſome have been recovered by the power of divine grace, and have been brought to repentance for their impure manner of life, and have truly believed in Chriſt, and lived ſober and godly lives afterwards; but, as the *Targum* adds, they do not return *in peace*, but with great diſtreſs of mind, remorſe of conſcience, and bitterneſs of ſoul; and theſe inſtances are rare, generally ſpeaking, ſuch as are enſnared by an adulterous woman, whoſe heart is ſnares and nets, and whoſe hands are as bands, are held ſo faſt by her that they ſeldom get out again, though ſome few may eſcape, *Eccl.* vii. 26. The words may be rendered, *all that go into her* [z] *ſhall not return again*; no, very few of them. And it is a very rare thing when men are fallen into idolatry, ſuperſtition, will-worſhip, and hereſy, that they are recovered out of this ſnare of the devil; there is a peradventure they may, but it is not often that they be looſed from it, 2 *Tim.* ii. 25, 26. *Neither take they hold of the paths of life*; Chriſt, and the ways of Chriſt, which lead to eternal life; few there be that find theſe paths and walk in them, *Matt.* vii. 14. and eſpecially ſuch as are drawn aſide by an impure woman, they are held ſo faſt by her alluring charms, and ſo bewildered by her art of deceiving, that they are like perſons that are led out of their way, and cannot find it again.

℣. 20. *That thou mayeſt walk in the way of good men*, &c.] Who are not ſo by nature, but made ſo by the grace of God; ſuch as the ſaints, prophets, and patriarchs of old; and who walked in the way of righteouſneſs, holineſs, and truth; being directed therein by the Spirit and word of God: now the uſe and profit of wiſdom's inſtructions, or of the goſpel of Chriſt, and the doctrines of it, and a ſpiritual underſtanding of them, are not only to deliver men from the wicked man and the naughty woman, but alſo to influence and engage them to follow the examples of good men, and to walk in the ſame good old paths as they have done, *Heb.* vi. 12. *And keep the paths of the righteous*; not only obſerve them and walk in them, but continue therein, even in the paths of faith and holineſs; for righteous men, ſuch as are made righteous by the righteouſneſs of Chriſt, and are anew created unto righteouſneſs and true holineſs, and in conſequence thereof live righteouſly; theſe walk by faith on Chriſt, and as becomes his goſpel; and in all the ordinances of it, and in all the duties of religion; and the goſpel teaches all thoſe that receive and profeſs it to do the ſame.

℣. 21. *For the upright ſhall dwell in the land*, &c.] Such as are upright in heart, who have a right ſpirit renewed in them; whoſe hearts are right with God, have the truth of grace in them; whoſe faith is unfeigned, their love without diſſimulation, and their hope without hypocriſy; and who are upright in their lives and converſations; theſe being *Iſraelites* according to the fleſh, as well as *Iſraelites* indeed in a ſpiritual ſenſe, ſhall dwell in the land of *Canaan*, which the Lord promiſed to ſuch, and which good men enjoyed by virtue of it: or the ſenſe is, that ſuch ſhall dwell peaceably and quietly in the world, and poſſeſs the good things of it, though in a ſmall quantity, in ſuch a comfortable manner with the love of God, and a ſenſe of it, as wicked men do not; or elſe they ſhall inhabit the world to come, as *Jarchi* interprets it; not only a future ſtate of happineſs in heaven, but the Meſſiah's kingdom on earth, the new heavens and new earth, wherein dwelleth righteouſneſs, 2 *Pet.* iii. 13. *And the perfect ſhall remain in it*; or *be left in it*[a]; or ſhall be *ſtrengthened*[b], confirmed and eſtabliſhed in it; or they ſhall *dwell* in it as a tent or tabernacle, bound with ſtrong cords; ſee *Iſa.* xxxiii. 20. or continue there, when others ſhould have no place in it, as follows. By the *perfect* are meant ſuch as have all grace ſeminally implanted in them, though it is not come up to maturity; who have a perfection of parts but not of degrees; are properly men in Chriſt, though they are not arrived to the meaſure of the ſtature of the fulneſs of Chriſt; are perfectly holy in Chriſt, though not in themſelves; and are perfectly juſtified by his righteouſneſs, and perfectly comely through his comelineſs, though as yet imperfect in themſelves; and thoſe that ſhall dwell in the new heavens and new earth, and remain there a thouſand years, ſhall be entirely perfect in ſoul and body, wholly without ſin; and compleat in knowledge, holineſs, and peace: the *Targum* renders it, who are *without ſpot*, undefiled perſons; ſuch who are not defiled with women, with the ſtrange woman before mentioned; whoſe garments are not defiled, and who are free from the pollution of falſe doctrine, will-worſhip, ſuperſtition, and idolatry, *Rev.* iii. 4. and xiv. 4.

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[w] אלוף נעוריה amicum adoleſcentiæ ſuæ, De Dieu, Michaelis; ſocium juventutis ſuæ, Schultens.

[x] אל מות ביתה ad mortem quoad domum ſuam, Cocceius; ad mortem domum ſuam, Gejerus; quod ad domum ſuam, Michaelis.

[y] אל רפאים ad damnatos, Tigurine verſion; ad orcinos, Schultens.

[z] כל באיה omnes ingredientes eam, Pagninus, Montanus.

℣. 22. *But the wicked ſhall be cut off from the earth*, &c.] Suddenly by death; or in a judicial way by the hand of the civil magiſtrate, before they have lived out half their days; and ſhall not enjoy the good things of the earth they have been ſeeking for, and laying up, and promiſing themſelves a long and quiet poſſeſſion of; but on the contrary, like unfruitful trees, ſhall be cut down and caſt into the fire; and however ſhall not dwell in the ſecond *Adam*'s earth, in the new earth, but ſhall periſh out of his land, *Pſal.* x. 16. ſee *Pſal.* xxxvii. 2, 9, 22, 28, 38. *And the tranſgreſſors ſhall be rooted out of it*; ſuch as have acted treacherouſly and perfidiouſly[c], and are oppoſed to upright men; as the wicked are to the righteous, pure and ſpotleſs; theſe ſhall not only be cut off as trees to the ſtump, but be rooted up, and have neither root nor branch left them; they ſhall have no poſterity to ſucceed them, and their memory ſhall utterly periſh; ſee *Mal.* iv. 1. or *ſhall be ſcraped off, or ſwept away*[d] as the duſt and droſs of the earth, and the offſcouring of all things.

CHAP. III.

IN this chapter wiſdom, or Chriſt, delivers out ſome freſh leſſons and inſtructions to his children; as not to forget his doctrine, but heartily attend to his precepts and ordinances, ſeeing theſe are the means of lengthening out their days, and of enjoying peace, ℣. 1, 2. as well as had the promiſe of the mercy and truth of God, and the continuance of them annexed to them; and therefore are exhorted to keep cloſe to them, and ſhew the greateſt value and affection for them, which was the way to find favour with, and to be taken notice of by God and man, ℣. 3, 4. and then he proceeds to exhort them to a hearty truſt in the Lord, without dependence on themſelves; and to ſeek direction from him in every ſtep they took, which they might expect to have, ℣. 5, 6. to humility and the fear of God, and fleeing from evil, which they would find would much contribute to their health, ℣. 7, 8. to liberality in ſupporting the worſhip of God and the intereſt of religion, which would turn to account and profit to them, ℣. 9, 10. to patience in bearing the chaſtiſement of the Lord, as coming from a loving father, ℣. 11, 12. then follows a commendation of wiſdom, and the happineſs of the man poſſeſſed of it is declared, ℣. 13. from the profit, preciouſneſs, pleaſure, and uſefulneſs of it, ℣. 14—18. and from its concern in the works of creation and providence, ℣. 19, 20. and from that comfort, honour, ſafety, and ſecurity, which come by the doctrines and inſtructions of wiſdom, and a ſteady regard to them, ℣. 21—26. and the chapter is concluded with exhortations to beneficence, charity, concord, and peace with neighbours, ℣. 27—30. and to ſhun the ways of wicked men, urged from the different ſtate and condition of wicked men and fools, and of the juſt, the lowly and wiſe, ℣. 31—35.

℣. 1. *My ſon, forget not my law*, &c.] Or *doctrine*[e]; the doctrine of Chriſt, the goſpel, and the ſeveral truths of it; which being of the utmoſt moment and importance ſhould be kept in memory, and not let ſlip, or be in the leaſt ſlighted and neglected; ſee *Heb.* ii. 1—3. *But let thine heart keep my commandments*; as the ark or cheſt kept the two tables of the law put into it; it denotes a cordial affection for the commandments and ordinances of Chriſt, a hearty attention and obedience to them, and a conſtant and chearful obſervance of them, flowing from love and gratitude to him, *John* xiv. 15, 21.

℣. 2. *For length of days, and long life*, &c.] Or *years of life* or *lives*[f]; a long life of uſefulneſs and comfort here, and eternal life hereafter: the law of *Moſes* promiſed a long life to the obſervers of it; but the goſpel of Chriſt brings an immortal life to light; and promiſes to all believers in him that they ſhall not periſh, but ſhall have everlaſting life. *Length of days for ever and ever* was aſked by Chriſt of his Father, and given him, and is in his right hand, ỳ. 16. it is in his power to give, and he does give it to all his children, people, and followers, *Pſal.* xxi. 4. *John* xvii. 2. *And peace ſhall they add to thee*; the goſpel is the goſpel of peace, which not only proclaims peace by the blood of Chriſt; but the doctrines of it, ſuch as juſtification by the righteouſneſs of Chriſt, pardon by his blood, and atonement by his ſacrifice, are the means of giving and increaſing ſpiritual peace in the hearts of believers; and ſo are the ordinances of Chriſt, which in ỳ. 17. are called for that reaſon *paths of peace*; ſee *Rom.* v. 1, 11. *Pſal.* cxix. 165.

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[a] יותרו ſuperſtites erunt, Tigurine verſion, Mercerus; ſuperſtitabunt, Cocceius; reliqui fient, Junius & Tremellius, Piſcator; relinquentur, Michaelis.

[b] Nervabuntur, Schultens.

[c] בוגדים perfide agentes, Junius & Tremellius, Piſcator; perfidi, Cocceius, Michaelis, Schultens.

[d] יסחו eradentur, Montanus, Mercerus, Gejerus; everrentur, Schultens.

[e] תורתי doctrinæ meæ, Piſcator, Michaelis; inſtitutionem meam, Schultens; doctrinam meam, Cocceius.

[f] שנות חיים annos vitarum, Montanus.

ỳ. 3. *Let not mercy and truth forſake thee*, &c.] Or forſake not them, and the exerciſe of them; ſhew *mercy* to fellow-creatures, to ſinful men, to the bodies of men, by relieving their wants; and to their ſouls, by pitying and praying for them, and by giving them wholſome counſel and advice: to fellow-chriſtians, ſympathize with them in their troubles, put on bowels of compaſſion, be tender-hearted, and forgive offences; and, in a ſpirit of meekneſs, reſtore backſliders, for God will have mercy and not ſacrifice. Attend to *truth*; exerciſe faith on the Lord; caſt not away your confidence; ſpeak truth to your neighbour and brother; and hold faſt the truth of the goſpel, and never depart from it. Though many interpreters underſtand this by way of promiſe, and as an encouragement to regard the doctrines and ordinances of Chriſt, rendering the words, *mercy and truth ſhall not forſake thee*[g]; meaning the mercy and truth of God; the *mercy* of God in forgiving ſin, in ſympathizing under affliction, in helping in time of need, in ſupplying with all needful grace, and in bringing to eternal life; for the mercy of the Lord is from everlaſting to everlaſting upon them that fear him, *Pſal.* ciii. 17. the *truth* of God, his faithfulneſs in performing promiſes, never fails; the unbelief of man cannot make it of no effect; though we believe not, he abides faithful and true to every word of his; not one ſhall fail or paſs away, all ſhall be fulfilled; ſee *Pſal.* lxxxix. 33. *Rom.* iii. 3, 4. 2 *Tim.* ii. 13. *all* his *paths* are *mercy* and *truth*, and he never goes out of them, *Pſal.* xxv. 10. *Bind them about thy neck*; as chains for ornament: not mercy and truth, juſt before mentioned, as may ſeem at firſt ſight; but the law and commandments of wiſdom, ỳ. 1. or the doctrines and ordinances of Chriſt; ſee *chap.* i. 8, 9. reckon it as your greateſt honour, glory and beauty, that you ſtedfaſtly adhere to theſe things; nothing makes a believer look more lovely in converſation, than a cloſe regard to the truths of Chriſt, and a conſtant walking in his ordinances. *Write them upon the table of thine heart*; do not forget them, keep them in memory, and always retain an hearty affection for them; it is the Spirit's work to write them in the heart; and when they are there written, it is the work of ſaints, under a divine influence, to copy them over in life, and to ſhew by their conduct and behaviour that they are written there; ſee *Jer.* xxxi. 33. 2 *Cor.* iii. 3. The alluſion in both phraſes is to the directions given about the law of *Moſes*, Deut. vi. 8, 9. and to the writing of his law on tables of ſtone: and it was uſual with the ancients, in after-times, to write on tables of wood; *Solon*'s laws were written on tables of wood[h]; and ſuch were the *tabellæ & pugillares* of the *Romans*, made of box, beach, and other ſorts of wood, covered with wax, on which they wrote; ſee the note on *Hab.* ii. 2. but *Solomon* would have his law written on the fleſhly tables of the heart, 2 *Cor.* iii. 3.

ỳ. 4. *So ſhalt thou find favour*, &c.] Or *grace*[i]; the grace of God, and larger meaſures of it; as *Noah* did, *Gen.* vi. 8. which are communicated to men when in the way of their duty: or good-will, eſteem and reſpect among men; as *Joſeph* had with *Potiphar*, and the keeper of the priſon, *Gen.* xxxix. 4, 21. *And good underſtanding in the ſight of God and man*; as Chriſt, as man, had in the ſight of both, *Luke* ii. 52. that is, to be taken notice of, regarded and approved by both. Some render it, *good ſucceſs*[k]; proſperity in things temporal and ſpiritual; ſee *Pſal.* cxi. 10. There is ſomething lovely, and of good report, in a cloſe attention to the doctrines and duties of religion; which make a man amiable in the ſight of others, and which is followed with a bleſſing from the Lord.

ỳ. 5. *Truſt in the Lord with all thine heart*, &c.] Not in a creature, the beſt, the holieſt, and the higheſt; not in any creature-enjoyment, as riches, ſtrength and wiſdom; nor in any outward privilege, ariſing from natural deſcent and education; not in a man's ſelf, in his own heart, which is deceitful; nor in any works of righteouſneſs done by him; not in a profeſſion of religion, or the duties of it, ever ſo well performed; not in frames, nor in graces, and the exerciſe of them; no, not in faith or truſt itſelf: but in the Lord, the object of all grace, and in him only; in *Jehovah* the Father, as the God of nature and providence, for all temporal bleſſings; and as the God of all grace, for all ſpiritual bleſſings, and all the needful ſupplies of grace; and for eternal happineſs, which he has provided, promiſed, and freely gives. Truſt in him at all times; in times of affliction, temptation and darkneſs: there is a great deal of reaſon for it; all power and ſtrength are in him to help; his love, grace and mercy, move him to it, and are always the ſame: the conſideration of what he has done for others that have truſted in him, and for ourſelves in times paſt, ſhould induce and encourage to it; as alſo the happineſs of thoſe that truſt in him, who enjoy peace and ſafety; and his diſpleaſure at thoſe that ſhew any diffidence of him, or diſtruſt him. Truſt in *Jehovah* the Son; in his perſon for acceptance; in his righteouſneſs for juſtification; in his blood for pardon; in his fulneſs for ſupply; in his power for protection and preſervation; and in him alone for ſalvation and eternal life. Truſt in *Jehovah* the Spirit, to carry on and finiſh the work of grace upon the heart; of which a ſaint may be confident, that where it is begun it will be completed. And this truſt in Father, Son and Spirit, ſhould be *with all the heart*, cordial and ſincere. The phraſe denotes not ſo much the ſtrength of faith, as the ſincerity of it; it ſignifies a faith unfeigned; it is not ſaying or profeſſing that a man believes and truſts in the Lord; but it is with the heart, and with his whole heart, that he believes unto righteouſneſs, if he believes aright; ſee *Rom.* x. 10. *Acts* viii. 37. *And lean not unto thine own underſtanding*; or truſt not to that; for it ſtands oppoſed to truſting in the Lord. Men ſhould not depend upon their own wiſdom and underſtanding in the conduct of civil life, but ſhould ſeek the direction and bleſſing of providence, or otherwiſe will meet with diſappointment; and when they ſucceed, ſhould aſcribe it, not to their own prudence and wiſdom, but to the goodneſs of God; for *bread* is not always *to the wiſe*, *nor*

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[g] אל יעזבך non derelinquent te, Piſcator; non deſerent te, Michaelis; ſo Aben Ezra and Gerſom.

[h] Laert. Vit. Solon. A. Gell. Noct. Attic. l. 2. c. 12.

[i] חן gratiam, Pagninus, Montanus, Tigurine verſion, &c.

[k] שכל טוב ſucceſſum optimum, Junius & Tremellius.

nor riches to men of underſtanding, Eccl. ix. 11. and much leſs ſhould men lean to their own underſtanding in matters of religion; a natural man has no underſtanding of ſpiritual things, of the things of the goſpel, nor indeed any practical underſtanding of things moral, *Rom.* iii. 11. 1 *Cor.* ii. 14. *Jer.* iv. 22. The underſtanding of man is darkened by ſin; yea, is darkneſs itſelf; it is like the firſt earth, covered with darkneſs, till light is let into it, and therefore not to be leaned unto and depended on, *Eph.* iv. 18. and v. 8. There is a neceſſity of a new heart and ſpirit, of an underſtanding to be given, in order to underſtand ſpiritual and divine things, *Ezek.* xxxvi. 26. 1 *John* v. 20. for though theſe are not contrary to the reaſon and underſtanding of men; yet they are above them, and cannot be diſcovered, reached, comprehended, and accounted for by them, *Matt.* xvi. 17. *John* iii. 4, 9. Nay, there are ſome things in the goſpel, which, though plain to an enlightened underſtanding by the word of God; yet the manner how they are cannot be apprehended: as the doctrines of a Trinity of perſons; of the generation of the Son of God; the proceſſion of the Spirit; the union of the two natures in Chriſt; the reſurrection of the dead, *&c.* In ſhort, not our reaſon and underſtanding at beſt, and much leſs as carnal and unſanctified, but the word of God only is our rule of judgment, and the ſtandard of our faith and practice; and to that we ſhould have recourſe, and be directed by it, and not lean to our own underſtandings.

℣. 6. *In all thy ways acknowledge him*, &c.] Or *know him*[l]; the Lord: ſet him before thee; have him always in view; conſider him as ever preſent with thee, obſerving every ſtep thou takeſt; and take not one ſtep without his leave, and without his advice; aſk wiſdom of him who gives liberally; conſult his word, and make the ſcriptures thy counſellors, or the men of thy counſel, as in *Pſal.* cxix. 24. take him as your guide; obſerve the footſteps of his providence; follow the Lamb whereſoever he goes; walk not after the fleſh, but after the Spirit; when things go croſs and adverſe, and not to your mind, ſubmit to his ſovereignty; and be ſtill and know that he is God, that does all things right, for his own glory and his people's good, *Pſal.* xlvi. 10. and when things ſucceed, give him the glory of all; own his hand in it, and the bounty of it; acknowledge that all you have, in providence and grace, come from him. *And he ſhall direct thy paths*; man cannot direct his own; no, not a good man: this is a bleſſing from the Lord; who orders the ſteps of his people, keeps the feet of his ſaints, and directs them aright in things temporal and ſpiritual, *Jer.* x. 23. *Pſal.* xxxvii. 23. 1 *Sam.* ii. 9.

℣. 7. *Be not wiſe in thine own eyes*, &c.] So as to act independently of God; not to truſt in him, nor acknowledge him, nor ſeek to him for help and direction; nor aſk nor take the advice of others; but being conceited and ſelf-ſufficient, lean to thine own underſtanding as being wiſe enough to conduct all affairs in life by thy own diſcretion; and in matters of religion wiſer than thy teachers, and even than the ſcriptures, being wiſe above that which is written; pleaſing thyſelf with thine own wiſdom, as exceeding others; glorying in it as thine own acquiſition, and not aſcribing it to God, ſo far as it any ways deſerves the name of wiſdom; though for the moſt part that which men glory in, and are conceited of, is not wiſdom but folly; and at leaſt it is their folly to boaſt of it and be elated with it; ſee *Iſa.* v. 21. *Rom.* xii. 16. *Fear the Lord*; which is true wiſdom; and where this is not, there is none, let men be ever ſo conceited; and where this is, there is humility; theſe two go together, and make a man wiſe, rich and honourable, *chap.* xxii. 4. The fear of the Lord is oppoſed to pride, high-mindedneſs and vain conceit, *Rom.* xi. 20. this includes reverence of God, faith in him, dependence on him, acknowledgment of him, ſeeking to him for direction, and carefulneſs not to offend him. *And depart from evil*; from the evil of ſelf-confidence and ſelf-conceit, and from all other evil; the fear of God influences men to avoid ſin, and abſtain from all appearance of it; by means and through the exerciſe of it, men forſake it, and keep at a diſtance from it, *chap.* xvi. 6. *Nehemiah* could not do as others did, becauſe of the fear of the Lord; and *Job* was a man that feared God, and therefore he avoided that which was evil, *Neh.* v. 15. *Job* i. 1.

℣. 8. *It ſhall be health to thy navel*, &c.] That part of the body which is the knot of the inteſtines; and may be put for the bowels and inward parts, which being ſound, the body is in health; and theſe may be put for the whole body: and ſo the *Septuagint* verſion renders it, *to thy body*; and this may be put for the whole perſon. And the ſenſe is, either wiſdom, as *Jarchi*; the doctrine of wiſdom, the goſpel; which teaches men to truſt in the Lord, and not in themſelves, to apply to him for wiſdom, and not lean to their own underſtanding; this contributes much to a man's ſpiritual health and welfare: or elſe the fear of the Lord is of this uſe to men, both in ſoul and body; ſince by it they depart from thoſe ſins which bring diſeaſes upon the body; and are influenced by it to the exerciſe of ſuch graces, and the diſcharge of ſuch duties, as are the means of keeping the ſoul in good plight. *And marrow to thy bones*; or, *watering*[m] to them: that which irrigates and moiſtens them, and makes and keeps them ſtrong and ſolid; ſee *Job* xxi. 24. What marrow is to the bones, that is wiſdom, or the fear of God, to the ſouls of men; the means of eſtabliſhing and ſtrengthening them againſt ſin, and ſnares and temptations, and to do the will and work of God.

℣. 9. *Honour the Lord with thy ſubſtance*, &c.] Or, *out of thy ſubſtance*[n]; for as it ſhould be a man's own that he gives, and not another's, and therefore called *thy ſubſtance*; or, as the *Septuagint* verſion, *out of thy juſt labours*, what is righteouſly and lawfully gotten, and not by fraud and oppreſſion; ſo it is only a part of it, and not all, that is required; what in proportion to his ſubſtance can be prudently ſpared, and is ſufficient and ſuitable to the call in providence. A man's *ſubſtance* are his wealth and riches; his *mammon*, as the *Targum*; which, in compariſon of heavenly things, indeed have no ſubſtance in them: yet theſe are worldly ſubſtance, and of account; and as with theſe God has honoured men, they ſhould honour him with them again, by giving to the poor, eſpecially his poor ſaints; for as an oppreſſing of them is a reproaching of him, ſo having mercy on them is honouring him, *chap.* xiv. 31. and eſpecially by contributing to the ſupport of his worſhip, the keeping up the intereſt and credit of religion, and for the ſpread of the goſpel; and chiefly by communicating to the miniſters of it, giving them the *double honour* which is due to them; and which, when given them, the Lord takes as done to himſelf, as an honouring him, 1 *Tim.* v. 17. *And with the firſt fruits of all thine increaſe*; or, *out of the chief of all thine increaſe*[o]; God muſt have the beſt, and in the firſt place. The alluſion is either to the maintenance of the prieſts and *Levites* under the law, and the manner of doing it; which, among other things, was out of the annual produce of the earth, and the firſt-fruits of it; and may reſpect the comfortable ſupport of goſpel-miniſters under the preſent diſpenſation; ſee 1 *Cor.* ix. 13, 14. or to the firſt-fruits of every kind offered to the Lord, and to the feaſt kept ſacred to him at the ingathering the fruits of the earth, *Lev.* xxiii. 10, 17, 39. and even among the heathens formerly were ſomething of the ſame kind. *Ariſtotle* ſays[p], the ancient ſacrifices and aſſemblies were inſtituted as firſt-fruits, after the gathering of the fruits, at which time eſpecially they ceaſed from working.

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[l] דעהו ſcito eum, Pagninus, Montanus.

[m] שקוי irrigatio, V. L. Montanus, Tigurine verſion, Vatablus, Junius & Tremellius, Piſcator, Cocceius, Amama, Schultens.

[n] מהונך e ſubſtantia tua, Montanus; de ſubſtantia tua, Baynus, Junius & Tremellius, Piſcator; de divitiis tuis, Mercerus, Gejerus; de opibus tuis, Tigurine verſion, Cocceius, Michaelis, Schultens.

℣. 10. *So ſhall thy barns be filled with plenty*, &c.] With plenty of corn; ſo that there will be a ſufficient proviſion of bread for the eater for the enſuing year, and of ſeed for the ſower when the time of ſowing returns; ſo far ſhould they be, it ſuggeſts, from being loſers, by honouring the Lord with their ſubſtance, that they ſhould be gainers by it; inſtead of having leſs, ſhould have abundantly more. *And thy preſſes ſhall burſt out with new wine*; not that they ſhould really burſt[q], for then the wine would be ſpilled, which would be a loſs; but that they ſhould be ſo full, that they ſhould be ready to burſt or run over: and ſo the *Targum*, and the *Septuagint*, *Vulgate Latin*, *Syriac* and *Arabic* verſions render it, *and thy preſſes ſhall overflow with new wine*. As the former clauſe denotes plenty of eatables, ſo this of drinkables; and both, fulneſs of all ſorts of proviſions, promiſed to the liberal man; and may be an emblem of the large proviſions of grace and glory, which the Lord has made for and beſtows upon ſuch that honour him.

℣. 11. *My ſon, deſpiſe not the chaſtening of the Lord*, &c.] This ſeems to be introduced to prevent an objection that may be made to the above promiſe of plenty; ſeeing the children of God are often afflicted in this world, even the wiſe and pious, and thoſe that fear the Lord, and honour him; which is accounted for, and the reaſon of it given, in the following verſe. Theſe words are cited in *Heb.* xii. 5, 6. and are repreſented as an exhortation, ſpoken unto children, the children of God; by which it appears, that not any ſingle perſon is meant by *my ſon*; and as not here, ſo neither elſewhere in this book, where the ſame phraſe is uſed. It is not to be limited to any ſon of *Solomon*'s according to the fleſh; nor to any perſon or perſons, that applied to him for inſtruction, and were taught by him; nor to all the people of God in his time: but it has reſpect to the Jews in the times of the apoſtles; and even to all the children of God in all ages, who more or leſs endure afflictions, here called *the chaſtening of the Lord*, becauſe they are from him; whatever concern, men, or devils, or ſecond cauſes, may have in them, they are originally from the Lord, either ſent or ſuffered by him; they are indeed by his appointment, and are ordered, limited and reſtrained by him, and are overruled for his glory and his people's good: they are not chaſtiſements in a way of vindictive wrath and juſtice, which would be contrary to the ſatisfaction of Chriſt, the juſtice of God, his everlaſting and unchangeable love, and to his word and oath; but they are in love; they are the chaſtiſements of a father, in which he deals with them as with children; and uſes them for the good diſcipline and inſtruction of them, as the word[r] here ſignifies; and therefore not to be *deſpiſed*, or loathed and abhorred, as diſagreeable food or phyſic be; or as if they were unneceſſary and unprofitable, or unworthy of notice and regard; or as little, ſlight and trifling things, without conſidering from whence they come and for what they are ſent; but, on the contrary, ſhould be regarded as uſeful and ſerviceable; ſee *Job* v. 17. *Neither be weary of his correction*; *rebuke* or *reproof*[s]; ſo in *Heb.* xii. 5. *when thou art rebuked of him*, not in wrath and fury, but in love, as before. The ſame thing is meant by correction as chaſtening; and ſuppoſes a fault to be committed by him that is corrected, for God corrects none but for ſin; and authority in the corrector, which he, as the Father of ſpirits, and as our covenant-God and Father in Chriſt, has a right to do: he corrects by his Spirit, by his word, by his miniſters, and by his providences, afflictive ones, which laſt is here meant; and it is always for good, at a proper time, and when neceſſary, in meaſure and with judgment: and of this the children ſhould not be *weary*, as grievous and intolerable; and eſpecially ſhould not be weary of their lives on account of it, in which ſenſe the word is uſed in *Gen.* xxvii. 46. which has been the caſe of *Job* and others; but ſhould bear it quietly and peaceably, and with patience, without fretting and murmuring; or ſhould not *faint*, as it is rendered in *Heb.* xii. 5. or ſink under the weight, but chearfully ſupport under it. The two extremes, which men are apt to run into, are here guarded againſt; on the one hand, to make little or nothing of an affliction; to outbrave it, not to be affected with it, nor humble under the mighty hand of God; nor conſider the rod, and him that has appointed it: and, on the other hand, to aggravate an affliction, as if no ſorrow was like their's, and to be quite dejected and overwhelmed with it.

℣. 12. *For whom the Lord loveth, he correcteth*, &c.] This is a reaſon why the children of God ſhould not deſpiſe corrections, nor be weary of them; ſince they ſpring from love, are given in love, nor is there any abatement of it in them: when the Lord chaſtens and corrects, he does not take away his loving-kindneſs from them; yea, it is becauſe he loves them, that therefore he thus deals with them; wherefore they ought to be patiently bore, and kindly taken by them. *Even as a father the ſon*, in whom *he delighteth*; as a father chaſtens and corrects his ſon, whom he dearly loves, and has the greateſt pleaſure in, ſo the Lord chaſtens and corrects his people; ſee *Deut.* viii. 5. There is ſuch a relation ſubſiſting between them, as that of father and ſon, which flows from the inexpreſſible love of God to them; and which is a love of complacency and delight in them, and is invariable and unchangeable,

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[o] מראשית כל תבואתך de præcipuo totius proventus tui, Junius & Tremellius.

[p] Ethic. l. 8. c. 11.

[q] A like figure ſee in Virgil. Georgic. l. 1. v. 49. — ruperunt horrea meſſes.

[r] מוסר diſciplinam, V. L. Cocceius, Schultens; eruditionem, Junius & Tremellius.

[s] בתוכחתו ad increpationem ejus, Tigurine verſion, Mercerus, Gejerus; redargutionem ejus, Cocceius; ſub redargutione ejus, Schultens.

changeable, and continues the ſame under all their afflictions; as appears by what he does for them in them, and by the iſſue of them; he knows their ſouls in adverſity, and chooſes them in the furnace of affliction; he pays love-viſits to them, and comforts them under all their tribulation; he ſympathizes with them, and ſupports them; he makes their bed in their affiiction, and delivers out of it, or takes them to himſelf: the iſſue is always his own glory, and their good.

℣. 13. *Happy* is *the man* that *findeth wiſdom*, &c.] Some connect theſe words with the preceding; as if the ſenſe was, a good man, though he is chaſtened by the Lord, yet is a happy man; not only becauſe his chaſtenings are in love and for good, but becauſe he improves in ſpiritual knowledge and underſtanding by them; ſee *Pſal.* xciv. 12. *Aben Ezra* connects them with the former, but in a different manner, thus; *happy is the man that findeth wiſdom*, for by it he keeps from ſinning, that chaſtiſements may not come upon him. But rather, the argument in praiſe of wiſdom, and the advantages of it, inſiſted on in the preceding chapter, is reſumed here and enlarged upon; and by *wiſdom* is meant Chriſt, and a ſaving knowledge of him by means of his goſpel; and *finding* him, ſuppoſes ſeeking him; which does not ariſe from nature, but the grace of God, and follows upon a ſight of the need and worth of Chriſt; and is done in the uſe of means, as reading, praying, and attendance on the word and ordinances: and finding him, is no other than an enjoyment of him by faith; which is a ſeeing him, a taking hold on him, and poſſeſſing him; who is to be found in the covenant of grace, being the Mediator, ſurety and meſſenger of it; in the goſpel, which is full of him; in the promiſes of it, which hold him forth, and the bleſſings of his grace; in the ordinances, which direct unto him, and where he ſhews himſelf: for he is not to be found by the light of nature, nor by carnal reaſon, nor by the law of *Moſes*; but by means of the goſpel, attended with the Spirit of wiſdom and revelation in the knowledge of him; and a happy finding this, which fills the poſſeſſor with inexpreſſible joy! ſee *John* i. 41. *And the man* that *getteth underſtanding*; Chriſt, and a ſpiritual underſtanding of him: this is not a proper acquiſition of a man's own; an intereſt in Chriſt is not gotten by any thing of man's; not by his good works, which are the fruits of grace; nor by faith and repentance, which are gifts of grace themſelves; but it is given unto a man: and *getting* here ſignifies, as before, poſſeſſion and enjoyment of Chriſt, as God's pure gift; as a man that is ſaid to obtain the favour of God, when he enjoys it, and the effects of it, in conſequence of finding Chriſt, *chap.* viii. 35. where the ſame word is uſed as here. The word ſignifies to *draw out* [t]; as metals are drawn out of the earth by ſearching and digging for, or as water out of a well; thus Chriſt, and the knowledge of him, are drawn out of the mines and fountains of the ſcriptures, by ſuch that ſeek after him aright. *Aben Ezra* interprets it, that draws or brings it out from another, and learns it; the true believer in Chriſt hears and learns of the Father, and ſo comes to Chriſt, and enjoys him, *John* vi. 45. The *Targum* is, "who "cauſes underſtanding to ſpring up;" as water out of a well or fountain; out of his heart, as *Gerſom*; or, as *Jarchi*, who has learned wiſdom, that it is ready to break out at his mouth; out of the abundance of it in his heart, his mouth ſpeaketh; as ſuch that know Chriſt, cannot but ſpeak to others of the things they have heard and ſeen, *Matt.* xii. 34, 35. *Acts* iv. 20.

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℣. 14. *For the merchandiſe of it* is *better than the merchandiſe of ſilver*, &c.] The believer is a ſpiritual merchant; faith is a trading with and for Chriſt, and for ſpiritual and heavenly things by him; and becauſe there is a parting with ſomething for Chriſt, as a man's ſinful luſts and pleaſures, his own righteouſneſs, his friends and relations, when ſet in oppoſition to or competition with him, and even life itſelf, when called for; and becauſe he runs a riſk of ſuffering reproach, afflictions, and death itſelf; therefore this concern with him, and enjoyment of him, is called a *merchandiſe*; which is *better than* that *of ſilver*, or than ſilver which is got by merchandiſe: for Chriſt, and the things of Chriſt, are more valuable than ſilver, and to be preferred unto it; more uſeful and profitable than ſilver is, which a man may have a large abundance of, and loſe his ſoul, whereas by Chriſt is the ſalvation of it; more ſatisfying than ſilver is, with which a man is never ſatisfied, whereas he that has Chriſt has enough, having all things; more pleaſant in obtaining, and more ſafe in enjoying; a great deal of anxiety and vexation attend the one, and inexpreſſible pleaſure the other; and more durable and laſting than that, the enjoyment of Chriſt is for ever. *And the gain thereof than fine gold*; the doctrines and ordinances of Chriſt are more to be deſired than gold, yea than fine gold; the bleſſings of grace by Chriſt, ſuch as redemption, pardon of ſin, *&c.* are not obtained by corruptible things, as ſilver and gold, but are more precious than they; and even the graces of Chriſt in the hearts of his people, as faith, hope, and love, are more precious than gold that periſheth; and much more preferable muſt he himſelf be, and the gain that accrues to a believer by him, which is cent. per cent. an hundred fold, even in this world, and in the world to come everlaſting life: it is all clear gain, a believer gets by Chriſt and trading with him; he has him, and all with him, without money and without price; he has that which is more worth than the gain of the whole world, even the ſalvation of his immortal ſoul; the riches he has by Chriſt are immenſe and unſearchable, the riches of grace and glory; it cannot be ſaid how great this gain is.

℣. 15. *She* is *more precious than rubies*, &c.] Or *pearls* [u], as ſome; which were formerly eſteemed above all precious ſtones; the eaſtern were the more valuable [w]; which *Solomon* had moſt knowledge of; Chriſt is the pearl of great price, of more value than any pearl, or all put together, *Matt.* xiii. 46. ſee the note on *Job* xxviii. 18. or *carbuncles* [x], as others. The *Targum* and *Septuagint* render it in general terms *precious ſtones*; and the *Vulgate Latin* verſion, *than all riches*; there is a beautiful gradation in this and the preceding verſe, wiſdom is firſt preferred to *ſilver*, then to *fine gold* [y], and here to *precious ſtones*. Chriſt is precious, exceeding precious in his names and titles, Meſſiah, Jeſus, Immanuel, *&c.* in his divine nature, and the perfections of it, which ſhew his condeſcenſion and grace to become a Saviour, aſſure of his ability to ſave, and render his mediatorial performances valuable; in his perſon as God and man; in the beauty, fulneſs, and fitneſs of it; in his power, wiſdom, grace, *&c.* in his offices, his prieſtly office; in his ſatisfaction, his blood, righteouſneſs, and ſacrifice, are precious; in his interceſſion, which is ever acceptable and prevalent; in his prophetic office, his goſpel is precious, every truth and promiſe of it; in his kingly office, all his ordinances and appointments, his commandments are more to be loved than gold, yea than fine gold; in all his relations and characters, and in every thing that belongs to him; he is ſo to them that believe, and to none elſe, 1 *Pet.* ii. 7. theſe ſee the need and worth of him, receive much from him, and live upon him; and eſpecially he is precious to them at firſt converſion; and ſo he is after deſertions, and long abſence; and under temptations and afflictions, loſſes and diſappointments; and in the hour of death: and he is ſuperlatively precious, *more precious than rubies*, or any precious ſtones; of a ſuperior luſtre and glory to them, being *the brightneſs of his Father's glory*; and of more intrinſic worth and value, of greater price than any pearls, and more inriching to his poſſeſſors, for ſuch poſſeſs all things. *And all the things thou canſt deſire are not to be compared unto her*; this takes in a very great compaſs: there are many things that are very deſirable, and the deſires of man's heart are very extenſive, and not eaſily ſatisfied; there are the precious things of heaven, brought forth by the ſun and moon; and the precious things of the earth, which are either upon it or in it, in the bowels of it, and upon the plains, and hills; but none of equal worth with Chriſt: there are many precious and excellent, and deſirable perſons in the world, neighbours, friends, relations and acquaintance; ſaints on earth, and angels in heaven; yet none to be valued with Chriſt, and compared to him; ſee *Pſal.* lxxiii. 25.

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[t] יפיק educet, Montanus; eruit, Tigurine verſion, Vatablus. Gejerus, Michaelis.

[u] מפנינים præ margaritis, Montanus, Mercerus,

[w] De Boot. Hiſt. Gemm. l. 2. c. 39.

[x] Carbunculis, Junius & Tremellius, Piſcator,

[y] Vilius argentum eſt auro, virtutibus aurum, Horat. Ep. l. 1. ep. 1. v. 52.

℣. 16. *Length of days is in her right hand*, &c.] Wiſdom is here repreſented as a queen, as indeed ſhe is above all kings and queens; ſee *chap.* viii. 15, 16, 18. holding in one hand, inſtead of a ſcepter, *length of days*; and in the other, inſtead of a globe, *riches and honour*: the alluſion is thought by ſome on this clauſe, to be to an ancient cuſtom of numbering things, and the ages of men by the hand and fingers, beginning with the left hand, and when they came to a hundred went to the right[z]; ſo that in that might be truly ſaid to be *length of days*, few arriving to that number: or rather the reference is to what *Solomon* received of the Lord, who aſking wiſdom had not that only, but a long life and riches and honour; ſee 1 *Kings* iii. 11—14. Some think that only temporal bleſſings are here meant, and becauſe health and long life are preferable to wealth and honour, the former are ſaid to be in the right hand, and the latter in the left; but ſeeing in the preceding verſes the advantages of wiſdom are ſuperior to ſilver, gold, and precious ſtones; it can hardly be thought that ſhe ſhould be repreſented as only having temporal bleſſings in her hands to beſtow on her followers. Others are of opinion that ſpiritual and eternal bleſſings are the right hand-ones, being the principal; and temporal bleſſings are the left hand ones, as being the leſs valuable, *Matt.* vi. 33. but to me they ſeem all of one ſort, all ſpiritual and eternal ones, even thoſe of the left hand, by comparing this paſſage with *chap.* viii. 18. By *length of days* is meant *length of days for ever and ever*, *Pſal.* xxi. 4. or eternal life, a life of viſion or enjoyment of God; a life of perfect knowledge, holineſs, and pleaſure; being free from all the imperfections, difficulties, and diſtreſſes of the preſent one, and which will laſt for ever; this is in the hand of Chriſt, not the promiſe and grant of it only, but the thing itſelf, in conſequence of his aſking it of his Father; and which he has in a covenant-way, and ſo has a right and power to beſtow it: and it being in his hands ſhews both the valuableneſs, and the ſecurity and ſafety of it; and alſo that it is to be had from him, and is in his gift, and in no other; and is a pure gift of his grace; wherefore happy is the man that finds wiſdom, or Chriſt, ſince he finds and has eternal life in him. And *in her left hand riches and honour*; by *riches* are meant not temporal riches, for theſe are not always to the wiſe, nor to the children of wiſdom, nor of Chriſt; and all that have theſe are not happy, nor are they durable: but ſpiritual riches are intended, the riches of grace; of pardoning, juſtifying, and ſanctifying grace, and of all ſupplies of grace; and alſo the riches of glory, which are ſolid and ſatisfying, immenſe and unſearchable, laſting and durable: and by *honour* is deſigned not the honour which comes from men, or the honour of this world; for ſuch who find Chriſt, and are poſſeſſed of him, and profeſs him, have but a ſmall ſhare of this, being generally ſpeaking accounted the filth and offſcouring of the world; but yet they are the children of God, and ſo have that name which is better than to be the ſons and daughters of the greateſt monarch; they are the ſpouſe of Chriſt, and ſo his queen that ſtands at his right hand in gold of *Ophir*; they are made kings and prieſts unto God, and ſhall reign with Chriſt for evermore; this honour have all the ſaints, and is what is in the hands of Chriſt to give, and does give, to all that believe in him: or *glory*[a], as the word ſignifies; the glory of God, eternal glory; this as well as grace is Chriſt's gift, *Pſal.* lxxxiv. 11.

℣. 17. *Her ways are ways of pleaſantneſs*, &c.] The *ways* and methods which Chriſt took to bring about the ſalvation of his people; ſome in eternity, as engaging as a ſurety for them, entering into a covenant with his Father on their account, taking the care and charge of their perſons, grace, and glory; others in time, as the aſſumption of their nature, obedience to the law, ſuffering and dying in their room and ſtead, riſing again, aſcending to heaven, and interceding for them; calling them by his grace, clothing them with his righteouſneſs, and keeping them by his power unto ſalvation, and at laſt introducing them into his kingdom and glory. Theſe are *pleaſant*, to view the love of Chriſt in them, the ſucceſs that attended them, the glory of God brought about hereby, and the ſalvation of his people; which is exceedingly pleaſant, being agreeable to all the perfections of God; ſuitable to the caſe of ſinners, full and compleat in itſelf, free to them, and of an everlaſting duration; it is this which makes Chriſt ſo pleaſant to ſouls, and the goſpel alſo: or elſe the *ways* which Chriſt has preſcribed and directed his followers to walk in are here meant; as himſelf, who is the principal way, and the only way to the Father, and to heaven and happineſs; alſo the ways of faith, holineſs, and truth, the ways of Chriſt's commandments, and all the ordinances of the goſpel and inſtitutions of religion; which are *pleaſant*, when the preſence of God and Chriſt is enjoyed in them; when the heart is enlarged with the love of God and Chriſt; when aſſiſted therein by the Spirit of God, having good food and refreſhment in them, and good company with them; and which though attended with much tribulation end in eternal pleaſure. *And all her paths* are *peace*; the *paths* which Chriſt has trod in to procure the peace of his people; he appeared in the council of peace and aſſiſted in it; he entered into a covenant of peace with his Father; he aſſumed the nature of his people, in order to be their peace-maker; he took the chaſtiſement of their peace upon him; he obtained it by the blood of his croſs; he ſends his miniſters to publiſh it, and his Spirit into the hearts of men to reconcile them to this way of peace and ſalvation by him; and the reſult of all this is, that an honourable *peace* is made for ſinners, and peace of conſcience is enjoyed which paſſeth all underſtanding, flowing from the blood, righteouſneſs, and ſacrifice of Chriſt; and the whole iſſues in eternal peace in the world to come. Likewiſe all thoſe *paths* which Chriſt inſtructs his people to walk in; as the paths of faith and obedience, theſe lead to the enjoyment of *peace* here and hereafter; there is much peace had in a way of believing, and great peace have they which love the law of God, and the commandments of Chriſt, and obey them; they may meet with much diſquietude at times in their own ſpirits, by reaſon of ſin, temptation, and deſertion; they may bring the malice of the world upon them, and have much trouble from it, and too too often diſagree among themſelves; and yet after all, they have that peace which others have not, while they live; and when they die, they depart in peace, and enter into eternal peace. Now all this is true, not of unregenerate perſons, who deſire not the knowledge of Chriſt, and to whom there is no peace, but of true believers in him.

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[z] Vid. Nebriſſenſ. Quinquagena, c. 16. & Alex. ab Alex. Genial. Dier. l. 1. c. 14. to which Juvenal refers, when ſpeaking of Neſtor —— ſuos jam dextra computat annos, Satyr. 10. v. 249.

[a] כבוד gloria, V. L. Pagninus, Montanus, Mercerus, Gejerus, Cocceius, Schultens.

℣. 18. *She is a tree of life*, &c.] Or *lives* [b]; ſo Chriſt is called, *Rev.* ii. 7. and xxii. 2, 14. in alluſion to the tree of life in the garden of *Eden*, Gen. ii. 9. he being the author of life, natural, ſpiritual, and eternal; which ſouls may come at, and pluck and eat of the fruit which is upon him in great plenty and variety, even all the bleſſings of grace and glory. *To them that lay hold upon her*; which is expreſſive of an act of faith on Chriſt, *Heb.* vi. 18. faith lays hold on the perſon of Chriſt as a Saviour, and will have him and no other; it comes to the blood of Chriſt, and deals with it for pardon and purification; it lays hold on his ſkirt, who is a Jew, on the robe of his righteouſneſs, and puts it on; it lays hold on his ſtrength, and goes forth in it, in the exerciſe of grace and diſcharge of duty; it lays hold on his covenant, the bleſſings and promiſes of it, and takes them to itſelf: and this act ſuppoſes danger without him, ſafety in him, a view of ſuitable proviſions for food and clothing with him; ſome ſtrength of grace, and ſome degree of reſolution; alſo condeſcenſion on Chriſt's part to ſuffer himſelf to be handled by them; and likewiſe that he firſt took hold on them and brought them out of a ſtate of nature to himſelf: great encouragement there is for ſenſible ſinners to lay hold on Chriſt; he is ſet before them in the goſpel to be laid hold on; he never diſcourages any from ſo doing, nor caſts out any that come to him; he is able to bear the ſtreſs of their ſalvation they lay upon him; multitudes of loſt ſinners have been ſaved by him: and he is a tree of life, as the text ſays, to ſuch perſons; they have ſpiritual life, and the ſupport and comfort of it, from him now, and may expect everlaſting life from him hereafter. *And happy* is every one *that retaineth her*; or *holds her faſt* [c]; ſee *Cant.* iii. 4. *Gen.* xxxii. 26. as ſuch may be ſaid to do who conſtantly apply to him for freſh communications of grace; who walk on in him as they have received him, and hold faſt the profeſſion of their faith in him. The phraſe is expreſſive of great affection to him, and ſtrong faith in him; faith keeps its hold of Chriſt through great darkneſs and many difficulties; oftentimes the ſoul walks in darkneſs, and yet ſtays itſelf on Chriſt, and *Abraham*-like believes in hope againſt hope. Faith is ſometimes very low, and yet lets not go its hold; it fails not, through the prevalent interceſſion of Chriſt; it cannot ſo let go its hold as that there is a parting; a partial departing there may be, but not a total one: however, it is ſometimes very difficult for faith to keep faſt hold of the Redeemer; it is for the honour and comfort of believers ſo to do; and it is their mercy that intereſt in Chriſt, and ſalvation by him, do not depend on acts of faith; for though *we believe not*, yet *he abides faithful*; nevertheleſs happy are they that retain him, or are ſtedfaſt in their faith on him; they have much communion with him now, and ſhall live with him for evermore hereafter.

℣. 19. *The Lord by wiſdom hath founded the earth*, &c.] He has created all things, and made the world by his Son, the wiſdom of God, *Eph.* iii. 9. *Heb.* i. 2. not uſing him as an inſtrument; but he being an efficient cauſe with him, to him, as to the firſt cauſe, the creation of all things is aſcribed, *John* i. 1—3. *Col.* i. 16. and particularly the laying the foundation of the earth, *Heb.* i. 10. and though this is true of the divine perfection of wiſdom, *Jer.* x. 12. yet from the context it appears beſt to underſtand it of the eſſential wiſdom of God, Chriſt Jeſus; the *Jeruſalem-Targum* of *Gen.* i. 1. is, *By wiſdom God created, &c.* and this ſerves greatly to ſet forth the dignity and excellency of wiſdom, or Chriſt, and ſo the happineſs of that man that finds him; with this the account of him is cloſed and crowned. *By underſtanding hath he eſtabliſhed the heavens*; or prepared, adorned, and beautified them, by placing the luminaries in them, and directing their ſtation, motion, and influence; the making of the heavens, with all the hoſt of them, is aſcribed to the eſſential Word or Wiſdom of God, *Pſal.* xxxiii. 6.

℣. 20. *By his knowledge the depths are broken up*, &c.] From whence fountains and rivers flow, and whereby that great cavity was made which holds that large confluence of waters called the ſea, *Gen.* i. 9, 10. Some refer this to the breaking up the fountains of the great deep at the flood, *Gen.* vii. 11. and others to the dividing of the waters of the Red-ſea when *Iſrael* came out of *Egypt*, *Pſal.* lxxviii. 13. all wonderful works of divine wiſdom, and ſhew the greatneſs of him, in whom are *hid all the treaſures of wiſdom and knowledge*, by whom they were done. *And the clouds drop down the dew*; which makes the earth fruitful, and is put for all the bleſſings of nature, *Gen.* xxvii. 28. the drops of dew are begotten by the Lord, they have no other father but him; the vanities of the Gentiles cannot produce them; he who fills the clouds with them, from whence they deſcend, is no other than the mighty God; and ſuch is Chriſt the wiſdom of God. Some underſtand this in a myſtical ſenſe of goſpel-miniſters, and of the dew of goſpel-doctrine,

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[b] עץ חיים lignum vitarum, Montanus, Michaelis; ſo Mercerus.

[c] תמכיה ſignificatur hoc verbo, firmitas & conſtantia in tenendo;

trine, dropped and diſtilled by them under the influence and direction of Chriſt; ſee *Deut.* xxxii. 2. but the literal ſenſe is beſt.

℣. 21. *My ſon, let not them depart from thine eyes,* &c.] Meaning not the things done by wiſdom; though it is good to contemplate his works of creation and providence, which ſerve to ſet forth the glory of Chriſt, and lead into adoring and admiring views of him, and to thankfulneſs to him; but wiſdom, underſtanding, and knowledge, whereby theſe things are done, which are but ſo many names of Chriſt: we ſhould always ſet him before us, keep him always in view, be ever looking to him by faith, and never ſuffer him to depart from our eyes; we ſhould always have in ſight his divine perſon for our acceptance with God, the greatneſs and glory of it to encourage our faith and hope in him; we ſhould keep in view his righteouſneſs for our juſtification, and which we ſhould ever make mention of at the throne of grace, and hold it forth in the hand of faith againſt all charges and accuſations of law and juſtice, Satan, or our own hearts; we ſhould be continually looking to his blood for peace and pardon, healing and cleanſing; and our eyes ſhould be at all times on his fulneſs, for freſh ſupplies of grace, for ſpiritual food, or the daily bread of our ſouls, and for ſpiritual ſtrength and comfort; we ſhould always conſider him as the Saviour, and be exerciſing faith on him as ſuch, for there is no other; and ſhould always look upon him as the mediator between God and man, and make uſe of him; and he ſhould be ever before us as our example, both in the exerciſe of grace and performance of duty, to copy after; and we ſhould always keep ſight of him whilſt running our chriſtian race, as the forerunner for us entered, and as the mark for the prize of the high calling of God. And not only wiſdom, or Chriſt, but all the things that are ſaid of him in the context we ſhould never loſe ſight of; the exceeding great gain got by him, the ſuperlative preciouſneſs of him, the fulneſs of bleſſings in both his hands, the pleaſantneſs and peaceableneſs of his ways, the uſefulneſs of him as a tree of life to thoſe that lay hold upon him, and retain him; and the works of nature and providence done by him, ℣. 14—20. Moreover this may include all the truths and doctrines of wiſdom, or Chriſt; for if the law and its precepts were to be upon the hands, and as frontlets between the eyes of the *Iſraelites*, and ſo be ever in ſight, then much more the doctrines of the goſpel, *Deut.* vi. 8, 9. It is obſervable that the *Septuagint* here makes uſe of the ſame word the apoſtle does in *Heb.* ii. 1. ſpeaking of goſpel-truths; ſee the note there; theſe are meant in the next clauſe; and ſome by a tranſpoſition place them thus, *let not ſound wiſdom and diſcretion depart from thine eyes, keep* them; for by *ſound wiſdom* is meant ſound doctrine, the wholſome words of Chriſt, the ſolid and ſubſtantial truths of the goſpel. The *Vulgate Latin* verſion renders it, *keep the law*; but the *Syriac* verſion much better, *keep my doctrine*, the doctrine of the goſpel; which alſo is meant by *diſcretion* or *counſel*[d], as ſome render the word, and as the goſpel is called, *Acts* xx. 27. this ſhould be kept; the doctrines of it ſhould be held faſt and not let go, or be departed from; and the ordinances of it ſhould be obſerved and kept, as they were delivered, from a principle of love, and a view to the glory of Chriſt; the advantages ariſing from them follow.

℣. 22. *So ſhall they be life unto thy ſoul,* &c.] Give it a better life than it naturally has, though immortal; Chriſt is both the ſpiritual and eternal life of the ſouls of thoſe that look unto him by faith; and his goſpel, and the doctrines of it, are the means of reviving drooping ſaints, and of quickening them to the diſcharge of their duty; wherefore both he and they ſhould be kept in continual view, and held faſt. *And grace to thy neck*; an ornament to that and to the whole man; how ornamental is Chriſt and his righteouſneſs to a believer? how lovely is the perſon that is ſteady in his principles, and regular in his practices? who ſtands faſt in the truths of the goſpel, and whoſe converſation is as becomes it? ſee *chap.* i. 9. and iii. 3.

℣. 23. *Then ſhalt thou walk in thy way ſafely,* &c.] In the way of thy duty and buſineſs, without fear of any enemy; having in ſight the captain of ſalvation gone before, and walking in ſuch ways of pleaſantneſs and peace as wiſdom's are; and having ſuch a lamp to the feet, and ſuch a light unto the paths as the goſpel and its doctrines be. *And thy foot ſhall not ſtumble*; at the word and the truths of it, as ſome men do, being thereunto appointed; and at Chriſt, the ſtumbling ſtone laid in *Zion*, particularly at his juſtifying righteouſneſs; ſee 1 *Pet.* ii. 8. *Rom.* ix. 33.

℣. 24. *When thou lieſt down thou ſhalt not be afraid,* &c.] That is, when thou lieſt down on thy bed at night in order to take ſleep, having committed thyſelf into the hands of a faithful Creator and covenant-God and Father, and of Chriſt the Redeemer and Wiſdom of God; thou ſhalt not be afraid of thieves breaking in to hurt thy perſon or rob thee of thy property, or of fire to conſume thy dwelling and ſubſtance, and of nocturnal apparitions and diabolical ſpectres deceiving thy ſight and diſturbing thy mind: or when thou art *aſleep*[e], for ſo the word alſo ſignifies; thou ſhalt not be ſurprized out of it with any of the above things, or terrified in it with uneaſy imaginations, anxious cares, and diſtreſſing dreams. *Yea, thou ſhalt lie down, and thy ſleep ſhall be ſweet*; free of all uneaſy thoughts and cares, ſound and refreſhing, pleaſant and comfortable, like that of the labouring man, *Eccl.* v. 12. ſee *Pſal.* iv. 8. This epithet of *ſweet* is often given to *ſleep* in poetic writings[f].

℣. 25. *Be not afraid of ſudden fear,* &c.] Of any thing terrible that comes unawares, unthought of, by any of the above things mentioned in the preceding note; or by any rumours and reports of danger being near at hand; always think thyſelf ſafe in the arms of Wiſdom, and under the care of *Iſrael*'s keeper, who neither ſlumbers nor ſleeps. *Neither of the deſolation of the wicked when it cometh*; either of the deſolation which wicked men threaten to bring, and are ſuffered to bring, upon the godly for the ſake of religion; either on their perſons or goods, ſince ſuffering at their hands in ſuch a cauſe is to the honour of ſaints, and for the glory of God; or of the deſolation which comes upon the godly, for God is able to deliver him from it, as *Noah* and his family from the univerſal deluge, and *Lot* and his family from *Sodom* and *Gomorrah*; or if they promiſcuouſly fall in it, nevertheleſs it will be well with them to all eternity.

℣. 26. *For the Lord ſhall be thy confidence,* &c.] The object of it, in whom thou ſhalt put thy confidence, and be ſafe and ſecure from all fear and danger;

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[d] תושיה βȣλην, Sept. conſilium, Arabic verſion.

[e] תשכב dormieris, V. L. cum dormies, Vatablus.

[f] Γλυκυς υπνος, Homer. Odyſſ. 7. v. 289. & 19. v. 511. Theocrit. Idyll. 11. v. 22, 23.

danger: or *the Lord ſhall be in thy confidence*[g]; ſhall ſupport thee in it, and maintain that, ſo that thou ſhalt not caſt it away; the word uſed has ſometimes the notion of folly in it, and *Jarchi*, from the *Jeruſalem Talmud*, produces a ſenſe agreeable to it; "the Lord ſhall be in things in which thou art "fooliſh;" which how abſurd it may ſeem to be, will admit of a good interpretation; that the Lord will be with wiſdom's followers in things which may ſeem fooliſhneſs to the world; as Chriſt, the things of Chriſt, and the doctrines of the Spirit of Chriſt, the goſpel, and the doctrines of it are. The *Targum* is, "the Lord ſhall be thine help," in all times of diſtreſs, difficulty and danger. *And ſhall keep thy foot from being taken*; in the ſnares of ſin, temptation, and miſchief; in thoſe which Satan and the world lay for God's people; from theſe the Lord preſerves them; wherefore happy are thoſe that have an intereſt in Chriſt, who find and enjoy him.

℣. 27. *Withhold not good from them to whom it is due*, &c.] Honour, reverence, and tribute to civil magiſtrates, *Rom.* xiii. 7, 8. juſt payment of debts to creditors, and alms to the poor, which by what follows ſeems to be chiefly intended; and the *Septuagint* render it, "do not abſtain to do well to the "needy;" and *Aben Ezra* interprets it of the poor; to them alms are due becauſe of their wants, and by the appointment of God; hence called *righteouſneſs*, in ſome copies of *Matt*. vi. 1. ſo money, kept from the poor, *mammon of unrighteouſneſs*, Luke xvi. 9. They are, as the word in the *Hebrew* text ſignifies, *the owners thereof*[h]: rich men are not ſo much proprietors of good things, as they are God's almoners or ſtewards to diſtribute to the poor; and as often as men have opportunity, they ſhould do good in this way to all, eſpecially to the houſhold of faith, *Gal.* vi. 10. this will hold true, as of temporal good things, ſo of ſpiritual; as good advice, exhortation and doctrine. The *Vulgate Latin* verſion is, *do not forbid him to do well that can*; which ſenſe is favoured by *Jarchi*: and as we ſhould not abſtain from doing good ourſelves, ſo neither ſhould we forbid, hinder or diſcourage others; but the former ſenſe is beſt. *When it is in the power of thine hand to do* it; not to hinder others, as *Jarchi*, but to do good; when a man has a ſufficiency in his hands to do good with; has not only enough for himſelf and his family, but ſomething to ſpare; when he has both opportunity and ability; and when he can do it at once and without delay, as follows.

℣. 28. *Say not unto thy neighbour*, &c.] Either to whom thou art indebted, and who comes for the payment of a juſt debt; or to any poor and indigent perſon that applies for alms; *Go, and come again, and to morrow I will give*; go home, and come to morrow, and I will pay thee what I owe thee; or do not trouble me now, come another time, and perhaps I may relieve thy wants: this ſhould not be ſaid, becauſe a man cannot be ſure of to morrow that he ſhall ever ſee it; nor may it be in the power of his hands, ſhould he live unto the morrow, to do as he promiſes; his ſubſtance may be taken from him, and beſides, in the mean time the poor object may periſh for want of relief. *When thou haſt it by thee*; money to pay thy debts with, or to give alms to the poor; and therefore ſhould give readily and at once, and not make any excuſes and delays; *bis dat, qui cito dat*. Some make this to be part of the covetous man's words, ſaying, *and there is with thee*; or thou haſt enough, thou haſt no need to aſk of me; thou haſt what thou aſkeſt; thou art not in want; thou art richer than I; but the other ſenſe is beſt. The *Septuagint* and *Arabic* verſions add, "for thou knoweſt "not what the day following may bring forth;" or may happen on it.

℣. 29. *Deviſe not evil againſt thy neighbour*, &c.] Or, *plow not evil*[i]; turn not up thy heart to find evil againſt thy neighbour, as the earth is turned up by the plough; ſee *Hoſea* x. 13. Do not contrive and form ſchemes in thy mind and thoughts to do him any injury, in his name and character, in his perſon, property or family: a good man ſhould deviſe all the good he can to his fellow-creatures, but not evil to any; eſpecially to his neighbour, and as deſcribed in the next clauſe. *Seeing he dwelleth ſecurely by thee*; having a good opinion of thee, and not ſuſpecting any ill deſign againſt him, thinks himſelf, goods, and family in ſafety; and is under no concern to provide for his ſecurity, placing his confidence in thee, and perhaps to ſuch a degree as to intruſt with his ſecrets. Now to project evil againſt ſuch a man is exceeding baſe; it is doubly ſinful; this is an aggravation of the iniquity.

℣. 30. *Strive not with a man without cauſe*, &c.] Either by words, in a wrangling, quarrelſome and contentious way, for mere trifles; when there is no foundation for it, no juſt reaſon given to form a complaint, or pick a quarrel upon; or by deeds, by law-ſuits, when there is nothing to proceed upon; or it is ſo trifling, that it is not worth while to litigate it or contend about: ſuch, who ſtrive either way, are far from following the example of wiſdom or Chriſt, and from taking his advice, *Matt.* xii. 19. and v. 40. *If he have done thee no harm*; no real hurt to thy perſon, nor injury to thy ſubſtance; if he has not abuſed, nor defrauded thee, nor taken any thing from thee by force or fraud, nor withheld from thee what is thy right and due. But otherwiſe, the laws of God and man ought to take place; right may be ſought for, and juſtice ſhould be done.

℣. 31. *Envy thou not the oppreſſor*, &c.] The man that gets wealth and riches by acts of injuſtice, by oppreſſing the poor, by rapine and violence; do not envy his proſperity, and the ſubſtance he is poſſeſſed of; do not wiſh to be in his place and circumſtances, to enjoy his affluence and eaſe; do not look upon his happineſs with an envious eye, and a fretting heart; he is far from being a happy man; his end will be bad; ſee *Pſal.* xxxvii. 1, 7. *And chooſe none of his ways*; which he has uſed to get his riches in; do not follow him in them; for ſhould you do as he has done, and get ever ſo much, ſince this would be with the loſs of your ſouls, of what advantage would it be? He makes the beſt choice, that chooſes the *good part* that ſhall not be taken away; Chriſt, and the ways of Chriſt.

℣. 32. *For the froward* is *abomination to the Lord*, &c.] The perverſe man, that pleaſes not God, and is contrary to all men, as the Jews were; one froward in his words and actions: *who tranſgreſſes the law*, as the *Arabic* verſion renders it; one that acts contrary to the nature, will and word of God; and ſuch an one is not only abominable in his ſight, but an *abomination* itſelf; it is ſin, which is that abominable thing that God hates, that makes him ſo; and the *Targum* is, "for iniquity is abominable

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[g] So Montanus, Vatablus, Michaelis.

[h] מבעליו a dominis ſuis, Vatablus, Mercerus, Gejerus, Michaelis.

[i] תחרש ne ares, Amama.

"before the Lord." *But his ſecret is with the righteous*; not ſuch who are outwardly ſo to others, or truſt in themſelves that they are righteous, or ſeek for righteouſneſs by their own works; but ſuch who are juſtified by the righteouſneſs of Chriſt, which faith receives from him, and in conſequence of which a man lives ſoberly and righteouſly: with theſe the *ſecret* of the Lord is; of his love, grace and favour, which was from everlaſting, and is manifeſted in regeneration; of his purpoſes of grace, with reſpect to election, redemption, vocation and adoption, which is made known in effectual calling; of his covenant, as that he is their covenant-God, Chriſt is their covenant-head and Mediator, and that they have an intereſt in all the grace, bleſſings and promiſes of it; of the goſpel, and the ſeveral myſteries of it, which are ſo to carnal men; of his providences, what he is doing, or what he is about to do, and will do hereafter, *Amos* iii. 7. and of communion and fellowſhip with him. The phraſe denotes friendſhip and familiarity; God deals with the righteous, as a man does with his intimate friend, converſes freely with him, and diſcloſes his ſecrets to him: and the word is rendered *confabulation* by the *Targum*, *Syriac* and *Vulgate Latin* verſions; ſee *Job* xxix. 4, 5. *Pſal.* xxv. 14.

℣. 33. *The curſe of the Lord* is *in the houſe of the wicked*, &c.] The wicked man being a tranſgreſſor of the law, is under the curſe of it; and all that he has, his houſe, his ſubſtance, his very bleſſings are curſes; ſee *Mal.* ii. 2. *Zech.* v. 2—4. he is accurſed amidſt his greateſt affluence, and ſometimes from a plentiful eſtate is reduced to penury and want: and *Aben Ezra* interprets it, *the curſe of want*; and the *Vulgate Latin* verſion is, *want from the Lord is*, &c. *But he bleſſeth the habitation of the juſt*; the righteous man, as before deſcribed; he is bleſſed himſelf, having the righteouſneſs of Chriſt imputed to him, and his ſins forgiven him for his ſake; and what he has of worldly ſubſtance, though it be ever ſo little, he has it with a bleſſing; and therefore it is better than the riches of many wicked men; his houſe, though it is but a cottage, as the word[k] here ſignifies, is bleſſed with the preſence of God in it; his family, his children and ſervants, are bleſſed, having his inſtructions and example, and eſpecially when made effectual by the grace of God; as the houſe of *Obed-Edom* was bleſſed for the ſake of the ark, ſo is a juſt man's houſe, being a *bethel*, an houſe of God, bleſſed on account of his worſhip in it; ſee 2 *Sam.* vi. 11.

℣. 34. *Surely he ſcorneth the ſcorners*, &c.] That make a mock at ſin, a jeſt of religion, that ſcoff at the doctrines of the goſpel and the profeſſors of it; theſe the Lord looks upon, laughs at, and has them in deriſion. The *Greek* verſion and two apoſtles render it, *he reſiſteth the proud*, 1 Pet. v. 5. James iv. 6. Such who are haughty and arrogant, that exalt themſelves and deſpiſe others; as thoſe of a phariſaical ſpirit are and do, are abhorred and deſpiſed by the Lord; he ſets himſelf againſt them, is their enemy, and *ſcatters* them *in the imagination of their hearts*, Luke i. 51. *L'Empereur* obſerves[l], that this verſion is quite agreeable to the *Hebrew* text and the ſenſe of Jewiſh writers: R. *Alſhech* ſays, that לצים rendered *ſcorners*, are ſuch who will not look upon the divine Being, but go on boldly in ſin, as if there was no God; and *Kimchi* explains the word by מתגאים who exalt themſelves, or are proud; and becauſe proud men yield to none, but reſiſt others, hence the verb is uſed by the *Septuagint*, to *reſiſt*; agreeable to which the *Targum* is, "he ſhall drive away; and *Alſhech*, "he "ſhall deſtroy;" and *Gerſom*, "God ſhall make "others mock them;" which is, to reſiſt them. *But he giveth grace unto the lowly*; or humble ſouls; ſuch who are made truly ſenſible of ſin, and lie low in their own ſight on account of it; who, ſenſible of the imperfection and inſufficiency of their own righteouſneſs, ſubmit to the righteouſneſs of Chriſt; aſcribe their ſalvation, and all the bleſſings of it, to the free grace of God; own the deficiency of their duties, and diſclaim all merit in them; think the worſt of themſelves, and the beſt of others; and humble themſelves under the mighty hand of God, and are patient under every adverſe diſpenſation of providence; knowing what their deſerts are, how undeſerving of any favour, and how deſerving of the divine diſpleaſure. Now God firſt gives grace to theſe perſons to make them thus humble and lowly, which they are not naturally, and then he gives them more grace according to his promiſe; and it is in proof of God's giving more grace to ſuch perſons, that the apoſtle *James* produces this paſſage, *chap.* iv. 6. Grace is God's gift, firſt and laſt, what is had in firſt converſion, in after-ſupplies, and for perſeverance to the end: ſanctifying, juſtifying, pardoning and adopting grace, are the pure gifts of God, of his own favour and good-will, without any merit, motive or condition in the creature; and which he gives liberally and bountifully; for not favour with men is here meant, as ſome think, but the grace of God.

℣. 35. *The wiſe ſhall inherit glory*, &c.] The *wiſe* are the ſame with the *juſt* and *lowly* before mentioned, to whom God gives grace, and to theſe he gives *glory*. The *wiſe* are ſuch who are ſo, not in a natural, civil or notional ſenſe, or that are wiſe in the things of nature, in civil affairs and in ſpeculative matters of religion; but in a ſpiritual ſenſe, who are wiſe unto ſalvation; who know themſelves, the ſinfulneſs of their nature, their inability to do that which is good, and their want of righteouſneſs to juſtify them before God; who are ſenſible of the ſickneſs and diſeaſes of their ſouls, their ſpiritual poverty, and their great folly and ignorance with reſpect to things of a ſpiritual nature; who know Chriſt, and him crucified, the way of peace, pardon, righteouſneſs, and ſalvation by him; that know him, not only notionally, but ſo as to apply unto him, and reſt on him for ſalvation; who build it on him the foundation, on him only, and give him all the glory of it; and who have alſo a competent knowledge of the goſpel, and a comfortable experience of the truths of it; and who take up a profeſſion of religion upon ſuch an experience, and hold it faſt without depending on it, and have a converſation becoming it, walking circumſpectly, not as fools but as wiſe. Now theſe ſhall *inherit glory*; not the glory of this world, or honour among men in it; but the glory of another, of which, the glory of this world, and of the moſt excellent things in it, is but a faint reſemblance: it is unſeen, inconceivable and incomparable; it is an eternal glory which Chriſt is entered into, and the ſame the Father has given him; and will lie in the viſion of God, and communion with him; in beholding the glory of Chriſt, and in having a glory put upon them both in ſoul and body: and this they ſhall enjoy as an inheritance; not by purchaſe or acquiſition, but by free gift; as a bequeſt of their Father; which comes to them as children, through the death of Chriſt the teſtator, and will be poſſeſſed for ever, as inheritances run. *But ſhame ſhall be the promotion of fools*; not fools in a natural, but in a religious ſenſe; ſuch who know not themſelves, nor the way of ſalvation; who mock at ſin, and ſcoff at religion: theſe and every one of theſe *ſhall take* or *lift up ſhame*[m], as their part and portion, alluding to the heave-offering under the law, in oppoſition to the glory the wiſe ſhall inherit and poſſeſs. Or, *ſhame ſhall lift up fools*[n]; hold them forth, and make them manifeſt and conſpicuous: all the promotion they ſhall be raiſed unto, will be only ſhame and confuſion, if not in this world, yet in that to come; for when they ſhall riſe from the dead, it will be *to ſhame and everlaſting contempt*, Dan. xii. 2. The *Targum* is, "fools "ſhall receive tribulation;" that ſhall be their inheritance in the other world.

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[k] נוה tugurio, Montanus; tugurium, vel caſam paſtoritiam, Gejerus.

[l] Not. in Moſ. Kimchi ὁδοιπορία.

CHAP. IV.

IN this chapter *Solomon* adviſes to ſeek after wiſdom, to avoid bad company, and to continue in the right paths of goodneſs and truth: he excites attention to what he had to ſay, from the relation he ſtood in to the perſons addreſſed; from the nature of his inſtructions, which were good and profitable; and from his own example, in attending to thoſe his parents gave him, ℣. 1—4. He exhorts above all things to get wiſdom, from the ſuperior excellency of it, and from the preſervation, promotion and honour, to be had by it, ℣. 5—9. and he further enforces his exhortations, from their being the means of a comfortable life, and of the prolongation of it, and of leading in a right way without ſtraitneſs or ſtumbling, ℣. 10—13. And then proceeds to caution againſt bad company, and going into a bad way of life; which is enforced from the miſchief done by thoſe that walk in it, and from the darkneſs of it, to which the path of the juſt is oppoſed, ℣. 14—19. And the exhortation to attend to and obſerve his inſtructions, and keep them, is repeated, from the conſideration of their being life and health to them, ℣. 20—22. and that they might be preſerved, and not departed from, directions are given about ordering the heart, mouth, lips, eyes and feet, ℣. 23—27.

℣. 1. *Hear, ye children, the inſtruction of a father*, &c.] Either of God their Father, as *Gerſom* interprets it; or rather, of *Solomon* their father: and ſo he recommends his inſtruction from the relation he ſtood in to them; for ſince he was their father, he would give them no bad inſtruction; and ſince they were his children, they ought to receive it: by whom are meant, not his children in a natural ſenſe, or the children of his body; but his diſciples, ſuch who applied to him for knowledge, and whom he undertook to learn. *And attend to know underſtanding*; what would ſerve to enlighten, enlarge, improve and inform their underſtandings; what would lead them into the knowledge and underſtanding of things divine and ſpiritual, and which would be worth knowing; and of having their underſtandings ſtored and enriched with.

℣. 2. *For I give you good doctrine*, &c.] Whoſe author, matter, uſe and tendency, are good, and therefore ſhould be received; ſo the goſpel is called, 1 *Tim.* iv. 6. and no other is here meant: it is the doctrine concerning Wiſdom or Chriſt, as the following verſes ſhew; which ſerves to exalt him, and makes for the good and welfare of immortal ſouls; and ſuch is the doctrine of the ſcriptures, of Chriſt and his apoſtles, even all the doctrines and truths of the goſpel. *Forſake you not my law*; or *doctrine*[o]; not the law given on mount *Sinai*, as *Gerſom* interprets it; but the doctrine of Chriſt, which goes out from mount *Zion*: this the children of wiſdom ſhould not neglect, relinquiſh, drop or depart from; but ſhould keep it, and abide by it.

℣. 3. *For I was my father's ſon*, &c.] Or, *a ſon to my father*[p]; ſo *Solomon* was to God, his heavenly Father, 2 *Sam.* vii. 14. which *Jarchi* obſerves, and gives as the ſenſe of this place: but his father *David* is meant, whoſe ſon he was; though he was not his only one, he had others beſides him. But the ſenſe is, that he was his darling, his beloved ſon, whom he loved above the reſt; as he was beloved of the Lord, and therefore his name was called *Jedidiah*, ſo he was beloved of his father; and becauſe he had a peculiar love for him, he took a particular care of his education. *Tender and only* beloved *in the ſight of my mother*; his mother *Bathſheba*, who had a moſt affectionate regard to him; and therefore in his tender age, as ſoon as he was ſuſceptible of inſtructions, gave them to him, which being received, made deep and laſting impreſſions on him; ſee *chap.* xxxi. 1, 2. The marginal reading is, *to the ſons of my mother*; for *Bathſheba* had more ſons, 1 *Chron.* iii. 5. both readings may be retained, *beloved in the ſight of my mother's ſons*. *Gerſom* interprets this of the people of *Iſrael*, who were ſons to God their Father; and were the only nation that received the law, and which they received at the time of their coming out of *Egypt*, in the days of their youth.

℣. 4. *He taught me alſo, and ſaid unto me*, &c.] The *Targum* is, "they taught me," his father and his mother; and ſo the *Septuagint* verſion, "who "ſaid and taught me;" and the *Arabic* verſion, "they both taught me, and ſaid unto me;" but in the *Hebrew* it is ſingular, and is reſtrained to the father. He taught him when he was very young, and alſo gave him inſtructions when he was older, and a little before his own death; ſee 1 *Chron.* xxviii. 8, 9. and xxix. 1. he taught him by the ſeveral pſalms he wrote; ſome of which are called *maſchil*, inſtructive or cauſing to underſtand; two of them particularly were wrote for him, *Pſal.* lxxii. and cxxvii. and he taught him in the following words. How far the words of *David* his father reach, is not agreed on on all hands; ſome think they end with the fifth verſe; others with the ſixth; others with the ninth, and the words of *Solomon* begin at the tenth: ſome will have it, that they take in the whole chapter, which is not probable; nay, others ſay that the whole of the book following

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[m] כסלים מרים קלון unuſquiſque ſtultorum ſuſcipit, vel ſuſtinet, ignominiam, Vatablus.

[n] Stolidos vero tollit ignominia, Junius & Tremellius.

[o] תורתי doctrinam meam, Junius & Tremellius, Piſcator, Amama; inſtructionem meam, Schultens.

[p] בן הייתי לאבי filius fui patri meo, Pagninus, Montanus, Mercerus, Gejerus, Michaelis; ſo Cocceius, Schultens.

ing is his, which can by no means be agreed to: it ſeems moſt likely to me, that they end at the *ſixth* verſe, and at moſt are not to be carried beyond the *ninth*. *Let thine heart retain my words*; ſays *David* to his ſon: the inſtructions he gave him by word of mouth, concerning his moral behaviour, relating to political things, the government of the people; and eſpecially ſuch as concerned the everlaſting welfare of his ſoul, or were about wiſdom or Chriſt, and the knowledge of divine and ſpiritual things; theſe he would have him lay up in his heart, and keep them there, as a rich treaſure, to have recourſe unto upon all occaſions. *Keep my commandments, and live*; which commandments may reſpect him both in his private and public capacity, and in a religious and political one; how he ſhould behave as a man, a king, and one that feared God: as well as they may reſpect his orders for the building of the temple, and ſettling and eſtabliſhing the worſhip of God in it; by obſerving which he would live comfortably and honourably, and to a good old age.

℣. 5. *Get wiſdom, get underſtanding*, &c.] Not only moral and political wiſdom and underſtanding, but that which is ſpiritual and evangelical; Chriſt, and the knowledge of him; he being the only happy man that has an intereſt in him, and is poſſeſſed of him by faith, which is the meaning of getting him; ſee the note on *chap*. iii. 13. by which it appears, that what *Solomon* had before delivered, and afterwards repeats and urges, was the ſame his father *David*, that wiſe, great and good man, taught him; and which he mentions, the more to recommend the getting of wiſdom and underſtanding to others. *Forget it not*; when gotten, keep it in remembrance; be continually meditating on Wiſdom, or Chriſt, his glories and excellencies; the fulneſs of grace and truth in him; the bleſſings of goodneſs which come by him; the great uſe and profit of having and enjoying him. *Neither decline from the words of my mouth*; the above inſtructions, and all others he gave unto him.

℣. 6. *Forſake her not, and ſhe ſhall preſerve thee*, &c.] That is, Wiſdom or Chriſt. Men may be ſaid to forſake Chriſt, when they forſake the aſſembly of his church and people, which are his other ſelf; when they forſake his miniſters, his ambaſſadors and repreſentatives; when they forſake his word and ordinances; when they drop the doctrines of the goſpel, or depart from them; when they quit the profeſſion they have formerly made. Nominal believers and formal profeſſors may forſake him finally and totally; true believers only partially and for a time, through the weakneſs of the fleſh, the temptations of Satan, the ſnares of the world, and the prevalence of corruption; and therefore ſuch an exhortation is neceſſary, and ought to be regarded. To forſake Chriſt is a very great evil; it is againſt a man's own intereſt, and is of dangerous conſequence, and therefore to be guarded againſt; to abide by him, his truths and ordinances, is very commendable; ſuch ſhall be *preſerved* by him ſafe to his kingdom and glory. *Love her, and ſhe ſhall keep thee*; Chriſt is to be loved for the excellencies and perfections of his nature; for the lovelineſs of his perſon; for the love he has ſhewed to his people; for what he in love has done and ſuffered for them, and is now doing; for the fulneſs of his grace and ſalvation, and the ſuitableneſs of them to them; for the communion he indulges them in with himſelf; for the relations of an head, huſband, father, brother and friend, he ſtands in to them: and alſo under the character of wiſdom, he being the only wiſe God and their Saviour, the wiſdom of God and wiſdom to them; and whoſe goſpel is the wiſdom of God in a myſtery. He is to be loved, all of him and that belong unto him, and above all creatures and things, ardently, ſincerely and conſtantly; and ſuch lovers of him ſhall be *kept* by him from the evil of the world; from the power and dominion of ſin, and condemnation by it; from being deſtroyed by Satan, and his temptations; and from a final and total falling away, ſo as not to periſh everlaſtingly; they are kept in his own hands, in his Father's love and his own, in the everlaſting covenant; and in a ſtate of grace, of ſanctification, juſtification, and adoption. Not that loving Chriſt, and cleaving to him, are the cauſes of this preſervation; but his love, grace and power; yet theſe are deſcriptive of the perſons kept and preſerved: and the preſervation and keeping of them is uſed as an argument to love him, and cleave unto him.

℣. 7. *Wiſdom is the principal thing*, &c.] Or 4
principal one; the principal of perſons and things; the principal of perſons, angels or men: Chriſt is ſuperior to angels, having a more excellent name and nature than they; he is the God, the Creator and head of them, and is above them in the human nature; he is ſuperior to men, to the greateſt of men, he is King of kings and Lord of lords, and to the beſt of men the ſaints. Are they kings? he is their King: are they prieſts? he is the great High-prieſt: are any of them prophets, teachers, ſhepherds? he is the great Prophet in *Iſrael*; a Teacher, that never any taught or ſpoke like him; the chief ſhepherd and biſhop of ſouls: is the church a family? he is the Maſter of it: is it a body? he is the Head: is it a building? he is the foundation and corner-ſtone; yea, the chief Maſter-builder. He is the beginning and chief of all God's ways, and the chief in them; in election, in the council of peace, and covenant of grace; in redemption and ſalvation, in grace and glory; he is all in all. Or the words may be rendered, *wiſdom is the beginning* [q]; ſo Chriſt is called, *Col*. i. 18. a phraſe expreſſive of his eternity, and of his being the firſt cauſe and author of all things, both in the old and new creation. Or thus, that which is *the beginning of wiſdom get* [r], &c. which is the fear of the Lord; ſee *chap*. i. 7. and ix. 10. Therefore *get wiſdom*; not an intereſt in Chriſt, but a knowledge of it; and make uſe of all means to obtain a greater knowledge of him, and of intereſt in him, which is what the apoſtle calls *winning* Chriſt; by which he means, not getting an intereſt in him, that he had already, but gaining a greater degree of knowledge of him, as the context ſhews, *Phil*. iii. 8—10. or, *buy wiſdom* [s]; that is, without money and without price; ſo Chriſt adviſes to buy gold and white raiment of him, his grace and righteouſneſs, *Rev*. iii. 18. *Iſa*. lv. 1. *And with all thy getting, get underſtanding*; another name for Chriſt; ſee *chap*. viii. 14. Or, *along with all thy getting* [t], or *above all*; let not Chriſt be wanting; he is the one thing needful, the good and better part and portion, which, if miſſing, all other ſubſtance ſignifies little: or part with all for this pearl of great price, wiſdom,

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[q] ראשית חכמה principium ſapientiæ, Montanus, Mercerus, Gejerus.

[r] Principium ſapientiæ eſt hoc, compara ſapientiam, Michaelis; quæ eſt caput ſapientiæ eam acquire, &c. Junius & Tremellius.

[s] קנה הכמה eme ſapientiam, Pagninus, Cocceius.

[t] לכל קנינך in omne poſſeſſione tua, V. L. in omne acquiſitione tua, Montanus; præ univerſis quæ poſſides, Tigurine verſion, Vatablus.

wiſdom, and prefer it to all worldly ſubſtance; look upon all but droſs, in compariſon of Chriſt and the knowledge of him: all other gettings or ſubſtance are only for the body, this for the ſoul, and the eternal welfare of it; they are only for a time, this for eternity; they are not ſatisfying, but having this, a ſoul has enough, has all things; Chriſt being his, all things are his; he poſſeſſes all things, and all other things are not bleſſings without him.

℣. 8. *Exalt her, and ſhe ſhall promote thee*, &c.] Chriſt is to be exalted in his perſon, by aſſerting his proper deity; by aſcribing all divine perfections to him; by allowing him to be the author of all divine works; by giving him divine worſhip and homage; by owning his divine and eternal Sonſhip, and diſtinct perſonality: he is to be exalted in all his offices of Prophet, Prieſt and King, and as the only Redeemer and Saviour; by truſting in him, embracing his goſpel, and ſubmitting to his ordinances: and ſuch that exalt him, he will *promote* them here and hereafter; of which more in the next clauſe. According to the *Talmudiſts* [u], the word for *exalt* ſignifies a diligent ſearch, by turning things about to find out what is ſought; and ſo the *Septuagint* interpret the word in the ſenſe of *ſearching*, Jer. l. 26. *She ſhall bring thee to honour, when thou doſt embrace her*; by faith: for this is an act of faith, and a very conſiderable one, and is expreſſive of great nearneſs to Chriſt, of much intimacy and familiarity with him, of ſtrong love and affection to him, of a good degree of boldneſs uſed with him, and of joy and exultation in him; for ſuch an action is uſed by perſons near akin, and are very familiar with, and have a very great affection for one another, and uſe much freedom with each other, and rejoice at meeting together. Now ſuch who embrace Chriſt, in the arms of their faith, as their alone Saviour, ſuch he promotes and *brings to honour*; not to honour among men, for to embrace Chriſt and exalt him is the way to diſgrace, though the diſgrace is an honour, and will be ere long rolled off; but to honour hereafter. Such will be ſet at his right hand, and be owned by him before his Father and his angels; and they will be placed on the ſame throne with him, and will reign with him for ever and ever; ſee 1 *Sam.* ii. 30.

℣. 9. *She ſhall give to thine head an ornament of grace*, &c.] This, and the following clauſe, explain what that honour is Chriſt promotes and brings his followers to here and hereafter: he gives them grace and more grace; *an increaſe of grace*, ſo the *Vulgate Latin* verſion renders it; and ſome think *James* refers to this paſſage, *chap.* iv. 6. The grace that Chriſt gives is very ornamental to his people: juſtifying grace greatly beautifies and adorns them; it not only covers the nakedneſs of their ſouls, and all their ſpots and imperfections, and through it all their ſins are cauſed to paſs from them; but they are made exceeding beautiful, perfectly comely through this comelineſs, a perfection of beauty by it; and which is often ſignified by that which is very ornamental, rich and coſtly, as fine linen, cloathing of wrought gold, raiment of needle-work, a wedding-garment, ſtuck with jewels and precious ſtones: ſanctifying grace, which alſo is Chriſt's gift, is very ornamental; it is called *the beauty of holineſs*; it is that by which a man is made like to God, and conformed to the image of Chriſt; it is the curious workmanſhip of the Spirit of God; or what makes a man beautiful, and makes him meet for heaven and happineſs: every grace is ornamental; faith, hope, love, humility, *&c.* theſe are like rows of jewels, and chains of gold, about the neck. And when this ornament is ſaid to be given *to the head*, it is not to be underſtood of the natural head of a man, but of his whole perſon, it gives a comelineſs to; and may denote the viſibility of it, as it appears in the life and converſation. *A crown of glory ſhall ſhe deliver to thee*; by which is meant eternal glory and happineſs, called a *crown*, an enſign of royal dignity, which belongs to ſuch as are made kings and prieſts unto God; and is given to conquerors, even who are more than conquerors through Chriſt, and as a reward of diligence and faithfulneſs, *Rev.* ii. 10. It is ſometimes called a crown of life, a crown of righteouſneſs, an incorruptible and never-fading one, and, as here, *a crown of glory*: the ſaints in heaven will have a glory put upon them, both in ſoul and body; they will appear with Chriſt in glory, and be crowned with glory and honour, as he is; they will be cloathed and ſurrounded with it: and ſo ſome render it, "ſhe will compaſs thee "about with a crown of glory as with a ſhield [w];" ſee *Pſal.* v. 12. This Chriſt is ſaid to *deliver*; it is in his hands, laid up in him, and is ſafe with him; he has power to diſpoſe of it, and it may be expected from him; ſee 2 *Tim.* iv. 8.

℣. 10. *Hear, O my ſon, and receive my ſayings*, &c.] Some think *David* is ſtill ſpeaking to his ſon *Solomon*, or *Solomon* continues relating what his father ſaid to him; though I rather think theſe are *Solomon*'s words to his ſon, to every one of his children that came to him for inſtruction, or he took upon him to teach; whom he adviſes to liſten to what he had further to ſay, and to embrace, and not reject his doctrines. *And the years of thy life ſhall be many*; ſee *chap.* iii. 1, 2. long life here, and length of days for ever and ever, or eternal life hereafter; which muſt be a very forcible argument to engage attention to his ſayings.

℣. 11. *I have taught thee in the way of wiſdom*, &c.] In the way that leads to it, or is concerning it; in the goſpel, which is the wiſdom of God in a myſtery, the manifold wiſdom of God, and which directs to Chriſt and the knowledge of him, who is true wiſdom; this is another reaſon or argument why the wiſe man's inſtructions ſhould be attended to. *I have led thee in right paths*; in paths of righteouſneſs, holineſs, and truth; in ſuch as are agreeable to the will and word of God, and which lead right on to the city of habitation; and therefore ſuch teachings and leadings ſhould be followed, and ſuch ways walked in.

℣. 12. *When thou goeſt, thy ſteps ſhall not be ſtraitened*, &c.] By enemies, or attended with difficulties and obſtructions, or ſubject to dangers, but be at freedom and liberty in walking; for though ſaints do not walk in the broad road with ſinners, yet they are brought into a large place, and their ſteps are enlarged under them, and their hearts are enlarged to run the way of God's commandments; and a wide field of truth and duty ſuch have to walk in, who are taught and led in the ways of wiſdom and righteouſneſs, *Pſal.* xviii. 19, 36. and cxix. 32, 45. *And when thou runneſt, thou ſhalt not ſtumble*; ſuch that make haſte to keep the commandments of God, that run with alacrity and chearfulneſs in their chriſtian race, and in the way of their duty, ſhall not ſtumble, through the deceitfulneſs of ſin, the ſnares of the world, and the temptations of Satan, ſo as to fall and periſh.

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[u] T. Bab. Roſhhaſhanah, fol. 26. 2.

[w] תמגנך υπερασπιση σου, Sept. proteget te, V. L. muniet te, Montanus, Tigurine verſion; cinget te, Gejerus.

℣. 13. *Take faſt hold of inſtruction*, &c.] Not the law, as *Jarchi* and *Gerſom* interpret it; but the inſtruction of wiſdom, the doctrine of Chriſt or the goſpel; ſee *chap.* viii. 1—10. which is an inſtruction into the mind and will of God, concerning the ſalvation of men; into the grace of God, ſhewing that ſalvation, in all its branches, is of pure grace; into the perſon and offices of Chriſt, and into the buſineſs of ſalvation through him; into the doctrines of peace, pardon, righteouſneſs, and eternal life by him. This ſhould be *taken faſt hold of*; in order to which, men ſhould take heed unto it, attentively hear it; they ſhould come with a cordial affection to it, and an eager deſire after it, or they will never lay faſt hold on it; for taking faſt hold, as it ſuppoſes a careful attention to the goſpel, ſo a reception of it in the love of it, and an eagerneſs to be poſſeſſed of it: ſuch may be ſaid to take faſt hold on it, who receive it into their hearts, and not into their heads only; head-knowledge of the goſpel-inſtruction is not hold faſt enough, it muſt be heart-knowledge of it; it is taken faſt hold on, when it is mixed with faith when heard; when it is digeſted and incorporated as it were into men, and becomes the engrafted word; when men are led experimentally and practically into it, and are not hearers only, but doers of it; and being thus, taken faſt hold of, *Let her not go*; the inſtruction of wiſdom, or the goſpel of Chriſt; do not drop it, nor depart from it, nor waver about it; nor be languid in a profeſſion of it, nor indifferent to it: *be not remiſs*[x], as the word ſignifies; or let not thine hand be remiſs, or let not thine hand go; having, as it were with both hands, took faſt hold of the goſpel, hold it faſt, neither drop it through negligence and careleſſneſs, nor ſuffer it to be taken from thee by fraud or force. *Keep her, for ſhe is thy life*; which may be underſtood either of the goſpel, wiſdom's inſtruction, which ſhould be kept as a rich treaſure, and not parted with at any rate; ſince it is the means of quickening dead ſinners; of ſhewing ſenſible ones the way of life by Chriſt; of producing faith in them, by which they live upon him; and of maintaining and ſupporting the ſpiritual life in them, and of reviving and comforting them under the moſt drooping and afflictive circumſtances; a man would as ſoon part with his life ſurely as part with this! Or elſe, ſeeing the feminine gender is here uſed, which does not agree with the word tranſlated *inſtruction*, but with *wiſdom*, mentioned ℣. 11. ſo *Aben Ezra*; therefore Chriſt may be here meant, who is to be kept as the pearl of great price, being more precious than rubies and all deſirable things, and eſpecially ſince he is the *life* of his people: he is the author and maintainer of their ſpiritual life; he is their life itſelf, it is hid with him; and becauſe he lives, they live alſo: all the comforts and ſupplies of life are from him, and he is their eternal life; it is given through him and by him, and lies greatly in the enjoyment of him.

℣. 14. *Enter not into the path of the wicked*, &c.] Which leads to eternal death; join not with them in their wicked ways and practices; have no fellowſhip, keep no company with them; do not ſet one foot in the path they tread, leſt thou ſhouldſt be tempted to proceed to more ungodlineſs; you do not know where and when there will be a ſtop, when once you begin, therefore enter not. The *Vulgate Latin* verſion is, *do not delight in the paths of the ungodly*; but this ſuppoſes not only entrance, but progreſs and continuance in them, whereas the firſt is dehorted from in theſe words: *And go not in the way of evil* men; if tempted and prevailed upon to take a ſtep and make a trial, do not proceed; withdraw at once, do not go on. Some render it, ſeeing the word uſed has ſometimes the ſignification of bleſſedneſs in it, *do not eſteem the way of evil men bleſſed*[y]; nor reckon thyſelf or them happy that walk in ſuch ways; they are far from it: hence the *Targum*, *Septuagint* and *Syriac* verſions are, *do not envy the ways of wicked men*; their ſeeming pleaſure will end in bitterneſs: the *Arabic* verſion is, *do not imitate* them; do not follow their example, and do as they do.

℣. 15. *Avoid it*, &c.] As dangerous and pernicious, as abominable and deteſtable; or, *flee from it*, as the *Vulgate Latin* verſion: *Jarchi* and *Gerſom* interpret it, *make it void*; cauſe it to ceaſe, deſtroy it, do all you can to hinder the wicked from accompliſhing their deſigns. *Paſs not by it*; do not come near it; keep at a diſtance from it, that you may not be drawn into it; abſtain from all appearance of evil, and every thing that may lead to it. *Turn from it, and paſs away*; the *Targum* adds, *from them*, from wicked men. This heap of words is uſed to ſhew the danger of bad company; to diſſuade from the leaſt approach to it; and to expreſs the vehement deſire of the wiſe man to preſerve his ſon, and all well-inclined perſons, from it.

℣. 16. *For they ſleep not, except they have done miſchief*, &c.] Or they cannot ſleep, as *Jarchi* and *Gerſom* interpret it. Oftentimes they cannot ſleep on their beds for deviſing miſchief, their thoughts are ſo intenſely ſet on contriving wicked ſchemes; and when they have ſo done, they cannot ſleep until they have executed them; they are continually reſtleſs and uneaſy day and night, like the troubled ſea, conſtantly caſting up mire and dirt. Who would keep ſuch company as theſe! *And their ſleep is taken away, unleſs they cauſe* ſome *to fall*; into the ſnares and traps they lay for them, or into ſin and calamity by it; the former of which they endeavour by all means to draw men into, and the latter is the unavoidable conſequence of it. They imitate their father the devil, both delight in ſin, and in the ruin of their fellow-creatures; it is a ſport to them to do miſchief, and they have no pleaſure without it; ſee *chap.* xi. 23. What company are ſuch!

℣. 17. *For they eat the bread of wickedneſs*, &c.] Either that is gotten by wicked and unlawful means, or wickedneſs itſelf is bread unto them; it is that to their minds as bread is to their bodies; they feed upon it with as much eagerneſs, appetite, guſt and pleaſure; it is a ſweet morſel to them; it is meat, drink, ſleep, and every thing to them; they take the higheſt ſatisfaction, and the utmoſt delight in it. *And drink the wine of violence*; either that which is obtained by rapine and violence; or they as greedily commit ſuch acts of oppreſſion and injury, as a man drinks a glaſs of wine; they do not drink up iniquity like water only, but even like wine, the moſt generous and delicious. Wherefore all ſociety with ſuch men ſhould be avoided.

℣. 18. *But the path of the juſt* is *as the ſhining light*, &c.] The *juſt* man is one that is made righteous through the righteouſneſs of Chriſt imputed to him; and who is created anew in Chriſt, in righteouſneſs and true holineſs; and under the influence of divine grace, lives ſoberly, righteouſly, and godly: the *path* he is directed to walk in and does, is Chriſt himſelf, the way, the truth, and the life; through whoſe blood, righteouſneſs and ſacrifice, he goes to God for grace and mercy, for peace, pardon and acceptance, for freſh ſupplies of grace, and in order to enjoy communion with him; and who alſo is the way of ſalvation, and to eternal life and happineſs: and beſides this grand and principal path, there are the paths of truth, righteouſneſs and holineſs; the path of duty and obedience; the way of the commandments of God, and ordinances of Chriſt: and this path he walks in, whether of grace or duty, is *as the ſhining light*; or of the morning, when the day firſt dawns, or at leaſt when the ſun riſes. Such is the light beamed in at firſt converſion, which directs men to walk in the above mentioned paths; it is a light after a night of darkneſs, as ſuch is the ſtate of unregeneracy; which, though at firſt is but glimmering, yet afterwards is clear and ſhining; eſpecially when Chriſt the ſun of righteouſneſs appears, or is revealed, as the hope of glory. The firſt grace in converſion is a *true light* that *ſhines*, by which a ſoul ſees its own vileneſs and filthineſs, the inſufficiency of its own righteouſneſs; and the fulneſs, ſuitableneſs, and ability of Chriſt as a Saviour, and has ſome diſcerning of goſpel-truths. *That ſhineth more and more unto the perfect day*; or, *going and ſhining*[z], or *enlightening*; it ſhines clearer and clearer, ſo does true grace; it grows and increaſes more and more, every grace does, faith, hope, love, patience, humility, *&c.* the light of the knowledge of Chriſt the way, though it is imperfect, yet capable of being increaſed, and is increaſed by means of the miniſtry of the word and ordinances; which increaſe God has promiſed, ſaints purſue after, and attain unto. Light into the goſpel, and the doctrines of it, increaſes yet more and more; whereby a ſoul walks pleaſantly, comfortably and ſafely, in the right path, *until the perfect day* of glory comes, a day without clouds; when there will be nothing to interpoſe between God and them; when there will be no more clouds of darkneſs, unbelief, doubts, and fears; when the ſun will always be ſeen, no more withdrawn, eclipſed or ſet; even Chriſt, the ſun of righteouſneſs, whoſe glory will always be beheld by the righteous to all eternity: when there will be no more night of affliction, deſertion and death; when the light of knowledge will be clear and perfect, and ſaints ſhall ſee face to face, and know as they are known; and when not only the light of the righteous ſhall be ſo clear, diſtinct and perfect, but they themſelves ſhall ſhine as the ſun in the kingdom of God. The words may be rendered, *the prepared day*[a]; appointed in the decrees of God, and firmly eſtabliſhed by them: the inviſible glories of the heavenly ſtate, which make this everlaſting day, are things which God has prepared for his people; the kingdom and glory itſelf, the inheritance of the ſaints in light, is prepared for them from the foundation of the world. And ſince ſuch is the path of the juſt, who would walk in the ways of the wicked? which are the reverſe of this, as the following words ſhew.

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[x] אל תרף ne remittas, Tigurine verſion, Mercerus, Gejerus, Michaelis.

[y] תאשר בדרך רעים in via malorum ne te beatum exiſtimes, Tigurine verſion; ne beatam prædices viam malorum, Michaelis.

℣. 19. *The way of the wicked* is *as darkneſs*, &c.] They are in the darkneſs of ſin, ignorance, error, and unbelief; their works are works of darkneſs; the way in which they are leads to eternal darkneſs, ruin and miſery, and ſo muſt be moſt uncomfortable and dangerous. *They know not at what they ſtumble*; they ſtumble at the word, which they are ignorant of, and at Chriſt, whom they have no knowledge of; and through the temptations of Satan and ſnares of the world, which they are not aware of, nor upon their guard againſt.

℣. 20. *My ſon, attend to my words*, &c.] Which go before and which follow after, his doctrines, inſtructions, cautions and exhortations. *Incline thine ear unto my ſayings*; ſtoop and bow the ear; liſten attentively to what is ſaid, as being of the greateſt moment and importance.

℣. 21. *Let them not depart from thine eyes*, &c.] Commit them to writing, frequently read them over; let them be always in ſight, as a rule and directory to ſteer the courſe of life by. Some underſtand this of the wicked, as if the ſenſe was, Let not them, the wicked, cauſe them to depart from thine eyes; nor thee to neglect them, by their bad advice, ſolicitations to ſin, and ill examples; ſee the note on *chap.* iii. 21. *Keep them in the midſt of thine heart*; lay them up there and ponder them; often meditate upon them, and do not forget them; ſhew the moſt affectionate regard unto them, and look upon them as a moſt ineſtimable treaſure, for which no place is ſo fit a repoſitory as the heart.

℣. 22. *For they* are *life unto thoſe that find them*, &c.] The words or doctrines of Chriſt, whoſe type *Solomon* was, are to be found in the field of the ſcriptures, by diligent ſearching for them; and being found, they are the means of ſpiritual life, and of maintaining it, and of ſhewing the way, and bringing unto eternal life; ſee *John* vi. 63. *And health to all their fleſh*; the whole man, ſoul and body; as they are the means of preſerving the body from many diſeaſes, which intemperance, luſt and luxury lead unto, and are curbed by theſe; ſo of healing the various diſeaſes of the ſoul; and however, of directing to a *panacea* for them, to the blood of Chriſt, which is the true balm of *Gilead*, and he the phyſician of ſouls. Moreover, the doctrines of the goſpel are the wholſome words of our Lord Jeſus; they are ſound, ſalutary and healthful, and ſerve to keep the ſoul in good plight, and the body too. The *Septuagint* render it, *to all fleſh*; that is, to all men; but this is not true in fact; for to ſome the goſpel of Chriſt, through contempt and rejection of it, is the ſavour of death unto death.

℣. 23. *Keep thy heart with all diligence*, &c.] The mind from vanity, the underſtanding from error, the will from perverſeneſs, the conſcience clear of guilt, the affections from being inordinate and ſet on evil objects, the thoughts from being employed on bad ſubjects; and the whole from falling into the hands of the enemy, or being the poſſeſſion of Satan: great diligence had need be uſed in keeping it, ſince it is naturally ſo deceitful and treacherous; a ſtrict eye is to be kept upon it; all the avenues to it to be watched, that nothing hurtful enters, or evil comes out; it is to be kept by all manner of means that can be thought of, by prayer, hearing, reading, meditation; and, above all, by applying to Chriſt for his grace and Spirit, to ſanctify, preſerve and keep it. Or, *above all keeping, keep thine heart*[b]; though other things are to be kept, and care taken of them, as kingdoms and cities, and towns and families, and treaſures and riches; yet the heart above all: *for out of it are the iſſues of life*; of natural life: it is the ſeat of it, from whence all actions of life are derived; it is, as philoſophers ſay, the firſt that lives, and the laſt that dies; and it is the ſeat of ſpiritual life, the principle of it is formed in it; from whence all ſpiritual and vital actions flow, and which lead unto and iſſue in eternal life: as is a man's heart, ſuch is his ſtate now and will be hereafter; if the heart is quickened and ſanctified by the grace of God, the man will live a life of faith and holineſs here, and enjoy everlaſting life hereafter: and if the heart is right, ſo will the actions of men be; they are regulated and denominated by it; they will then ſpring from right principles, and be directed to right ends, and performed with right views; great care therefore ſhould be taken of the heart, ſince ſo much depends upon it, and it is ſo well known to God the ſearcher of it.

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[z] הולך ואור vadens & illuminans, Montanus; ambulans & lucens, Gejerus; pergens & lucens, Michaelis; procedens & lucens, Schultens.

[a] עד נכון היום uſque ad paratum diem, Pagninus, Montanus.

[b] מכל משמר præ omni cuſtodia, Vatablus, Baynus, Mercerus, Gejerus, Michaelis, Schultens; ſo Aben Ezra and Ben Melech.

℣. 24. *Put away from thee a froward mouth*, &c.] A mouth ſpeaking froward and perverſe things; things contrary to right reaſon, to the law of God, and goſpel of Chriſt; blaſphemies againſt God or men; every thing that is untrue, unchaſte, unjuſt, fooliſh and filthy; all ſwearing, lying, and every thing that is repugnant to truth and juſtice. Some underſtand it of men that are liars, blaſphemers, and froward perſons, who are to be ſhunned and avoided, and to be debarred the houſes and ſociety of good men. *And perverſe lips put far from thee*; do not make uſe of them thyſelf, nor keep company with men of ſuch a character. Much the ſame thing is meant as before.

℣. 25. *Let thine eyes look right on*, &c.] To the path of truth and holineſs, without turning or looking to the right hand or left, as it is afterwards expreſſed; to the word of truth, as the rule to walk by; to Chriſt, the author and finiſher of faith, from whom all grace, and the ſupplies of it, are to be had; and to the mark, for the prize of the high calling of God. *And thine eye-lids look ſtraight before thee*; to the precepts of the word, to obſerve them; to the promiſes of it for encouragement; to the examples of the ſaints gone before, as motives to excite diligence, and to exerciſe patience, faith and hope; to the mercy of our Lord Jeſus Chriſt for eternal life, and to the bleſſed hope laid up in heaven.

℣. 26. *Ponder the path of thy feet*, &c.] Conſider well what path it is, whether right or wrong; or weigh it in the balances of thought, as *Aben Ezra*; or rather, in the balances of the word, and ſee whether it agrees with that or no. The *Septuagint* verſion is, *make ſtraight paths for thy feet*; to which the author of the epiſtle to the *Hebrews* ſeems to have reſpect, *Heb.* xii. 13. *And let all thy ways be eſtabliſhed*; ſo as to walk on ſteadily, conſtantly, uniformly, and not be eaſily moved out of the ways of religion and truth. Or, *let all thy ways be prepared*, or *directed*, or *diſpoſed*[c]; according to the rule of the divine word. Some render it as a promiſe, *and all thy ways ſhall be eſtabliſhed*[d]; when care is taken to look well into them; ſee *2 Chron.* xx. 20.

℣. 27. *Turn not to the right hand, nor to the left*, &c.] Either into the road of immorality and profaneneſs, or into that of error, ſuperſtition, and falſe worſhip; but attend to the way of holineſs and truth, directed to in the word of God; ſee *Iſa.* xxx. 21. nor be moved out of it by threatenings and menaces, nor by flatteries and promiſes; neither be caſt down with adverſity, nor be lifted up with proſperity; but keep on in an even way, attending to that which is juſt and right; leaving all events with God, as knowing you are in the way of your duty, and in which he would have you walk. *Remove thy foot from evil*; from walking in evil ways and along with evil men, and from doing evil things; abſtain from all appearance of evil, keep at a diſtance from it; the evil of ſin brings on the evil of puniſhment. There are two verſes added in the *Septuagint*, *Arabic* and *Vulgate Latin* verſions, which are not in the *Hebrew* text; "For the ways which are on the right hand God "knoweth; but thoſe that are on the left are per-"verſe. He will make thy paths right, and pro-"mote thy goings in peace."

CHAP. V.

THE general inſtruction of this chapter is to avoid whoredom, and make uſe of lawful marriage, and keep to that. It is introduced with an exhortation to attend to wiſdom and underſtanding, ℣. 1, 2. one part of which lies in ſhunning an adulterous woman; who is deſcribed by her flattery with which ſhe deceives; by the end ſhe brings men to, which is deſtruction and death; and by the uncertainty of her ways, which cannot be known, ℣. 3—6. Wherefore men are adviſed to keep at the utmoſt diſtance from her, ℣. 7, 8. leſt their honour, ſtrength, wealth and labours, be given to others, ℣. 9, 10. and repentance and mourning follow, when too late, ℣. 11—14. And as a remedy againſt whoredom, entering into a marriage-ſtate is adviſed to, and a ſtrict regard to that; allegorically expreſſed by a man's drinking water out of his fountain, and by his wife being as a loving hind, and pleaſant roe to him, the ſingle object of his affections, ℣. 15—19. As alſo the conſideration of the divine omniſcience is propoſed to deter him from the ſin of adultery, ℣. 20, 21. as well as the inevitable ruin wicked men are brought into by it, ℣. 22, 23.

℣. 1. *My ſon, attend unto my wiſdom*, &c.] Not the wiſdom of the world or of the fleſh, worldly wiſdom and carnal policy; but ſpiritual and evangelical wiſdom; ſuch as one that is greater than *Solomon* has in him, even Chriſt; *for in him are all the treaſures of wiſdom and knowledge*; and which he teaches and communicates to others, even all proper inſtructions for conduct in life: the goſpel, and the ſeveral doctrines of it, which are *the wiſdom of God in a myſtery*; theſe every child of God, and diſciple of Chriſt, ought carefully and diligently to attend unto. And *bow thine ear to my underſtanding*; liſten attentively to thoſe things, which I have, and give an underſtanding of, even things divine and ſpiritual; the underſtanding of which is of the utmoſt moment and importance.

℣. 2. *That thou mayeſt regard diſcretion*, &c.] Obſerve it; retain it in thine heart, as *Aben Ezra* adds, and uſe it; think, ſpeak, and act diſcreetly, and ſo avoid the bad woman afterwards deſcribed: the *Vulgate Latin* verſion is, *that thou mayeſt keep the thoughts*; and ſo *Gerſom* interprets the word; *good thoughts*, according to the *Septuagint* verſion; the thoughts of the heart are to be obſerved. A man of ſpiritual wiſdom will take notice of them; evil thoughts, which lead to uncleanneſs, are to be repreſſed and kept in; good ones to be cheriſhed and improved; wiſe and ſagacious ones, ſuch the word here uſed ſignifies, are to be attended to, as being of great advantage in the various affairs and buſineſs of life; and ſpiritual and evangelical wiſdom helps to ſuch thoughts, and directs to the obſervance and exerciſe of them. *And* that *thy lips may keep knowledge*; may be able to ſpeak of things worthy to be known, and communicate the knowledge of them to others; by which means uſeful knowledge will be kept and preſerved, and be continued in ſucceſſive ages; ſee *Mal.* ii. 7. even the knowledge of God and of Chriſt, and of the goſpel and its doctrines; and which will be a means of preſerving men, as from falſe doctrine, error, and hereſy, ſo from profaneneſs and immorality; and particularly from the adulterous woman next deſcribed.

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[c] יכנו dirigantur, Tigurine verſion, Mercerus; recte apparentur aut diſponantur, Vatablus.

[d] Stabilientur, V. L. Pagninus, Montanus; conſtabilientur, Schultens.

℣. 3. *For the lips of a ſtrange woman drop* as *an honey-comb*, &c.] *Mulſa dicta*, honey-words, as is *Plautus*'s[e] expreſſion. The *Septuagint* and *Arabic* verſions premiſe ſomething here which is not in the *Hebrew* text, "do not give heed to a wicked woman;" and the *Vulgate Latin* verſion, "to the fallacy of a woman:" but there is no need to connect the words by ſuch a ſupplement; ſince, as they lie, they give a reaſon why it was neceſſary to attend to wiſdom and underſtanding, in order to act diſcreetly and ſpeak knowingly; ſince there is ſo much danger of being drawn aſide by a wicked woman, a lewd and adulterous one; the kiſſes of whoſe lips, her confabulations and ſongs, are as pleaſing to the carnal ſenſes of men, as honey is ſweet to the taſte; ſhe promiſes them a great deal of pleaſure in her embraces, and in the enjoyment of her: ſo the poet[f] deſcribes an agreeable voice to be ſweeter than the honey-comb. *And her mouth* is *ſmoother than oil*; her fair ſpeeches, enticing words, and flattering fawning language, and amorous expreſſions, eaſily find their way and ſlide into the hearts of men, to prevail upon them to liſten to her, and yield to her temptations. *Gerſom* interprets this ſtrange woman, of the imaginative faculty; and *Jarchi*, of hereſy: it is applicable enough to the whore of *Rome*; who, by the blandiſhments of pomp and grandeur, and the allurements of wealth and riches, draw many into her idolatrous practices; which are ſpiritual adultery, ſignified by her golden cup, *Rev.* xvii. 4.

℣. 4. *But her end is bitter as wormwood*, &c.] Which is oppoſed to the honey-comb her lips are ſaid to drop; ſo that, as *Juvenal* ſays[g], *plus aloes quam mellis habet:* the end which ſhe brings perſons to, or the iſſue of complying with her, is bitterneſs; ſuch as loſs of credit, ſubſtance and health, remorſe of conſcience, and fear of death, corporal and eternal; ſee *Eccl.* vii. 26. *Sharp as a two-edged ſword*; which cuts every way; as committing ſin with an harlot hurts both ſoul and body; and the reflection upon it is very cutting and diſtreſſing, and deſtroys all comfort and happineſs. This is the reverſe of her ſoothing and ſoftening ſpeech, which is as oil. Such alſo will be the ſad caſe of the worſhippers of the beaſt, or whore of *Rome*; who will gnaw their tongues for pain, and be killed with the two-edged ſword that proceedeth out of the mouth of Chriſt, *Rev.* xvi. 10. and xix. 15, 21.

℣. 5. *Her feet go down to death*, &c.] The ways in which ſhe walks, and in which ſhe leads others, iſſue oftentimes in corporal death; and always in eternal death, if grace prevent not; and unleſs men are brought to a ſenſe of ſin, to repent of it and leave it. The *Septuagint* and *Arabic* verſions render it, *the feet of imprudence* or *folly*, in oppoſition to wiſdom; that is, the feet of the fooliſh woman, ſuch an one the harlot is; and ſuch is the whore of *Rome*, notwithſtanding all her boaſted knowledge and wiſdom. And into perdition, or the lake which burns with fire and brimſtone, which is the ſecond death, ſhe goes herſelf, and hither ſhe brings all that follow her idolatrous practices, *Rev.* xvii. 8. and xix. 20. and xxi. 8. *Her ſteps take hold on hell*; make ſure of it; hell is the certain portion of the harlot, and of all thoſe that follow her lewd courſes, unleſs reclaimed by the grace of God; and this will be the caſe of the worſhippers of Antichriſt, or who give into the idolatries of the church of *Rome*, or commit fornication with her, *Rev.* xiv. 9—11. Or, *her ſteps ſupport hell*[h]; keep it up, and fill it with inhabitants; millions are carried into it by her means: or, reach unto hell; ſhe ſtops not till ſhe comes there, and her followers with her. The word may be rendered *the grave*, and may reſpect ſuch whores who haunted burying-places, and proſtituted themſelves among the graves; and were called from hence *buſtuariæ moechæ*[i].

℣. 6. *Leſt thou ſhouldeſt ponder the path of life*, &c.] Conſider and meditate which is the way to get out of her hands and ways, and eſcape death, and obtain eternal life; leſt thoſe ſhe has drawn into her wicked courſe of life ſhould be religiouſly inclined, and think of quitting ſuch a courſe, and inquire after the way of life and ſalvation; and be weighing in their minds which is moſt eligible, to continue with her whoſe feet lead to death; or to take the path of life: to prevent all this if poſſible, *Her ways are moveable*; ſhe appears in different ſhapes; changes her dreſs and habitation; makes uſe of a thouſand arts to enſnare men, to entangle their affections, and retain them in her nets; ſhe firſt puts them upon one thing, and then on another; ſhe leads them into various mazes and labyrinths of ſin, till they have loſt all ſenſe of religion, and ſight of the path of life. That *thou canſt not know* them; her ways, arts and devices. Or, *thou canſt not know*[k]; that is, the way of life, or how to get out of her ways into that. Or, *thou knoweſt not*; where ſhe goes, whither ſhe leads thee, and what will be the end and iſſue of ſuch a courſe of life. The *Targum* underſtands it, and ſo ſome other interpreters, of the harlot herſelf, paraphraſing the whole thus; "in the way of life ſhe walks not; her ways are unſtable, and ſhe knows not" the way of life, nor where her ways will end; or, *cares not*[l] what becomes of her. And ſo, in like manner, the former part of the verſe is underſtood and interpreted, *leſt ſhe ponder the path of life*[m]; or, as others, *ſhe does not ponder the path of life*[n]. The ways of the antichriſtian harlot are with all deceivableneſs of unrighteouſneſs; and her chief care is to keep perſons in ignorance, and from pondering the path of life or true religion, and to retain them in her idolatry, 2 *Theſſ.* ii. 9, 10.

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[e] Rudens, act. 2. ſc. 3. v. 84. Poenulus, 1, 2. v. 112.

[f] Φωνα γλυκερωτερα η μελικηρω, Theocrit. Idyll. 21.

[g] Satyr. 6. v. 180. Lingua dicta dulcia dabis, corde amara facilis, Plauti Truculentus, act. 1. ſc. 1. v. 77. Ciſtellaria, act. 1. ſc. 1. v. 70, 71, 72.

[h] יתמכו ſuſtentabunt, Montanus; ſuſtinant, Vatablus; ſuſtentent, Mercerus, Gejerus.

[i] Vid. Turnebi Adverſar. l. 13. c. 19. & Sept. verſ. in Jer. ii. 23.

[k] לא תדע non ſcires, Cocceius; non cognoſces, Baynus.

[l] Haud curat, Schultens.

[m] ארח חיים פן תפלס iter vitæ ne forte libraverit, Schultens.

[n] Viam vitæ non appendit, vel ponderat, Gejerus; ſo Luther; iter viæ non expandit, Noldius, p. 249. N° 2008.

℣. 7. *Hear me now therefore, O ye children*, &c.] Since ſuch is the character, this the wretched end, and theſe the ways of the adulterous woman; thoſe that are young in years, and liable to be enſnared by her, ſhould hear what *Solomon*, or Chriſt, here ſays, for their caution and inſtruction; and eſpecially ſuch who are, or profeſs themſelves to be, the children of God and of Chriſt; and therefore, as dear children, ſhould be followers of them, and not of an harlot. *And depart not from the words of my mouth*; the warnings, directions and exhortations given, to avoid the whoriſh woman; the doctrines of Chriſt, the truths of the goſpel: theſe ſhould not be forſaken, but abode by; and alſo his precepts and ordinances, which ſhould be cloſely attended unto.

℣. 8. *Remove thy way far from her*, &c.] The way of the mind, walk and converſation; keep at the greateſt diſtance from her; neither come where ſhe is, not look at her, nor converſe with her; ſhun her, as one would the peſt or a loathſome carcaſs; go a good way about rather than come near her, or be within ſight of her, or ſo as to be in any danger of being enſnared by her. *And come not nigh the door of her houſe*; not only not enter her chamber, but go not to her houſe; no, not over the threſhold of the door, nor near the door; but avoid her houſe, as one would a houſe that has the plague in it. Men ſhould not go in the way of temptation, truſting to their own ſtrength; they may be entangled and overcome before they are aware; it is good to keep out of the way of it. And as it becomes the children of wiſdom to wait at her gates, and at the poſts of her door, to gain knowledge and underſtanding of divine things; ſo they ſhould not go within the doors of falſe teachers, nor near them, nor admit them within their's. It is a complaint againſt the church at *Thyatira*, that ſhe ſuffered the woman *Jezebel*, the *Romiſh* harlot, to teach and ſeduce the ſervants of Chriſt, or connived at their attendance on her, *Rev.* ii. 20.

℣. 9. *Leſt thou give thine honour unto others*, &c.] To ſtrumpets, their children, attendants, ſervants and friends; that is, either wealth or riches, which make men honourable; or their fame, credit and reputation, which are loſt by keeping company with ſuch perſons; or the outward comelineſs of the body, and inward vigour of the mind, which are impaired by adulterous practices. The *Targum* renders it, *thy ſtrength*; and ſo the *Syriac* verſion, *thy ſtrength of body*, which is enervated by ſuch impurities; ſee *chap.* xxxi. 3. compare with this the kings of the earth that commit fornication with the whore of *Rome*, giving their power and ſtrength to the beaſt, *Rev.* xvii. 2, 13. *Jarchi*'s note is, "leſt "thine heart has reſpect to other gods, to give "them the glory of thine honour and praiſe;" and ſo underſtands it not of corporal, but of ſpiritual adultery or idolatry: the *Septuagint* and *Arabic* verſions are, *thy life*; which agrees with what follows: *And thy years unto the cruel*; youthful years, the flower of age, conſumed by the cruel luſt of uncleanneſs, which preys upon and waſtes both body and ſubſtance, and cuts them off in the prime of days; and deprives of years which otherwiſe, according to the courſe of nature, and in all probability, might be arrived unto: ſo harlots, in *Plautus*[o], are ſaid to ſup the blood of men, and to deprive of goods, light, honour and friends[p]. And the harlot herſelf may be here meant; who, when ſhe has got what ſhe can, has no pity on the man ſhe has ruined, and even will not ſtick to take away his life upon occaſion; as well as is the cauſe and means of the damnation of his ſoul: or the jealous huſband of the adulterous woman, who will not ſpare the adulterer when taken by him; or her brethren, her relations and friends; or her other gallants and co-rivals, who, when they have opportunity, will avenge themſelves; or the civil magiſtrate, who executes judgment without mercy on ſuch delinquents, this being a ſin puniſhed with death. *Jarchi* interprets the *cruel*, of the prince of hell, the devil; and ſo the *Midraſh*, of the angel of death. The character well agrees with the antichriſtian beaſt, the whore of *Rome*; who, by her ſorceries and fornications, has deſtroyed millions of ſouls.

℣. 10. *Leſt ſtrangers be filled with thy wealth*, &c.] The adultereſs, her huſband, children, friends, bawds, and ſuch like perſons ſhe is concerned with; theſe ſhare the wealth of the adulterer, abound with it, and live profuſely on it, until he is ſtripped quite bare and deſtitute: or, *with thy ſtrength*; ſee the note on the preceding verſe. *Jarchi* interprets it of the prophets of *Baal*, that exact money by their falſhoods: it may well enough be applied to the fornicating merchants of *Rome*, who wax rich through the abundance of her delicacies and adulteries, *Rev.* xviii. 3. perſons, ſtrangers indeed to God and Chriſt, and all true religion. *And thy labours be in the houſe of a ſtranger*; that is, wealth gotten by hard labour, with toil and ſweat, grief and trouble, as the word uſed[q] ſignifies; and yet, after all, not enjoyed by himſelf, and his lawful wife and children, but by the ſtrange woman and her accomplices, and ſpent in maintaining whores, bawds and baſtards; hence the fable of the *harpies*, eating and ſpoiling the victuals of *Phineus*, who were no other than harlots that conſumed his ſubſtance[r]: and ſometimes they are carried into a ſtrange country, and poſſeſſed by foreigners. Theſe are the wretched effects and miſerable conſequences of adultery, and therefore by all means to be ſhunned and avoided. *Jarchi* underſtands it of the houſe of idolatry, or an idol's temple; and every one knows what vaſt riches are brought into the temples or churches of the Papiſts by idolatry.

℣. 11. *And thou mourn at the laſt*, &c.] Or roar as a lion, as the word[s] ſignifies; ſee *chap.* xix. 12. and xx. 2. and xxviii. 15. expreſſing great diſtreſs of mind, horror of conſcience, and vehement lamentations; and yet, not having and exerciſing true repentance, but declaring a worldly ſorrow, which worketh death. This mourning is too late, and not ſo much on account of the evil of ſin, as the evil that comes by it; it is when the man could have no pleaſure from it and in it; when he has not only loſt his ſubſtance by it, but his health alſo, the loſs of both which muſt be very diſtreſſing: it is at the end of life, in his laſt days; in his old age, as the *Syriac* verſion, when he can no longer purſue his unclean practices. *When thy fleſh and thy body are conſumed*; either in the time of old age, and through it, as *Gerſom*; or rather, by diſeaſes which the ſin of uncleanneſs brings upon perſons,

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[o] Bacchides, act. 3. ſc. 1. v. 5. & ſc. 3. v. 67.

[p] Truculentus, act. 2. ſc. 7 v. 20.

[q] עצביך dolores tui, Montanus, Cocceius, Michaelis.

[r] Heraclitus de Incredibil. c. 3.

[s] נהמת rugies, Pagninus, Montanus, Mercerus, Baynus, Gejerus, Amama, Michaelis.

ſons, which affect the ſeveral parts of it; the brain, the blood, the liver, the back, and loins, and reins; and even all the parts of it, expreſſed by fleſh and body. This may expreſs the great tribulation ſuch ſhall be caſt into, that commit adultery with the *Romiſh Jezebel*, Rev. ii. 22.

℣. 12. *And ſay, How have I hated inſtruction?* &c.] To live virtuouſly, and avoid the adulterous woman; this he ſays, as wondering at his ſtupidity, folly and madneſs, that he ſhould hate and abhor that which was ſo much his intereſt to have obſerved. *Gerſom* interprets it of the inſtruction of the law; but it is much better to underſtand it of the inſtruction of the goſpel; which the carnal mind of man is enmity unto, and which they are ſo ſtupid as to abhor; when it is of ſo much uſefulneſs to preſerve from error and hereſy, ſuperſtition, will-worſhip and idolatry. *And my heart deſpiſed reproof*; for following the whoriſh woman; and which was ſecretly deſpiſed in the heart, and heartily too, if not expreſſed with the mouth: it is one part of the goſpel-miniſtry to reprove for falſe doctrine and falſe worſhip, though it generally falls under the contempt of the erroneous and idolatrous.

4 ℣. 13. *And have not obeyed the voice of my teachers*, &c.] Parents, tutors, maſters, and miniſters of the word; neither regarded the advice of parents, nor the inſtructions of tutors, nor the commands of maſters, nor the ſermons of miniſters: theſe are all loſt on ſome perſons; they are proof againſt them all; theſe make no impreſſions upon them, and are of no uſe to them. *Nor inclined mine ear to them that inſtructed me?* or to my maſters, as the *Targum* and *Vulgate Latin* verſion; turned away the ear from them, ſtopped it to them, and would not hear what they had to ſay; at leaſt would not receive it, and act according to it.

℣. 14. *I was almoſt in all evil*, &c.] Scarce a ſin but he was guilty of; contempt of private and public inſtructions, the inſtructions of parents and miniſters of the goſpel, and following lewd women, commonly lead to the commiſſion of all other ſins, even the moſt atrocious. Some underſtand this, not of the evil of ſin, but of the evil of puniſhment; and that the ſenſe is, that there is ſcarce any calamity, diſtreſs or miſery, that a man can be in, but his profaneneſs and lewdneſs had brought him into; and he was juſt upon the brink of hell itſelf: and ſo *Jarchi* paraphraſes it, "there was but a ſtep between me and hell." *Aben Ezra* obſerves, that the paſt is put for the future, *I ſhall be*; and then the meaning is, in a little or in a ſhort time I ſhall be in complete miſery; and ſo they are the words of one, under conſciouſneſs of ſin, deſpairing of mercy. *In the midſt of the congregation and the aſſembly*; that is, either he deſpiſed and neglected the inſtructions which were given in a public manner; or he committed all the evil he did openly; not only in company with wicked men, which he frequented, but even in the preſence and before the people of God; yea, before the civil magiſtrates, the great *ſanhedrim*, which is ſometimes deſigned by the laſt word here uſed: or when he was in the houſe of God attending public worſhip, his eyes were full of adultery, and his heart of impure luſts; and neither place, ſervice, nor people of God, where he was, commanded any awe and reverence in him, nor in the leaſt reſtrained his unclean thoughts and wanton deſires; and which is mentioned as an aggravation of guilt. Or elſe the ſenſe is, that his calamities and miſeries were as public as his crimes; he was made a public example of, and all the people were witneſſes of it; which ſerved to ſpread his infamy, and make his puniſhment the more intolerable: both the ſins and puniſhment of thoſe that commit fornication with the whore of *Rome*, will be public and manifeſt, *Rev.* xviii. 5. and xiv. 10.

℣. 15. *Drink waters out of thine own ciſtern*, &c.] Arguments being uſed to diſſuade from converſation with an adulterous woman, taken from the diſgrace, diſeaſes, poverty, and diſtreſs of mind on reflection, it brings a man to; the wiſe man proceeds to direct to marriage, as a proper antidote againſt it: take a wife and cleave to her, and enjoy all the pleaſures and comforts of a marriage-ſtate. As every man formerly had his own ciſtern for the reception of water for his own uſe, 2 *Kings* xviii. 31. ſo every man ſhould have his own wife, and but one: and as drinking water quenches thirſt, and allays heat; ſo the lawful enjoyments of the marriage-bed quench the thirſt of appetite, and allay the heat of luſt; for which reaſon the apoſtle adviſes men to marry and not burn, 1 *Cor.* vii. 9. and a man that is married ſhould be content with his own wife, and not ſteal waters out of another's ciſtern. The alluſion may be to a law, which *Clemens* of *Alexandria*[1] ſays, *Plato* had from the *Hebrews*; which enjoined huſbandmen not to take water from others to water their lands, till they themſelves had dug into the earth, called virgin-earth, and found it dry and without water. *And running waters out of thine own well*; the pure, chaſte and innocent pleaſures of the marriage-ſtate are as different from the embraces of an harlot, who is compared to a deep ditch and a narrow pit, *chap.* xxiii. 27. as clear running waters of a well or fountain, from the dirty waters of a filthy puddle; ſee *chap.* ix. 17. Some interpret theſe words, and what follow, of perſons enjoying with contentment the good things of life, they have for the ſupport of themſelves and families; and of a liberal communication of them to the relief of proper objects; but not to ſpend their ſubſtance on harlots. *Jarchi* underſtands by the *ciſtern*, the law of *Moſes*: but it may be better applied to the ſcriptures in general, from whence all ſound doctrine flows, to the comfort and refreſhment of the ſouls of men; and from whence all doctrine ought to be fetched, and not elſewhere.

℣. 16. *Let thy fountains be diſperſed abroad*, &c.] Or *ſhall abound*, as the *Targum*; that is, ſtreams of water from fountains; which *Aben Ezra* interprets of a multitude of children, namely, that are lawfully begotten: the *fountains* are the man and his wife in lawful marriage; the ſtreams are their offspring lawfully procreated by them; which may be ſaid to be *diſperſed abroad*, when being grown up they are diſpoſed of in marriage in other families, and ſo become fountains to others, and public bleſſings. And *rivers of waters in the ſtreets*; meaning a numerous poſterity as before; and ſuch as a man is not aſhamed publicly to own, whereas he is aſhamed of ſuch as are unlawfully begotten; but theſe are to his honour in the ſtreets, and for public good; and particularly to thoſe to whom they are given in marriage; ſee *Iſaiah* xlviii. 1. *Jarchi* interprets this of multiplying diſciples, and of teaching them the law publicly, and of getting a name thereby; but it might be interpreted much better of ſpreading the doctrines of the goſpel, and of the public miniſtry and profeſſion of that, for the good of others.

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[1] Stromat. l. 1. p. 274.

℣. 17. *Let them be only thine own, and not ſtrangers with thee.*] Or *they ſhall be thine own*[u], as the *Targum*; meaning not the ciſtern, the well, or the wife, but the fountains and rivers, or the children; by a man's cleaving to his own wife, who is a chaſte and virtuous woman, he is ſatiſfied that the children he has by her are his own, and not another's; whereas if he has to do with a common harlot, it is uncertain whoſe children they are, ſhe proſtituting herſelf to many: it may be applied to the peculiar poſſeſſion and ſtedfaſt retention of the truths of the goſpel, in oppoſition to all divers and ſtrange doctrines propagated by others; ſee *Rev.* ii. 25. and iii. 11.

℣. 18. *Let thy fountain be bleſſed*, &c.] Thy wife; make her happy by keeping to her and from others; by behaving in a loving, affable, and reſpectful manner to her; by living comfortably with her, and providing well for her and her children: or reckon her a happineſs, a bleſſing that God has beſtowed; or "thy fountain ſhall be bleſſed," as the *Targum*; that is, with a numerous offſpring, which was alway reckoned a bleſſedneſs, and was generally the happineſs of virtuous women, when harlots were barren. *And rejoice with the wife of thy youth*; taken to be a wife in youth, and lived with ever ſince; do not deſpiſe her, nor divorce her, even in old age, but delight in her company now as ever; carry it not moroſely and churliſhly to her, but expreſs a joy and pleaſure in her; ſee *Eccl.* ix. 9. *Mal.* ii. 14, 15. *Jarchi* interprets this of the law learned in youth; but it might be much better interpreted of the pure apoſtolic church of Chriſt, the *beulah*, to whom her ſons are married, *Iſa.* lxii. 4, 5. to whom they ſhould cleave with delight and pleaſure, and not follow the antichriſtian harlot.

℣. 19. Let her be as *the loving hind, and pleaſant roe*, &c.] That is, the wife of youth; let her always appear to thee as amiable and lovely as theſe creatures are; or let her be loved by thee as theſe are by princes and great men[w], who uſed to keep them tame, keep them clean, waſh, comb them, and adorn them, and play with them; or rather, as theſe creatures are loving to their mates, let thy love be ſingle, chaſte, pure, and fervent, as theirs; ſee *Cant.* ii. 9, 17. and viii. 14. The pure church of Chriſt is very different from the apoſtate church of *Rome*; the one is compared to a loving and lovely creature, innocent and chaſte; the other to a cruel and ſavage beaſt, *Rev.* xiii. 1, 2, 11. *Let her breaſts ſatisfy thee at all times*; even as it were to be inebriated therewith, and ſo as not to ſeek out elſewhere to ſtrange women for ſatisfaction; ſee *Cant.* i. 13. The church's breaſts are the ordinances of the goſpel, which are ſaid to be like young roes, and afford great pleaſure, ſatisfaction, and refreſhment to true believers, *Cant.* iv. 5. and vii. 3. *And be thou raviſhed always with her love*; greatly delighted with it, both in loving her and being loved by her; and let this always continue in old age as well as in youth; or now as well as formerly, and not for a ſhort time, but for continuance: or, *err thou always in her love*[x]; if any error is committed by thee, let it be on the ſide of love, in loving her too much; better err in loving her than in loving a ſtrange woman.

℣. 20. *And why wilt thou, my ſon, be raviſhed with a ſtrange woman*, &c.] Or *err with* her[y]; after all thoſe inconveniencies and miſeries that follow upon a converſation with an harlot, and all thoſe advantages of a marriage-ſtate ſet before thee; why wilt thou be ſo fooliſh and mad as to have a fondneſs for an harlot and dote upon her, and neglect entering into a marriage-ſtate, or forſake the wife of youth? and yet though things are ſo clearly ſtated and aptly repreſented, and the expoſtulation made in the moſt tender and affectionate manner; it is ſuggeſted as if after all it would not be attended unto, but a harlot be preferred to a wife of youth, a filthy beaſt to a loving hind, and dirty puddles of water in a ditch to running ſtreams from a well or fountain. *And embrace the boſom of a ſtranger?* that is not thy wife; a deſcription of unlawful love and impure embraces, which are diſſuaded from.

℣. 21. *For the ways of a man* are *before the eyes of the Lord*, &c.] Both good and bad; the ways of a chaſte and virtuous man, who cleaves to his own wife and ſhuns the harlot, which are approved of by the Lord; and the ways of a lewd man, all the impure thoughts, deſires, and contrivances of his mind, and all the ſteps he takes to commit lewdneſs, and all the filthy actions he is guilty of, theſe are all open and naked to the omniſcient God: the adulterer ſeeks the twilight, and flatters himſelf with ſecrecy, not conſidering that the eye of God is upon him; there are many that were their filthy actions known to men they would be aſhamed of them; and this conſideration greatly deters from them, and puts them upon ſecret ways of commiting them; much more ſhould the conſideration of the divine omniſcience weigh with them to avoid them; which is the argument here made uſe of. *And he pondereth all his goings*; he not only ſees them, but takes notice of them, and obſerves them, and ponders them in his mind, and lays them up there, in order to bring to an account for them hereafter; yea he weighs them in the balance of juſtice, and will proportion the puniſhment unto them, according to the rules of it; when it muſt go ill with thoſe that follow ſuch lewd practices, *Heb.* xiii. 4. *Rev.* xxii. 12, 15.

℣. 22. *His own iniquities ſhall take the wicked himſelf*, &c.] As in a ſnare or net, as *Gerſom* obſerves; in which the adulterer is ſo entangled that he cannot extricate himſelf; he may fancy that when he grows old, his luſts will be weakened, and he ſhall be able to get clear of them, and have repentance for them, but he will find himſelf miſtaken; he will become but more and more hardened by them and confirmed in them, and will have neither will nor power to repent of them, and ſhake off thoſe ſhackles with which he is bound: it may be underſtood of the guilt and puniſhment of his ſins; that the horrors of a guilty conſcience ſhall ſeize him, there will be no need of any others to arreſt him, theſe will do that office; or diſeaſes ſhall come upon him for his ſins, and bring him to the duſt of death, and ſo to everlaſting deſtruction. *And he ſhall be holden with the cords of his ſins*; which he has been all his life committing and twiſting together, and made as it were cords of, which by conſtant practice become ſtrong as ſuch; with the guilt of which he is bound as a malefactor, and will be brought to juſtice, being reſerved in theſe cords, as the angels that ſinned, in their chains, unto the judgment of the great day; the phraſe denotes the ſtrength of ſin, the impotency of man to get rid of it, and the ſure and inevitable ruin that comes by it.

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[u] יהיו לך erunt tui, Mercerus, Cocceius; erunt tibi, Baynus; exiſtent tibi, Schultens.

[w] Cervus erat forma præſtanti, &c. Virgil. Æneid. l. 7.

[x] תשגה errabis, Montanus, Baynus, Cocceius; hallucinaberis, Vatablus; errato, Junius & Tremellius, Piſcator.

[y] Errares, Junius & Tremellius, Piſcator; aberrares, Cocceius.

ỳ. 23. *He ſhall die without inſtruction*, &c.] Into the evil of ſin, and the danger he is in, and ſo without repentance for it; for inſtruction is the means of repentance and productive of it when bleſſed, *Jer.* xxxi. 19. but it is but juſt that thoſe who have hated and rejected it in health and life, that when they come to die ſhould have none given them about the evil of ſin, the danger of their ſtate, and the way of ſalvation: or rather *becauſe of inſtruction*[z]; becauſe they would not hear and receive, but neglected, rejected, and deſpiſed it, ſo *Aben Ezra* and *Ben Gerſom*; or *without correction*[a], or diſcipline and amendment by it. *And in the greatneſs of his folly he ſhall go aſtray*; being left to the exceeding great folly of his mind, he ſhall continue to go aſtray as he has done from God and his good ways, from the precepts of his law, and the rules of his word; going after his own heart's luſts, which will drown him in perdition. This *folly* may be underſtood either of his fornication and adultery; which is egregious folly; or of his imagining that he ſhould be able to repent of ſin when he pleaſed, and free himſelf from the bondage of it, and eſcape the puniſhment due unto it.

CHAP. VI.

IN this chapter the wiſe man diſſuades from raſh ſuretiſhip; expoſes the ſin of idleneſs; deſcribes a wicked man; makes mention of ſeven things hateful to God; exhorts to attend to parental inſtructions and precepts, and cautions againſt adultery. Suretiſhip is deſcribed, ỳ. 1. and repreſented as a ſnare and a net, in which men are taken, ỳ. 2. and advice is given what to do in ſuch a caſe, for ſafety in it, and deliverance from it, ỳ. 3—5. The ſin of ſlothfulneſs is expoſed, by obſerving the induſtry of the ant, ỳ. 6—8. by expoſtulating with the ſluggard for his continuance in ſloth, and by mimicking him, ỳ. 9, 10. and by the poverty it brings upon him, ỳ. 11. Then a naughty, wicked man is deſcribed, by his mouth, eyes, feet, fingers and heart, whoſe ruin is ſudden and inevitable, ỳ. 11—15. The ſeven things hateful to God are particularly named, ỳ. 16—19. And next, the exhortation in ſome preceding chapters is reaſſumed, to attend to the inſtructions of parents; which will be found ornamental, pleaſant and uſeful, ỳ. 20—23. Eſpecially to preſerve from the lewd woman cautioned againſt, ỳ. 24, 25. whoſe company is diſſuaded from; on account of the extreme poverty and diſtreſs ſhe brings perſons to, and even danger of life, ỳ. 26. from the unavoidable ruin ſuch come into, ỳ. 27—29. from the ſin of uncleanneſs being greater than that of theft, ỳ. 30, 31. from the folly the adulterer betrays; from the deſtruction of his ſoul, and the diſgrace he brings on himſelf, ỳ. 32, 33. and from the rage and irreconcileable offence of the huſband of the adultereſs, ỳ. 34, 35.

ỳ. 1. *My ſon, if thou be ſurety for thy friend*, &c.] To another; haſt engaged thyſelf by promiſe or bond, or both, to pay a debt for him, if he is not able, or if required; or haſt laid thyſelf under obligation to any, to ſee the debt of another paid. If *thou haſt ſtricken thy hand with a ſtranger*; or *to* him[b]; whom thou knoweſt not, and to whom thou oweſt nothing; and haſt given him thine hand upon it, as well as thy word and bond, that what ſuch an one owes him ſhall be paid; a geſture uſed in ſuretiſhip for the confirmation of it, *chap.* xvii. 18. and xxii. 26. or, *for a ſtranger*[c]. And the ſenſe is, either if thou art become bound for a friend of thine, and eſpecially if for a ſtranger thou knoweſt little or nothing of, this is a piece of raſhneſs and weakneſs; or, as *Gerſom*, if thou art a ſurety to thy friend for a ſtranger, this alſo is a great inadvertency and overſight. It is a raſh and inconſiderate entering into ſuretiſhip that is here cautioned againſt; doing it without inquiring into, and having ſufficient knowledge of the perſon engaged for; and without conſidering whether able to anſwer the obligation, if required, without hurting a man's ſelf and family; otherwiſe ſuretiſhip may lawfully be entered into, and good be done by it, and no hurt to the ſurety himſelf and family. *Jarchi* interprets it of the *Iſraelites* engaging themſelves to the Lord at *Sinai*, to keep his commandments.

ỳ. 2. *Thou art ſnared with the words of thy mouth*, &c.] Got into a ſnare out of which an eſcape is not eaſy; art no longer free, and thine own man, but under obligation to pay the debt if required; by the verbal agreement made and confirmed by ſtriking hands, and this before witneſſes. *Thou art taken with the words of thy mouth*; as in a net, and held faſt therein and thereby, and cannot get looſe without paying the debt, if the debtor does not, or without the leave of the creditor.

ỳ. 3. *Do this now, my ſon, and deliver thyſelf*, &c.] Take the following advice, as the beſt that can be given in ſuch circumſtances, in order to be freed from ſuch an obligation, or to be ſafe and eaſy under it. *When thou art come into the hand of thy friend*; or, "becauſe or ſeeing thou art fallen "into the hand of thy friend," as the *Targum*; or "though thou art," *&c.* as *Aben Ezra*; which may be underſtood either of the creditor to whom a man is bound, or of the debtor for whom he is bound, or of both; for a ſurety is in the hands or power of both: he is in the hands of the creditor, who may demand payment of the debt of him; and he is in the hands of the debtor, who, if a careleſs, or crafty and deceitful man, may leave him to the payment of it. The *Septuagint* and *Arabic* verſions are, "for thou art come into the hands of evil men "for thy friend;" and the *Syriac* verſion, "ſeeing "for thy friend thou art fallen into the hands of "thine enemy;" and therefore muſt make the beſt of it thou canſt, and in the following way: *Go, humble thyſelf*; that is, to the creditor, proſtrate thyſelf before him; lie down upon the ground to be trodden on, as the word[d] ſignifies; fall down on thine knees, and intreat him to diſcharge thee from the bond, or give longer time for payment, if up; for thou art in his hands, and there is no carrying it with a high hand, or a haughty ſpirit to him; humility, and not haughtineſs, is moſt likely to be ſerviceable in ſuch a caſe. *And make ſure thy friend*; for whom thou art become a ſurety, as the *Syriac* and *Arabic* verſions add; ſolicit him, as the former of theſe verſions render it; ſtimulate him, as the *Septuagint*; ſtir him up, urge him to pay off the debt quickly, and diſcharge the bond, or give thee ſecurity and indemnity from it. Or, *magnify thy friend*[e]; that is, to the creditor; ſpeak of him as a very able and reſponſible man, and as an honeſt and faithful one, that will pay in due time. Some render it *magnify*, and ſpeak well of the debtor to thy friend, which may pleaſe and appeaſe him: or, *multiply thy friends*[f]; get as many as thou canſt to intercede for thee, and get thee diſcharged from the obligation by ſome means or another; to this purpoſe *Jarchi*.

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[z] באין מוסר eo quod non audivit eruditionem, Pagninus, Mercerus, Gejerus; propter neglectam inſtitutionem, Piſcator; propter non admiſſam diſciplinam, Noldius, p. 181.

[a] Sine correctione & emendatione, Vatablus.

[b] לזר extraneo, Pagninus, Montanus, Junius & Tremellius, Piſcator, Baynus, Mercerus, Gejerus, Coccelus, Schultens.

[c] Pro alieno, Tigurine verſion; pro alio peregrino, Michaelis.

[d] התרפס præbe conculcandum te, Montanus, Vatablus, Michaelis.

℣. 4. *Give not ſleep to thine eyes, nor ſlumber to thine eye-lids.*] Until the above things are done; which denotes of what conſequence and importance they are; and that perſons in ſuch circumſtances ſhould not be careleſs, dilatory and unconcerned; but ſhould uſe great diligence, and leave no ſtone unturned, or method untried, to extricate themſelves; ſee *Pſal.* cxxxii. 4.

℣. 5. *Deliver thyſelf as a roe from the hand* of the hunter, *&c.*] As ſuch a creature, which is very ſwift, when it is got into the hand of the hunter, will ſtrive and ſtruggle to get out; ſo ſhould a man try all ways and means to get out of his ſuretiſhip engagements, eſpecially when he finds himſelf liable to danger by it; this he ſhould do *immediately* and *out of hand*[g], as the phraſe here uſed ſometimes ſignifies with the Jewiſh writers. *And as a bird from the hand of the fowler*; another metaphor, ſignifying the ſame thing.

℣. 6. *Go to the ant, thou ſluggard*, &c.] That art become ſurety for another, and got into a ſnare and net, and yet takeſt no pains to get out. Or this may be directed, not to the ſurety, but the debtor; who, through his ſlothfulneſs, has contracted debts, and uſes no induſtry to be in a capacity to pay them. Or it may be, this has no connection with the former; but the wiſe man proceeds to a new ſubject, and to diſſuade from idleneſs, which brings ruin on families, and leads to all ſin; and for the inſtruction of idle and ſlothful men, propoſes the example of the ant, and ſends them to it to learn induſtry of it[h]. *Conſider her ways*; what diligence and induſtry it uſes in providing its food; which, though a ſmall, weak, feeble creature, yet will travel over flints and ſtones, climb trees, enter into towers, barns, cellars, places high and low, in ſearch of food; never hinder, but help one another in carrying their burdens; prepare little cells to put their proviſions in, and are ſo built as to ſecure them from rain; and if at any time their corn is wet, they bring out and dry it, and bite off the ends of it, that it may not grow. Theſe, with others, are taken notice of by *Franzius*[i]; and ſome of them by *Gerſom* on the place. *And be wiſe*; learn wiſdom of it, and be wiſer than that, as the *Septuagint* and *Arabic* verſions: this is a mortification of proud men, that would be reckoned wiſe, to be ſent to ſo deſpicable a creature to get wiſdom from.

℣. 7. *Which having no guide, overſeer, or ruler,*] None to guide and direct her what to do; nor any to overlook her, to ſee that ſhe does aright, or to oblige her to work and keep her to it; nor any to call her to an account, and correct her for doing amiſs; and nevertheleſs diligent and induſtrious, doing every thing of herſelf, by the inſtinct of nature, readily and willingly: and yet how ſlothful are men; who, beſides the dictates of nature, reaſon and conſcience, have parents, maſters, miniſters and magiſtrates, to guide, direct, exhort, inſtruct and enforce! ſo *Ariſtotle*[k] ſays of the ant, that it is αναρχος, without any ruler or governor.

℣. 8. *Provideth her meat in the ſummer*, &c.] Againſt the winter, of which it is mindful, when it never comes out of its place, having in the ſummertime got a ſufficiency laid up in cells for its uſe: ſhe toils in the heat of ſummer to get in her proviſion for the winter, being ſenſible that nothing is to be gotten then; ſhe works at it night and day whilſt the ſeaſon laſts; ſo diligent is it in laying up its ſtores at the proper opportunity[l]. And *gathereth her food in the harveſt*; the time when corn is ripe, and is ſhed on the earth; this it gathereth, and lays up in its repoſitories againſt a time of need. The ſeeds it gathers and lays up; it bites off the chit or bud-end of them, that they may not grow, as *Pliny*[m] and others obſerve, but be a winter-ſtore; hence its name in *Hebrew* is *nemalah*, from *namal*, to cut off; it being done by biting. Yea, according to *Ælianus*[n], it ſeems to have ſome ſenſe of futurity with reſpect to famine, which being near, it will work exceeding hard to lay up food, fruits and ſeed; and, according to *Virgil*[o] and others, it ſeems to preſage old age, and therefore provides againſt it. An inſtruction this to work, whilſt perſons are in health and have youth on their ſide; that they may have not only a ſufficiency for preſent uſe, but to lay up againſt a time of ſickneſs and old age. The *Septuagint* and *Arabic* verſions add, "or go to "the bee, and learn what a worker ſhe is, and what "an admirable work ſhe performs; whoſe labours "kings and private perſons uſe for health: ſhe is "deſirable to all and famous; and though weak in "ſtrength, honouring wiſdom is advanced." But this is not in the *Hebrew* text; but perhaps being wrote in the margin of ſome copy of the *Septuagint* as a parallel inſtance, was by ſome unſkilful copier put into the text of the *Greek* verſion, from whence the *Arabic* verſion has taken it; it crept in very early, for *Clemens* of *Alexandria* makes mention of it[p].

℣. 9. *How long wilt thou ſleep, O ſluggard?* &c.] Or *lie*[q] in bed, indulging in ſloth and eaſe; whilſt the induſtrious ant is buſy in getting in its proviſions, even by moon-light, as naturaliſts[r] obſerve. *When wilt thou ariſe out of thy ſleep?* and be about thy lawful calling? doing the duties of religion, and the buſineſs of life; providing things honeſt in the ſight of all men; things neceſſary for thyſelf and family, and wherewith to do good to others; exerciſing a conſcience void of offence both to God and men. Time ſhould not be ſlept away, to the neglect of the affairs of life, nor of the concerns of the immortal ſoul and a future ſtate; men ſhould not be ſlothful in things temporal or ſpiritual: whatever may be the proper time to awake and ariſe out of ſleep in a morning, which ſeems to be according to a man's circumſtances, health and buſineſs; it is always high time for the ſinner to awake out of the ſleep of ſin, and ariſe from the dead; and for the drowſy ſaint to ariſe out of his lethargy and carnal ſecurity.

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[e] רהב רעיך evehe proximum tuum, Tigurine verſion; magnifica, ſo ſome in Vatablus.

[f] Multiplica amicos tuos, ſo ſome in Bayne.

[g] מיר ſtatim, De Dieu; ſubito, Noldius, p. 606. N° 1630. ilico, repente, ſo ſome in Eliæ Tiſhbi, p. 143.

[h] So Horace gives it as an example of labour — Parvula (nam exemplo eſt) magni formica laboris, &c. Sermon. l. 1. ſat. 1. v. 33, 34, 35. & Phocylides, v. 152—159.

[i] Hiſt. Animal. Sacr. par. 5. c. 8. Vid. Ælian. Hiſt. Animal. l. 2. c. 25. & l. 6. c. 43.

[k] Hiſt. de Animal. l. 1. c. 1.

[l] Ac veluti ingentem formicæ farris acervum, &c. Virgil. Æneid. l. 4. v. 402, &c. So Horat. Satyr. 1. v. 36.

[m] Nat. Hiſt. l. 11. c. 30. Plutarch. vol. 2. de Solert. Animal. p. 968.

[n] Var. Hiſt. l. 1, c. 12.

[o] Inopi metuens formica ſenectæ, Georgic. l. 1. v. 186. So Horace, ut ſupra. Juvenal. Satyr. 6. v. 360.

[p] Stromat. l. 1. p. 286.

[q] חשכב jacebis, Montanus, Junius & Tremellius, Gejerus; cubabis, Piſcator, Cocceius.

[r] Ælian. de Animal. l. 4. c. 43.

℣. 10. Yet *a little ſleep, a little ſlumber,* &c.] Or, *little ſleeps, little ſlumbers* [s]. Theſe are the words of the ſluggard, in anſwer to the call of him to awake and ariſe, deſiring he might not be diſturbed, but be ſuffered to ſleep on longer: there is a very beautiful climax or gradation in the words, aptly expreſſing the diſpoſition and actions of a ſluggard; he firſt deſires a *few ſleeps* more, ſome ſound ſleeps one after another; which is quite agreeable to his character: and if he cannot be allowed them, then he requeſts a *few ſlumbers* at leaſt, ſome dozings, till he can get himſelf thoroughly awake; and if theſe cannot be granted, yet he prays however that this might be admitted, *A little folding of the hands to ſleep*; or, *to lie down* [t]; a few toſſings and tumblings upon the bed more, with his hands folded about his breaſt; a ſleeping geſture, and the poſture of ſluggards. The *Septuagint* and *Arabic* verſions render it, *a little thou wilt embrace the breaſt with the hands*; and the *Syriac* verſion, *and a little thou wilt put thine hand upon thy breaſt.* The Jewiſh commentators underſtand this as a direction and command to ſleep and ſlumber but little, ſince a little ſleep is ſufficient for nature; or otherwiſe poverty will come, *&c.* but the former ſenſe is beſt.

℣. 11. *So ſhall thy poverty come as one that travelleth,* &c.] Either ſwiftly and ſuddenly, as a traveller makes haſte to get to his journey's end, and comes upon his family or friends at an unawares; or though he moves gradually, by ſlow paces and ſilent ſteps, yet ſurely: and ſo it ſignifies, that poverty ſhould come upon the ſluggard very quickly, and before he was aware; and though it might come by degrees, yet it would certainly come. *And thy want as an armed man*; or, *thy wants as a man of ſhield* [u]: denoting many wants that ſhould come ruſhing in one upon another, like a man armed with ſhield and buckler; appearing with great terror and force, not to be reſiſted. It denotes the unavoidableneſs of being brought into penury and want by ſloth, and the terribleneſs of ſuch a condition. The *Septuagint*, *Vulgate Latin*, and *Arabic* verſions add, "but if thou art not ſlothful, thy harveſt ſhall come as a fountain; (as the inundation of a fountain, *Arabic*) but want ſhall flee as an evil racer (as an evil man, *Arabic*; far from thee, *Vulgate Latin*):" but this is not in the *Hebrew* text.

℣. 12. *A naughty perſon, a wicked man,* &c.] Or, *a man of Belial, a man of iniquity* [w]. The former ſignifies an unprofitable man, a man good for nothing, that is of no uſe to God or man; or one that is lawleſs, that has thrown off the yoke of the law, and will not be ſubject to it; *Belial* is a name of the devil; and here it may deſign ſuch as are his children, and will do his luſts: the latter phraſe ſignifies one that is wholly given up to work wickedneſs. The characters well agree with the ανομος, the lawleſs one, the man of ſin and ſon of perdition, Antichriſt, 2 *Theſſ.* ii. 3, 8. Who *walketh with a froward mouth*; ſpeaking perverſe things, things contrary to the light of nature and reaſon, to law and goſpel; uttering lies, and deceit, and blaſphemies againſt God and man; to which he has uſed himſelf, and in which he continues, as the word *walketh* ſignifies: ſo Antichriſt has a mouth opened in blaſphemies againſt God and his ſaints, *Rev.* xiii. 5, 6.

℣. 13. *He winketh with his eyes,* &c.] Not thro' natural infirmity, but purpoſely and with deſign; with one of his eyes, as *Aben Ezra*, as is uſual with ſuch perſons: it is the air and geſture of a ſneering and deceitful man, who gives the wink to ſome of his friends, ſneering at the weakneſs of another in company; or as ſignifying to them ſome ſecret deſign of his againſt another, which he chooſes not to declare in any other way. *He ſpeaketh with his feet*; the motions of the feet have a language; the ſtamping of the feet expreſſes rage; here it ſeems to intend the giving of a hint to another, by privately preſſing his foot with his, when he ſhould be ſilent or ſhould ſpeak, or do this or the other thing he would have him do. *He teacheth with his fingers*; by ſtretching them out or compreſſing them; and ſo ſhewing either ſcorn and contempt [x], or rage and fury. The whole of it ſeems to deſign the ſecret, cunning, artful ways, which wicked men have to convey their meanings to one another, without being underſtood by other perſons; they have a language to themſelves, which they expreſs by the motions of their eyes, feet and fingers: and this character of art and cunning, diſſimulation and deceit, fitly agrees with the man of ſin, 2 *Theſſ.* ii. 10. *Rev.* xiii. 11. So mimicks are ſaid to ſpeak with their hands; ſome have been famous in this way [y].

℣. 14. *Frowardneſs is in his heart,* &c.] Or perverſe things; evil habits and principles of ſin; all manner of wickedneſs, errors and hereſies; things contrary to right reaſon, repugnant to the will and law of God, and the reverſe of ſound doctrine; all evil thoughts and evil things; ſee *Matt.* xv. 19. *He deviſeth miſchief continually*; againſt his neighbours, and eſpecially againſt good men; he is continually planning ſchemes, contriving methods, ways and means, how to diſturb, diſtreſs and ruin men; being a true child of *Belial*, or of the devil, his heart is the forge where he is continually framing wickedneſs in one ſhape or another; and the ground which he is always plowing up and labouring at to bring forth ſin and wickedneſs, and with which it is fruitful. *He ſoweth diſcord*; or *ſtrifes* [z]: the *Syriac* verſion adds, *between two*; which *Jarchi* interprets between a man and his Maker; rather, between a man and his neighbour; between one friend and another; between huſband and wife, parents and children, brethren and brethren, magiſtrates and ſubjects; between kings and princes of the earth, in which ſort of work the man of ſin, Antichriſt, has been very buſy. The *Targum* is, *he caſteth out ſtrifes*, as firebrands among men. The words in the *Hebrew* text are, *he ſendeth out diſcord*, or *ſtrifes*[a]; theſe are the meſſengers ſent out by him to make miſchief.

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[s] מעט שנות מעט תנומות parvis ſomnis, parvis dormitationibus, Pagninus; pauculis ſomnis, pauculis dormitationibus, Junius & Tremellius, Piſcator.

[t] לשכב cubando, Junius & Tremellius; cubare, Piſcator; ad cubandum, Cocceius.

[u] כאיש מגן tanquam vir clypei, Montanus; vir clypeatus, Junius & Tremellius, Piſcator, &c.

[w] בליעל איש און homo Belijahal, vir iniquitatis, Montanus, Vatablus, Baynus, Michaelis.

[x] In hunc intende digitum, Plauti Pſeudolus, act. 4. ſc. 7. v. 45. —— aliis dat digito literas, Ennius.

[y] Vid. Barthii Animadv. ad Claudian. de Conſul. Mallii Paneg. v. 311.

[z] מרנים contentiones, Pagninus, Montanus, Junius & Tremellius, Piſcator, Mercerus, Gejerus; jurgia, V. L. lites, Baynus, Cocceius; litigia, Schultens.

℣. 15. *Therefore ſhall his calamity come ſuddenly*, &c.] Unthought of and unexpected: he that deviſeth miſchief to others ſecretly, ſhall have no warning of his own ruin, nor time and means of preventing it; the deſtruction of Antichriſt will be ſudden, and of all wicked men at the coming of Chriſt, 1 *Theſſ.* v. 3. *Rev.* xviii. 7, 8. *Suddenly ſhall he be broken without remedy*; or, *and there ſhall be no healing*[b]: his bones will be broken to pieces, and there will be no cure for him; or he ſhall be like an earthen veſſel, which, when broke, cannot be put together again. The ruin of wicked men is ſudden, inevitable and irreparable; ſo Antichriſt will *come to his end, and none ſhall help him*, Dan. xi. 45.

℣. 16. *Theſe ſix* things *doth the Lord hate*, &c.] That is, the ſix following, which are all to be found in a man of *Belial*, a wicked man before deſcribed. There are other things beſides theſe that God hates, and indeed more ſo; as ſins againſt the firſt table, which more immediately ſtrike at his being, honour and glory; theſe being ſuch as are againſt the ſecond table, but are mentioned, as more eſpecially appearing in the character of the above perſon; and muſt be hateful to God, as contrary to his nature, will, and law. *Yea, ſeven* are *an abomination unto him*; or, *the abomination of his ſoul*[c]; what his ſoul abhors, or he abhors from his very heart: meaning not ſeven others, but one more along with the ſix, which make ſeven; a like way of ſpeaking, ſee in *chap.* xxx. 15, 18, 29. *Job* v. 19. Nor is the word *abomination* to be reſtrained to the *ſeventh*, or *hatred* to the *ſixth*; but they are all to be ſuppoſed to be hateful and abominable to the Lord; though ſome think the cardinal number is put for the ordinal, *ſeven* for the *ſeventh*; as if the ſeventh, which is ſowing diſcord among brethren, was of all the moſt abominable, ℣. 19. it being what was laſt mentioned in the character of the wicked man, ℣. 14. and which ſeems to have given occaſion to, and for the ſake of which this enumeration is made.

℣. 17. *A proud look*, &c.] Or, *eyes elated*[d]; ſcorning to look down upon others; or looking upon them with diſdain; or reckoning them as unworthy to be looked upon, having an high opinion of their own worth and merit. Pride is the firſt of the hateful things mentioned; it being the firſt ſin committed, as is probable, the ſin of the angels, and of the firſt man; and is a predominant evil in human nature, and is directly oppoſite to God and to his nature, and againſt which he ſets himſelf; for, *he reſiſteth the proud*, James iv. 6. the pride of the heart ſhews itſelf in the eyes, or by the looks of a man; *Gerſom* ſays, the phraſe denotes impudence and haughtineſs. *A lying tongue*; that is the ſecond of the hateful things; a tongue ſpeaking falſhood, knowingly and willingly, with an intention to deceive others; to hurt the character of a neighbour, or to flatter a friend, is a moſt deteſtable evil; it ought to be ſo to men, it muſt be ſo to God, who is a God of truth: nor is there any thing in which a man more reſembles the devil, who is the father of lies. *And hands that ſhed innocent blood*; human blood; and that of perſons, who have not been guilty of any capital ſin, for which they ought to die by the laws of God or men, and yet ſhed or poured out as common water; ſuch hands muſt be defiled, and ſuch men muſt be hateful to God, they deſtroying his image, and being like to the devil, who was a murderer from the beginning. Theſe *three* ſins are plainly to be ſeen in the ſon of *Belial*, Antichriſt, who exalts himſelf above all that is called God, the kings and princes of the earth; he and his followers ſpeak lies in hypocriſy; and is the whore that is drunk with the blood of the ſaints, 2 *Theſſ.* ii. 4. 1 *Tim.* iv. 2. *Rev.* xvii. 6.

℣. 18. *An heart that deviſeth wicked imaginations*, &c.] Or, *thoughts of wickedneſs*[e]; which are framed and formed in the heart: and this being the ſource and fountain of all wickedneſs, is placed in the midſt of theſe hateful and abominable things; ſee the note on ℣. 14. evil thoughts and deſigns, both againſt God and men are intended, which are forged and fabricated in the wicked heart of man; and may reſpect the depths of Satan in the antichriſtian beaſt of *Rome*, Rev. ii. 24. *Feet that be ſwift in running to miſchief*; to commit all manner of ſin with greedineſs, eſpecially murder; ſee *chap.* i. 16.

℣. 19. *A falſe witneſs* that *ſpeaketh lies*, &c.] Or, *that ſpeaketh lies*, even *a falſe witneſs*[f]; and ſo this is diſtinguiſhed from a lying tongue, the ſecond of theſe evils: this is the ſin of bearing falſe witneſs againſt one's neighbour, a breach of the eighth command. It may be rendered, *he that bloweth lies*[g]; that raiſes lies, and ſpreads them abroad, and ſwears to them, to the damage of others. This makes the ſixth; and the ſeventh follows, *And him that ſoweth diſcord among brethren*; whether in a natural relation, or in a civil ſociety, or in a religious community.

℣. 20. *My ſon, keep thy father's commandment*, &c.] Theſe are not the words of *David* to *Solomon* continued from *chap.* iv. 4. but the words of *Solomon* to his ſon; and not to his ſon only, in a ſtrict natural relation, but to every one that came to him for and put himſelf under his inſtruction; and to every one that ſtood in ſuch a relation to a religious father; for not the divine Being, the Father of all is here meant, according to ſome Jewiſh writers; though the commandment no doubt is the commandment of God taught by godly parents; or ſuch a ſyſtem of precepts that is founded upon and agrees unto the revealed will of God, and which being ſo ſhould be laid up and kept in the heart, and not forgotten; and ſhould be obſerved and attended to and obeyed throughout the whole courſe of life, as if it was the commandment of God himſelf; and indeed it is no other than that which pious parents train up their children in the knowledge of, inſtil into them, and urge upon them the obſervance of. *And forſake not the law of thy mother*; the ſame as before, and which is mentioned to ſhew that the ſame reſpect is to be had to a mother as to a father, the commandment and law of them being the ſame, and they ſtanding in the ſame relation; which yet children are apt to make a difference in, and while they ſtand in awe of their father and his precepts, ſlight their mother and her directions, which ought not to be. Some underſtand this of the congregation of *Iſrael*, as ſome Jewiſh writers; and others of the church of God, the mother of us all.

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[a] ישלח mittet, Pagninus, Montanus; immittit, Junius & Tremellius, Piſcator, Mercerus, Gejerus, Schultens, Michaelis.

[b] ואין מרפא & non ſanitas, Pagninus, Montanus; curatio, Junius & Tremellius; medicina, Piſcator, Cocceius.

[c] תועבות נפשו abominatio ejus animæ, Montanus, Vatablus, Mercerus, Cocceius, Michaelis, Schultens.

[d] עינים רמות oculi elati, Junius & Tremellius, Piſcator, Michaelis.

[e] מחשבות און cogitationes iniquitatis, Montanus; cogitationes vanitatis, Cocceius.

[f] So Vatablus, Mercerus, &c.

[g] יפיח כזבים qui efflat mendacia, Piſcator, Michaelis.

℣. 21. *Bind them continually upon thine heart*, &c.] Not upon the head or arm, as the words of the law were to be bound, *Deut.* vi. 8. to which there ſeems to be an alluſion; and which may confirm the ſenſe of the words given, that this reſpects the law of God itſelf, and the precepts of it, inſtructed in by parents; but they ſhould be bound upon the heart, and have an abiding place in the underſtanding, affections, memory and will. *And tie them about thy neck*; as an ornament, inſtead of a necklace of pearl, or chains of gold; they ſhould be ſo far from being thought burdenſome and troubleſome, that they ſhould be reckoned comely and graceful; ſee *chap*. i. 9. and iii. 3, 22.

℣. 22. *When thou goeſt, it ſhall lead thee*, &c.] The law of God taught by parents; this directs man in the path of duty, and buſineſs of life; teaches him what way to ſhun, and which to walk in; it leads out of the paths of ſin, and into the way in which he ſhould go, which is moſt conducive to his good, and to the glory of God; it will lead him ſafely, ſo that he ſhall not ſtumble, *chap*. iii. 3. *When thou ſleepeſt, it ſhall keep thee*; from terrifying dreams, evil ſpirits, dangers by fire or thieves; one that obſerves it conſcientiouſly may lie down and ſleep, ſecure of the guardianſhip of divine providence, and not fear any evil; or *ſhall watch over thee*[h] in the night-ſeaſon. *And* when *thou awakeſt, it ſhall talk with thee*; familiarly; and inſtruct what to do and how to behave the day following; or *it ſhall go out with thee*[i], into the fields for a morning's walk, and aſſiſt in meditation. *Jarchi* interprets this of ſleeping by death, and of awaking at the reſurrection of the dead.

℣. 23. *For the commandment* is *a lamp*, &c.] The law of God is a lamp or candle to ſee to work by and to walk by; it enlightens the eyes and directs the feet, and makes working more pleaſant and walking more comfortable; and indeed without it a man knows not rightly what to do or where he ſhould walk, or where he is walking; ſee *Pſal*. cxix. 105. *And the law is light*; it makes things clear and manifeſt, what is right and what is wrong; it enlightens the eyes of the underſtanding, whereby perſons come to ſee both their ſin and their duty; and it directs them to avoid the one and do the other; ſee *Pſal*. xix. 8. *And reproofs of inſtruction* are *the way of life*; kind reproofs given by parents agreeable to the word of God, which inſtruct what ſhould be ſhunned and what ſhould be performed, when attended to, put men in the way of an honourable and uſeful life; and are the means of preſerving them from a ſcandalous and uſeleſs one.

℣. 24. *To keep thee from the evil woman*, &c.] This is one uſe of the profit ariſing from attending to the inſtructions of parents, and to the law of God as taught by them; to preſerve from fornication and adultery, one of its precepts expreſly forbidding adultery and all corporal uncleanneſs; and the whole of it directing to an obſervance of all duties reſpecting God and our neighbour, which requires diligence and induſtry, and prevents idleneſs, that inlet to all ſin, and eſpecially to uncleanneſs[k]. *From the flattery of the tongue of a ſtrange woman*; the ſame with the evil woman, the lewd and adulterous one; ſee *chap*. ii. 16. and v. 3. *Jarchi* interprets this of idolatry; the character well agrees with the idolatrous church of *Rome*, or Antichriſt, repreſented by a whore, *Rev*. xvii. 1, 2, 5. as this woman is called *the woman of evil*[l], for ſo it may be rendered, one very evil, given up and abandoned to ſin; ſo Antichriſt is called *the man of ſin*, 2 Theſſ. ii. 3. and as this woman is ſaid to have the *ſmoothneſs of a ſtrange tongue*[m], as the words may be tranſlated, and are by the *Targum*; ſo the religion of this falſe church is delivered in a ſtrange language the people underſtand not, by which they are kept in ignorance and deception; now the word of God read and explained in the mother-tongue, and eſpecially the goſpel-part of it, the doctrine of wiſdom, is a means of preſerving perſons from the errors and hereſies, ſuperſtition and idolatry of the church of *Rome*, and from being carried away with their falſe gloſſes and gaudy worſhip, and all its deceivable ways of unrighteouſneſs.

℣. 25. *Luſt not after her beauty in thine heart*, &c.] Do not look upon it with the eye, nor dwell upon it in the thought; the one will lead on to and kindle luſt in the heart, and the other will cheriſh it and blow it up into a flame; and luſt thus conceived and nouriſhed in the heart is no other than committing adultery, *Matt*. v. 28. *Neither let her take thee with her eye-lids*; let her not take thee from inſtruction with them, ſo *Aben Ezra*, from attending to that; or let her not take thy wiſdom from thee, ſo *Jarchi*; or rather let her not take thee as in a net, with the ſparkling of her eyes, with the wanton and amorous glances of them; ſo the *Syriac* verſion, *let her not captivate thee*, &c. which, applied to the antichriſtian church, may ſignify the outward pomp and grandeur of it, its pretenſions to antiquity, to the apoſtolic ſee, to infallibility, miracles, great devotion, &c. which are taking to men, and are the *Circean* cup with which ſhe bewitches and allures, *Rev*. xvii. 4. The *Targum* is, "let her not ſeduce thee, &c."

℣. 26. *For by means of a whoriſh woman* a man is brought *to a piece of bread*, &c.] To be glad of one, and to beg for one, for the leaſt morſel; it is expreſſive of the extreme poverty and want which harlots bring men to, who ſtrip them of all their ſubſtance, and then ſend them going to get their bread as they can; thus the prodigal having ſpent his ſubſtance with harlots was ſo reduced as to deſire the huſks which ſwine eat, *Luke* xv. 13—16. ſo ſpiritual fornication or idolatry leaves men without bread for their ſouls, brings them into ſpiritual poverty, and even to deſperation and death. *And the adultereſs will hunt for the precious life*; or *ſoul*[n]; not content with his precious ſubſtance, his jewels, his gold and ſilver; having ſtript him of his goods and livelihood, though ſome think that is here intended; ſhe lays ſnares for him, and draws him into thoſe evils which bring him into the hands of her huſband, who avenges himſelf by ſlaying the adulterer; or into the hands of the civil magiſtrate, by whom this ſin of adultery was puniſhed with death; nay is the occaſion of the ruin of his precious and immortal ſoul to all eternity: the precious ſouls of men are part of the wares of Antichriſt, *Rev.* xviii. 13.

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[h] תשמר עליך excubabit apud te, Cocceius; excubias aget ſuper te, Michaelis, Schultens.

[i] היא תשוחך illa ipſa ſpatiabitur tecum, Schultens.

[k] Otia ſi tollas periere cupidinis arcus, Ovid de Remed. Amor. l. 1. v. 139. Quæritur Ægiſtheus, quare ſit factus adulter?— in promptu cauſa eſt, deſidioſus erat. Ibid. v. 161, 162.

[l] מאשת רע a muliere mali, Baynus, Mercerus, Cocceius, Gejerus, Michaelis.

[m] מחלקת לשון נכריה a lenitate linguæ extraneæ, Montanus; a lævitate linguæ peregrinæ, Michaelis; ex lubrica glabritie linguæ peregrinæ, Schultens.

[n] נפש animam, Pagninus, Montanus, &c.

℣. 27. *Can a man take fire in his boſom*, &c.] A whore is compared to fire, and is ſo called by the poets[o]; and it is a ſaying of *Pythagoras*, "it is a like thing to fall into fire and into a woman[p];" the *Hebrew* words אש *eſh, fire*, and אישה *iſhah, a woman*, have ſome affinity; and the phraſe of taking it *into the boſom* fitly expreſſes the impure embraces of an harlot. *And his clothes not be burned?* he cannot, it is impoſſible; and equally vain is it to think, that a man can commit whoredom and it not be known, or he not hurt by it in his name and ſubſtance, or in his body, ſoul, and life.

℣. 28. *Can one go upon hot coals, and his feet not be burned?*] He cannot; if he ſets his feet upon them, and continues them ever ſo little on them, they will be burnt, and much more if he walks upon them; and ſo if a man gives way to the burning luſts of his heart after a whoriſh woman, and commits adultery with her, though not with frequency, he will not eſcape puniſhment in one ſhape or another; and much more if he continues ſuch a lewd courſe of life; ſuch practices are extremely dangerous[q], and there is no poſſibility of being unhurt by them; ſee *Job* xxxi. 12. the lake of fire and brimſtone, everlaſting burnings will be the portion of thoſe that commit fornication with the whore of *Rome*, Rev. xiv. 10, 11.

℣. 29. *So he that goeth in to his neighbour's wife*, &c.] To converſe with her, or lie with her, as the *Targum*; for it means not barely going into her houſe, or chamber, or into her company, though without any ill deſign at firſt, which yet may be dangerous; but committing adultery with her, as this phraſe is often uſed, *Gen.* xix. 31. and xxix. 21, 23, 30. *Whoſoever toucheth her*; by impure dalliances, and eſpecially by carnal copulation with her, in which ſenſe it is uſed 1 *Cor.* vii. 1. ſee the note there. *Shall not be innocent*; or *free*[r] from diſgrace and infamy, from loſs of ſubſtance or health; from puniſhment in this life, either by the jealous huſband or civil magiſtrate; and in the world to come by the Lord himſelf; for *whoremongers and adulterers God will judge*, Heb. xiii. 4.

℣. 30. Men *do not deſpiſe a thief, if he ſteal*, &c.] They do not diſcommend or reproach him for it, or fix a mark of infamy upon him, or expoſe him to public ſhame by whipping him; but rather excuſe him and pity him when it appears what his caſe is, what put him upon it, and that he had no other intention in it than to do as follows. *To ſatisfy his ſoul*; his craving appetite for food, having none to eat, nor no other way of getting any: the words ſhould be ſupplied thus, *for he does this to ſatisfy his ſoul*; or as the *Syriac* verſion, *for he ſteals to ſatisfy his ſoul*; and ſo they are a reaſon why men do not deſpiſe him, nor uſe him ill, becauſe it is done with no other view; not with a wicked deſign to hurt his neighbour, nor with a covetous intent to increaſe his own ſubſtance in an unlawful way, but only to ſatisfy nature in diſtreſs; and another reaſon follows, or the former confirmed. *When he is hungry*; or *for he is hungry*[s]; preſſed with famine; the temptation is great, nature urges him to it; and though it is criminal, men in ſuch caſes will not bear hard upon him for it. The *Targum* is, "it is not to be wondered at in a thief that he ſhould ſteal to ſatisfy his ſoul when it is hungry." The *Vulgate Latin* verſion is, "it is not a great fault when any one ſteals, for he ſteals to fill a hungry ſoul;" it is a fault, but it is not a very heinous one, at leaſt it is not ſo heinous as adultery, for the ſake of which it is mentioned, and with which it is compared: the deſign of the inſtance is to ſhew that adultery is far greater than that; and yet in our age we ſee that the one is ſeverely puniſhed even with death for trifling things, when the other goes unpuniſhed.

℣. 31. *But if he be found, he ſhall reſtore ſevenfold*, &c.] According to the law in *Exod.* xxii. 1, 4. in caſe of theft double was to be reſtored, if the theft was found alive in his hand; and in ſome caſes four-fold and five-fold. *Aben Ezra* obſerving that double and five-fold being near together in the law, joins them, and ſo makes ſeven-fold. Some think *Solomon* has reference to a law in other nations which obliged to a ſevenfold reſtoration; or that the penalty was increaſed in his time, but neither appears; rather the meaning is, that a thief ſhould make reſtoration according to law as often as he is found guilty, be it ſeven times, or ſeventy times ſeven, *Matt.* xviii. 21, 22. or the ſenſe is, that he ſhould make perfect reſtoration, full reſtitution as the law requires: but then this finding him is not to be underſtood of finding him in the fact, ſtealing to ſatisfy hunger, for then to inſiſt upon a legal reſtitution, as it is incompatible with ſuch a man's circumſtances, ſo would contradict what is before ſaid, that ſuch a one is not uſually reproached and found fault with; but the ſenſe is, if it ſhould be found otherwiſe, or it ſhould be found that he has food to ſatisfy his ſoul, as *Gerſom* obſerves, and has no need to ſteal; or if he is found in a man's houſe, then he ſhall make reſtitution as the law directs, even a full one, *Exod.* xxii. 2, 3. *He ſhall give all the ſubſtance of his houſe*; to pay the ſeven-fold, or to make full reſtitution; nay if neceſſary, he himſelf may be ſold, as the above law requires.

℣. 32. But *whoſo committeth adultery with a woman*, &c.] Which is a greater degree of theft than the former, it being the ſtealing of another man's wife. *Lacketh underſtanding*; or *an heart*[t]; the thief lacks bread and therefore ſteals, but this man lacks wiſdom and therefore acts ſo fooliſh a part; the one does it to ſatisfy hunger, the other a brutiſh luſt. *He* that *doeth it deſtroyeth his own ſoul*; is liable to have his life taken away by the huſband of the adultereſs; ſo according to *Solon*'s law[u] the adulterer taken in the act might be killed by the huſband: or by the civil magiſtrate; for according to the law of *Moſes* he was to die, either to be ſtrangled or ſtoned, *John* viii. 5. ſee the note there; and beſides, he not only ruins the natural faculties of his ſoul, beſotting, corrupting, and depraving that, giving his heart to a whore, but brings eternal deſtruction on it; yet ſo fooliſh is he, though it iſſues in the ruin of his precious ſoul;

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[o] Plauti Bacchides, act. 4. ſc. 9. v. 15. Accede ad ignem hunc, Terent. Eunuchus, act. 1. ſc. 2. v. 5.

[p] Το εις πυρ και εις γυναικα, apud Maximum, Eclog. c. 39.

[q] Periculoſæ plenum opus aleæ tractas: & incedis per ignes ſuppoſitos cineri doloſo, Horat. Carmin. l. 2. ode 1.

[r] לא ינקה non inſons, vel immunis, Schultens; ſo Gejerus.

[s] כי רעב quia eſurit, Cocceius, Michaelis.

[t] חסר לב deficit corde, Pagninus, Montanus; caret corde, Mercerus, Gejerus; ſo Michaelis.

[u] Plutarch. in Vita Solon. p 90.

he does this[w], for ſo the firſt part of this clauſe which ſtands laſt in the original text may be rendered.

℣. 33. *A wound and diſhonour ſhall he get*, &c.] A wound, ſtroke, or blow, either from the huſband of the ſtrumpet, as was often the caſe[x] in after times; or from the civil magiſtrate, being ordered by him to be beaten[y] or ſtoned; or from God himſelf inflicting diſeaſes on him; ſee *Gen.* xii. 17. where the ſame word is uſed as here: and *diſhonour* from men; for though they do not deſpiſe a thief in circumſtances before related, yet they will deſpiſe an adulterer and ſpeak reproachfully of him, whenever they have occaſion to make mention of him. *And his reproach ſhall not be wiped away*; as long as he lives, though his life may be ſpared; yea, it ſhall even continue after death; and though he may repent of his ſin and reform, as in the caſe of *David*.

℣. 34. *For jealouſy* is *the rage of a man*, &c.] Fills a man with rage againſt him of whom he is jealous; which keeps boiling within him, till he has an opportunity of venting it: and very ſevere it is; it is ſtrong as death, and cruel as the grave. *Therefore he will not ſpare in the day of vengeance*; when he has an opportunity of avenging himſelf; whenever he finds the adulterer in his houſe, or catches him and his wife in bed together, he ſpares not to take away his life, and ſometimes the life of both of them; inſtances of this nature hiſtory furniſhes us with: or he will ſpare no coſt and pains to proſecute him before a civil magiſtrate, and bring him to public juſtice; prayers and intreaties, bribes and gifts, will be of no avail, as follows.

℣. 35. *He will not regard any ranſom*, &c.] So that his caſe is much worſe than a thief's; if he is taken, he makes reſtitution according to law, and he is freed, and no more is ſaid and done to him; and at moſt it is but parting with all the goods in his houſe; but in this caſe it will not do. In the *Hebrew* text it is, *he will not accept the face of any ranſom*[z]; that is, as the *Targum* paraphraſes it, "he will not accept the face of any one that gives a gift:" he will have no reſpect unto him for the ſake of the gift; whatever gift is offered, be it what it will, for the ranſom of his life from death, it will be diſregarded. *Neither will he reſt content, though thou giveſt many gifts*; increaſe them, and keep continually giving; nothing but the life of the adulterer will ſatiſfy him, which he will either take away himſelf, or obtain it in a way of legal proſecution. How fooliſh therefore is the man that will expoſe his name and credit, his health and ſubſtance, his life in this world, and his ſoul in another, to utter ruin, for the ſake of gratifying a ſordid luſt! This may be interpreted of God, who is a jealous God in matters of worſhip, and will not ſuffer idolatry to go unpuniſhed, which is ſpiritual adultery.

CHAP. VII.

THE ſum of this chapter is to exhort men to attend to the doctrines and precepts of wiſdom, in order to avoid the adulterous woman; the exhortation to keep them with care, affection and delight, in order to anſwer the end, is in ℣. 1—5. A ſtory is told of *Solomon*'s own knowledge, of a young man enſnared and ruined by a lewd woman, it begins ℣. 6. The young man is deſcribed as fooliſh, and as throwing himſelf in the way of temptation, ℣. 7—9. the harlot that met him is deſcribed by her attire, her ſubtilty, her voice, her inconſtancy, her impudence, and pretenſions to piety, ℣. 10—14. The arguments ſhe made uſe of to prevail upon him to go with her, are taken partly from the elegance of her bed, the ſoftneſs of it, and its ſweet perfume, and ſatiety of love to be enjoyed in it, ℣. 15—18. and partly from the abſence of her huſband, who was gone a long journey, and had made proviſion for it for a certain time, ℣. 19, 20. By which arguments ſhe prevailed upon him to his utter ruin; which is illuſtrated by the ſimilies of an ox going to the ſlaughter, a fool to the ſtocks, and a bird to the ſnare, ℣. 21—23. And the chapter is concluded with an exhortation to hearken to the words of wiſdom, and to avoid the ways and paths of the harlot, by which many and mighty perſons have been ruined; they being the direct road to hell and death, ℣. 24—27.

℣. 1. *My ſon, keep my words*, &c.] Doctrines and inſtructions; which, as a father to a ſon, or a maſter to his ſcholars, he had delivered; theſe he would have him obſerve and attend to. *And lay up my commandments with thee*; as a treaſure in his heart, to be brought out upon occaſion; to be kept as valuable; and made uſe of as an antidote againſt, and a preſervative from ſinning; ſee *Pſal.* cxix. 11. The *Septuagint* and *Arabic* verſions add, what is not in the *Hebrew* text, "Son, honour the Lord, and thou ſhalt be ſtrong;" (the *Arabic* adds, "and he ſhall ſtrengthen thee;) and fear none beſides him."

℣. 2. *Keep my commandments, and live*, &c.] Not the commandments of the law only, but the commandments of Chriſt; and even the doctrines of Chriſt are ſo called, as faith in him, and love to the ſaints, 1 *John* iii. 23. *John* xiv. 21, 23. which is the way to live comfortably, peaceably, pleaſantly, and honourably. *And my law as the apple of thine eye*; the doctrine of Chriſt, the law of the Lord, that goes out of *Zion*; which ſhould be as dear to men as the apple of their eye, and as carefully preſerved, that the leaſt injury is not done to it; it ſhould be kept inviolate.

℣. 3. *Bind them upon thy fingers*, &c.] Let the above words and doctrines be as ready and familiar, as if they were at the fingers ends: or let them be always freſh in memory, as a piece of thread is tied about the fingers, to put in mind of any thing to be done; or let them be as rings upon the fingers, both memorial and ornamental: or put into practice the things taught and commanded; the fingers being the inſtruments of action, and eſpecially of doing things nicely and accurately. *Write them upon the table of thine heart*; that they may be ſtrong in the memory, deep in the affection, and abiding in the underſtanding and will; ſee *chap*. iii. 3.

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[w] הוא יעשנה ipſe faciet illud, Montanus; ipſe faciet hoc, ſo ſome in Vatablus; is id faciet, ſive facit, Cocceius; ille facit id, Michaelis; is patrabit illud, Schultens.

[x] Secat ille cruentis verberibus, Juvenal. Satyr. 10. v. 316. Vid. A. Gell. Noct. Attic. l. 17. c. 18. Horat. Satyr. l. 1. ſat. 2. v. 41, 42.

[y] Valer. Maximus, l. 6. c. 1. ſ. 13.

[z] לא ישא פני non accipiet facies, Montanus; non acceptabit faciem ullius redemptionis, Mercerus, Gejerus; ullius lytri, Cocceius, Michaelis, Schultens.

℣. 4. *Say unto wiſdom, Thou* art *my ſiſter*, &c.] Intimately acquainted, greatly beloved, and highly delighted in: this may be underſtood both of the goſpel, the wiſdom of God in a myſtery, which men ſhould be converſant with, be ſtrongly affected to, and take delight and pleaſure in; and of Chriſt, the eſſential wiſdom of God, and who ſtands in the relation of a brother to his people, and ſhould be reſpected as ſuch. *And call underſtanding* thy *kinſwoman*; or *kinſman*[a]; ſuch Chriſt is in our nature, our *goel*, our near kinſman, partaker of the ſame fleſh and blood, and therefore is not aſhamed to call us brethren, nor ſhould we be aſhamed to call him kinſman: moreover his word and goſpel, and the underſtanding of it, ſhould be familiar to us; it ſhould be well *known*[b] by us, as the word uſed ſignifies, and dwell richly in us.

℣. 5. *That they may keep thee from the ſtrange woman*, &c.] Nothing has a greater tendency than Chriſt and his goſpel, and an intimate acquaintance with them, and a retention of them, to keep from all ſin, from all fleſhly luſts, from the ſin of uncleanneſs; and alſo from all the errors, hereſies, idolatry, ſuperſtition, and will-worſhip of the whore of *Rome*; a ſtranger to God and true godlineſs, to Chriſt and his truths, the Spirit and his operations. *From the ſtranger* which *flattereth with her words*; ſee the notes on *chap*. ii. 16. and v. 3. and vi. 24.

℣. 6. *For at the window of my houſe*, &c.] This is either an hiſtorical account of a matter of fact known to *Solomon*, or a parable made by him, ſetting forth the cunning artifices of an harlot, the folly and weakneſs of a young man enſnared, and the ruin he is brought into by her. As *Solomon* was a public magiſtrate he is here repreſented as a private obſerver of the behaviour of his ſubjects, as ſitting in his palace at a window, at the ſmall windows of it, as the *Targum*, where he could ſee and not be ſeen himſelf; near to which was an harlot's houſe; for they generally get about the courts of princes, where they make their prey. *I looked through my caſement*; or *latteſs*[c]; the *Septuagint*, *Syriac* and *Arabic* verſions underſtand this of the harlot looking out of the window of her houſe and through the caſement, when ſhe ſpied a young man, as follows; but this agrees not with the *Hebrew* text, which carries it to *Solomon*; though a greater than he may be deſigned, the omniſcient God, who looks through the windows and latteſs of heaven, and beholds all the actions of the children of men; thoſe that are moſt private, and done in the dark; and Chriſt the ſon of God whoſe *eyes* are *like unto a flame of fire*, to look through all the darkneſs of popery, repreſented by the *Thyatirian* church-ſtate; into all the intrigues of the *Romiſh* harlot, and behold all the follies of thoſe that commit fornication with her, *Rev*. ii. 18.

℣. 7. *And beheld among the ſimple ones*, &c.] Such as are eaſily perſuaded and drawn into ſin; ſimple and fooliſh in things moral and ſpiritual, and not arrived to any ripeneſs of underſtanding in things natural and civil; have ſeen but little of the world, and know leſs of religion, and are eaſily impoſed upon and carried away with the company they keep; ſuch ſimple fooliſh creatures are the followers of Antichriſt; ſee 2 *Tim*. iii. 6, 9. *I diſcerned among the youths*; or *children*[d]; at leaſt in underſtanding, the children of *Jezebel*, Rev. ii. 23. *A young man void of underſtanding*; or *wanting a heart*[e]; to know and fear the Lord, and not in the way to learn and improve; but in company like himſelf, and ſo in a fair way to continue fooliſh and ſimple, and deſtitute of the true underſtanding of things, and expoſed to the ſnares and deluſions of ſuch that lie in wait to deceive.

℣. 8. *Paſſing through the ſtreet near her corner*, &c.] The houſe of the harlot that ſtood in a corner to take in perſons that came both ways; to come near which is dangerous; this was putting himſelf in the way of temptation: or the corner of the ſtreet where ſhe ſtood to pick up young men; it could be with no good deſign to walk the ſtreets in the night, and to go where harlots haunt, and where they dwell or ſtand; or however it was expoſing himſelf to danger, and had he took the wiſe man's advice, would not have done it, *chap*. v. 8. we ſhould abſtain from all appearance of evil, and from every thing that leads to ſin; and as to immorality and uncleanneſs, ſo to falſe doctrine and falſe worſhip; the ſynagogues of Satan, and popiſh chapels ſhould be avoided. *And he went the way to her houſe*; that led directly to her houſe, which ſhews a bad intention; and if his deſign was not to commit fornication, yet to gratify his luſts by looks, dalliances, and impure diſcourſe with her; and hither he went in a ſet, ſtately manner, as the word[f] ſignifies; with an air pleaſing to the harlot, as a beau and fop of the town; and by which air and gait he was known by her to be a proper perſon to attack.

℣. 9. *In the twilight, in the evening, in the black and dark night*, &c.] Which is the uſual time adulterers take to commit their works of darkneſs in, by which they think to conceal them; they being ſuch as they themſelves do not care ſhould be ſeen and known, *Job* xxiv. 15. their works will not bear the ſun and day-light, therefore they take the twilight and when the ſun is ſet; and chooſe the night, and not moon-light-nights neither, but the blackeſt and darkeſt nights as fitteſt for their purpoſe; moſt likely to meet with harlots, and leſs liable to be ſeen by their neighbours; but always to be ſeen by the omniſcient God with whom the darkneſs and the light are both alike. Perhaps theſe ſeveral words may expreſs the time from the young man's firſt ſetting out to his drawing nigh to the harlot's houſe, and his being attacked and enſnared by her; when he firſt ſet out from his own or his father's houſe, it was *twilight*, the ſun was declining; by that time he had got good part of his way the ſun ſet and then it was *evening*; and when he came near the harlot's houſe it was *black* and *dark night*: and this may repreſent the gradual and progreſſive growth of popery; there was firſt a *twilight*, a decline of the purity of goſpel-light and knowledge, and then the ſun of the goſpel ſet, which brought on an *evening*, and iſſued in the groſs *darkneſs* of popery, repreſented by the *Thyatirian* church-ſtate, as before obſerved; ſince that, the *morning-ſtar* of the reformation has appeared, but this is become obſcure, we are in a twilight again; it is neither day nor night with us as yet, but a dark black night is haſtening on; and it is eaſy to obſerve how many, like this fooliſh young man, are marching on in a ſtately manner to the harlot's houſe, or are verging to popery, whether they deſign it or no.

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[a] מדע cognatum, Piſcator.

[b] Notam, Montanus, Michaelis.

[c] בעד אשנבי per cancellum meum, Montanus; per cancellos, Tigurine verſion, Michaelis.

[d] בבנים inter filios, Pagninus, &c.

[e] חסר לב carentem corde, Montanus, Mercerus, Gejerus; deſtitutum corde, Schultens.

[f] יצעד intelligitur inceſſus, compoſitus & pompoſus, Piſcator; magnis & patheticis poſſibus, Michaelis; eſt aliquid grande & audax in verbo, Schultens.

℣. 10. *And behold, there met him a woman*, &c.] A married woman, and an adultereſs, as the following account of her ſhews; as ſoon as ever ſhe diſcerned the young man before deſcribed, who ſhe knew by his air, walk, and dreſs, was a fit perſon for her turn, ſhe at once ſet out from her houſe, or the corner where ſhe ſtood, and met him; ſhe did not wait till he came up and made his ſuit to her, but ſhe went out and firſt attacked him; wherefore the word *behold* is prefixed as a note of admiration at the impudence of the woman, and as a note of attention to obſerve the conſequence of this affair. This woman repreſents the woman on a ſcarlet coloured beaſt, the mother of harlots, who though ſhe pretends to be the ſpouſe of Chriſt is an arrant whore, *Rev.* xvii. 3, 5. With *the attire of an harlot*; not with her face veiled, as *Tamar* was, *Gen.* xxxviii. 14, 15. for though that might be the ſign of an harlot in the day-time, yet not in the night, as this was; rather with ſhowy, gaudy garments, ſuch as the *Athenian* whores wore, or ſhort ones as the *Romans*; the word ſignifies one fitted to her body, neat and well-ſhaped, to recommend her: ſo the woman, the whore of *Rome*, is ſaid to be arrayed in purple and ſcarlet colour, and decked with gold and precious ſtones and pearls; ſignifying the outward pomp and ſplendor of the *Romiſh* religion, deſigned to captivate weak and unwary minds, *Rev.* xvii. 4. ſee the note there. *And ſubtil of heart*; miſtreſs of all artful and intriguing methods to ſeduce and enſnare[g]; or *reſerved of heart*[h], cautious and wary what ſhe ſaid, told every thing that was encouraging, but kept back what was diſcouraging; or ſhe kept her own heart to herſelf, whilſt ſhe ſtole the hearts of others; ſo the *Targum* renders it, "which takes away the hearts of young men;" and to the ſame purpoſe are the verſions of the *Septuagint*, *Syriac* and *Arabic*: the ſubtlety of the popes, prieſts, jeſuits, and other emiſſaries of *Rome* to deceive the hearts of the ſimple is well known; the coming of Antichriſt was after the working of Satan, with all deceivableneſs of unrighteouſneſs, 2 *Theſſ.* ii. 9, 10.

℣. 11. *She is loud and ſtubborn*, &c.] *Loud*; not that her voice may be heard, and ſo be found by thoſe that ſeek her in the dark, as *Aben Ezra* interprets it; but rather clamorous, noiſy, and talkative when ſhe has got her gallant with her; pouring out fooliſh and unchaſte words to allure and entice him; unleſs it is to be underſtood of her bawling and ſcolding when within doors at her huſband in order to get him out and be rid of him; to whom ſhe is *ſtubborn* or *rebellious*, as the *Targum*, breaking covenant with him, and diſobeying his commands; and departing from him, declining out of the way, as *Jarchi*; ſpeaking rebellion, as *Aben Ezra*: all which agree with the whore of *Rome*, who is rebellious againſt Chriſt, whoſe ſpouſe ſhe profeſſes to be; is perfidious to him, diſobedient to his commandments; is gone out of the way of his truths and ordinances, and publiſhes and encourages every thing that is contrary thereunto; as well as has a mouth ſpeaking blaſphemies, *Rev.* xiii. 5, 6. *Her feet abide not in her houſe*; to attend the buſineſs of it; but ſhe is gadding abroad to ſeek her lovers and bring them in; it is the character of good women that they are keepers at home, but it is the ſign of an harlot to gad abroad, which is enlarged upon in the following verſe.

℣. 12. *Now is* ſhe *without*, &c.] The word for *whore* is ſometimes rendered in the *Targum*[i] one that goes abroad, or without her houſe; ſitting or ſtanding at the door of it, in an idle poſture, and in order to invite her lovers in; and if ſhe can get none this way, or quickly, grows impatient: ſhe is *now in the ſtreets*; takes her walks abroad in the ſtreets of the city to ſee who ſhe can light of to pick up and bring home. *And lieth in wait at every corner*; of the ſtreet where more ways meet, ſometimes at one corner and ſometimes at another, that ſhe may take all that comes; ſometimes ſhe is *without* in the fields, and in the country, to ſee what ſhe can meet with there; and ſometimes in the *ſtreets* of the city, and in the populous places of it, in the markets and courts, and in every private corner, trying all ways to gain lovers and ſatisfy her luſt[k]: all which may repreſent the diligence and induſtry, art and cunning of the *Romiſh* emiſſaries to gain proſelytes to their idolatrous worſhip, who every where lie in wait to deceive.

℣. 13. *So ſhe caught him and kiſſed him*, &c.] The young man that went near her corner where ſhe was plying, or in the way to her houſe, where ſhe was ſitting or ſtanding, waiting and watching for ſuch an opportunity, for ſuch a perſon, as a prey to faſten on; and no ſooner ſhe ſaw him, and come up to him, but without any ceremony or addreſs, ſhe laid hold upon him, as the word[l] ſignifies, threw her arms about his neck, and embraced him in them; and, what is unuſual for women to do, kiſſed him, in order to ſtir up wanton affections and impure deſires in him. And *with an impudent face*; or, *and ſhe ſtrengthened her face*[m]; rubbed her forehead, put on a brazen face, a whore's front; ſee *Jer.* iii. 3. *Rev.* xvii. 5. And *ſaid unto him*; accoſted him in the following manner, without ſhame or bluſhing.

℣. 14. I have *peace-offerings with me*, &c.] Meaning at her houſe. Theſe peace-offerings were of the euchariſtic kind; they were offered by way of thankſgiving for favours received; the greateſt part of which, all excepting the fat on the kidneys, the rump of the ſheep, the breaſt and right ſhoulder, which were the prieſts, were returned to the offerers to feaſt upon with their friends, and were to be eaten the ſame day, *Lev.* vii. 11—15. This ſhe ſaid to ſhew that ſhe was no common ſtrumpet, or that proſtituted herſelf for gain; that ſhe was a ſufficient houſewife, had a conſiderable affluence of life, her ſubſtance greatly increaſed, for which ſhe had made her thank-offering that day; that ſhe wanted nothing of him but his company and the enjoyment of him; and that ſhe had good chear to regale him with. She was properly קדשה *a holy*, religious harlot, as the word ſometimes ſignifies; and ſuch is the church of *Rome*, which makes great pretenſions to devotion and religion, yet is the mother of harlots, and abominations of the earth, *Rev.* xvii. 5. *This day have I paid my vows*; not on account of the young man, and for his health, and for meeting with him; for thoſe vows were not now made to be paid, but were made and paid already; but her vows of peace-offerings and thankſgivings,

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[g] Fallendique vias mille miniſtret amor, Tibullus ad Junonem, 6. v. 12.

[h] נצרת לב cauta corde, Tigurine verſion, Mercerus, Gejerus; retento corde, Cocceius.

[i] Targ. Onk. in Gen. xxxiv. 31.

[k] Mille modi veneris, Ovid. de Arte Amandi, l. 3. prope finem.

[l] החזיקה בו apprehendit eum, Pagninus, Mercerus, Gejerus, Michaelis, Schultens.

[m] העזה פניה & roboravit facies ſuas, Montanus; vultumque ſuum obfirmavit, Schultens, ſo Michaelis; obfirmabat, Cocceius.

givings, which, as ſhe had promiſed, ſhe had performed. Under this head may be reckoned the vows of virginity and celibacy, through a ſhew of which the moſt ſhocking iniquities are committed by the members of the church of *Rome*.

℣. 15. *Therefore came I forth to meet thee*, &c.] Having ſo much good chear at home, and none to eat of it with her; and having ſo fond and affectionate a regard to this young man, as ſhe pretended; he being the only perſon in her thoughts, whom ſhe hoped to meet with, and whoſe company ſhe deſired, and his only; though had ſhe met any other, ſhe would have ſaid the ſame things to them. *Aben Ezra*, upon the preceding verſe, ſays, ſhe told him lies; probably that might be true; but this was no doubt a lie; and it is no unuſual thing for the whore of *Rome* to ſpeak lies in hypocriſy, 1 *Tim.* iv. 2. *Diligently to ſeek thy face*; which of all faces ſhe deſired to ſee, being moſt lovely to her; with the comelineſs of which ſhe was exceedingly taken and raviſhed, and got up betimes in the morning, as the word [n] ſignifies, even before day, to ſeek for him. *And I have found thee*; which ſhe ſpeaks with a rapture and extaſy of joy; bleſſing herſelf on this happy occaſion, that ſhe ſhould come out ſo opportunely, and find him ſo quickly; intimating, that it was a kind providence, and that the thing was of God: ſo converſions to the antichriſtian church, which are the artifice of hell, are aſcribed to the divine Being.

℣. 16. *I have decked my bed with coverings of tapeſtry*, &c.] Made uſe of by the ancients [o] for bedcloaths: beautiful ornaments, as *Gerſom*; and precious garments, as *Jarchi*. She had adorned her bed with curtains and cloaths, very delightful to the eye and inviting; and had well corded it, as ſome interpret it, with cords of fine linen, and all to allure her lovers; ſhe ſoon diſcovered her luſtful inclinations, what her heart was upon, and ſays this and more to fire the young man's luſt, and cauſe him to follow her: ſo the church of *Rome* adorns her places of worſhip in the moſt pompous manner; which are the beds in which ſhe commits adultery, *Rev.* ii. 22. and alſo her images to ſtrike the minds of people, and draw them into her idolatrous worſhip. *With carved* works; perhaps the bed's head, teſter and poſts, were all carved, and cut out of cedar-wood and others, as *Gerſom* obſerves; though ſome think this refers to the variety of work in tapeſtry, which look like inciſions and carvings, or the net-work and agnet-holes made therein: this may be very well applied to the carved work and carved images ſet up in the *Romiſh* churches. *With fine linen of Egypt*; the ſheets, pillows, and bolſters made thereof, and ſo ſoft to lie upon; which was reckoned the beſt and fineſt, though not the ſtrongeſt. *Pliny* ſays [p], of the linen of *Egypt*, that it had leſs ſtrength and firmneſs in it (it being ſo fine); but bore the beſt price, and was the moſt gainful and profitable. The word uſed is not what is elſewhere met with, even when the linen of *Egypt* is mentioned, and indeed is no where elſe uſed: the *Targum* renders it, an *Egyptian* covering; and ſo moſt of the *Oriental* verſions interpret it of bed-coverings of tapeſtry painted, brought out of *Egypt*. The word is uſed in the *Chaldee* language for cords; and may here ſignify threads of linen twiſted together, or linen cords, with which the harlot's bed was corded, and looked beautiful. *Pliny* [q] ſays, there were four ſorts of linen in *Egypt*; *Tanitic*, *Peluſiac*, *Butic*, and *Tenterytic*; ſo called from the names and provinces where they were cultivated; and perhaps the *Etun* of *Egypt* may be the *Tanitic*: the fine linen, called *Byſſus*, was brought out of *India* into *Egypt*; and is ſaid to grow upon a tree as high as the poplar, and its leaves like a willow [r]. *Egypt* is very properly made mention of in this account; it being one of the names of the city of *Rome*, of the great city, which is ſpiritually called *Sodom* and *Egypt*, and equal to both for luſt and luxury, *Rev.* xi. 8.

℣. 17. *I have perfumed my bed*, &c.] As ſhe had made it entertaining to the ſenſes of ſeeing and feeling, it being ſhowy and gaudy, ſoft and eaſy; ſo to the ſenſe of ſmelling; and all to provoke luſt, and draw into her embraces; by cenſing it with incenſe, as *Doneſh* in *Jarchi*; or by ſprinkling [s] a liquor, made of the following ſpices, on the head, poſts and ſides of the bed, to remove all ill ſcents, and make it more acceptable; ſo the *Targum*, *Vulgate Latin*, *Septuagint*, and all the *Oriental* verſions render it, *I ſprinkled my bed*: or, it may be, by ſuffumigation, which women are ſaid to uſe with their garments and bed-cloaths [t]. Even this the harlot did, *With myrrh, aloes, and cinnamon*; all odorous and of a ſweet ſmell: *Horace* [u] ſpeaks of the anointed beds of ſuch perſons; and of the above ſpices ointments were made, with which the harlot's bed might be perfumed. Cinnamon, and odours, and ointments, and frankincenſe, are reckoned among the wares of *Babylon*, or the church of *Rome*, Rev. xviii. 13.

℣. 18. *Come, let us take our fill of love until the morning*, &c.] Taking him by the hand, and pulling him along, ſhe ſays, *Come*; let us not ſtand here in the ſtreets, but let us go within, and after ſupper to bed; and there enjoy ourſelves, till *inebriated* with love, as the word [w] ſignifies: ſo the poet [x] ſpeaks of *ebrios ocellos*, eyes drunk, that is, with love; and ſo continue till the morning-light, the night being the fitteſt ſeaſon for thoſe works of darkneſs: this expreſſes the inſatiableneſs of her luſt. *Let us ſolace ourſelves with loves*; mutual love, not lawful but criminal, more properly luſts; denoting the abundance of it, and the pleaſure promiſed in it, which is very ſhort-lived, and bitterneſs in the end.

℣. 19. *For the good man* is *not at home*, &c.] Or, *for the man is not in his houſe* [y]. She does not ſay, *my man*, or *my huſband*; though the *Septuagint*, *Syriac* and *Arabic* verſions ſo render it; leſt this ſhould throw ſome difficulty in the young man's way, or remind herſelf of her conjugal obligation; but *the man*, by way of contempt, as diſowning him for her huſband, or however having no regard for him in compariſon of others: and this ſhe ſays to encourage the young man to go with her; ſince her huſband was gone, and ſhe was alone, and miſtreſs of the houſe. *He is gone a long journey*; or, *a way afar off* [z]; into a diſtant country, and therefore need not fear a return of him that night; ſhe was prepared to anſwer all objections. The good man of the houſe may be underſtood of Chriſt, who is gone into a far country, to heaven, to take a kingdom to himſelf, and return, *Luke* xix. 12. and in the mean while the church of *Rome*, who profeſſes herſelf the true church and ſpouſe of Chriſt, is committing fornication with the kings of the earth; and has ſet up another in his room and ſtead, whom ſhe calls Chriſt's vicar on earth; and flatters herſelf and her lovers with impunity, from his diſtance from her, and his vicar having a right to do as he pleaſes.

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[n] לשחר ad quærendum mane, Montanus.

[o] Vid. Homer. Odyſſ. 4. v. 299. & Odyſſ. 7. prope finem.

[p] Nat. Hiſt. l. 19. c. 1.

[q] Ibid.

[r] Philoſtrat. Vit. Apollon. l. 2. c. 9.

[s] Plin. Nat. Hiſt. l. 13. c. 1.

[t] Clemens Alex. Pædagog. l. 2. c. 8. p. 177.

[u] Unctis cubilibus pellicum, Epod. ode 5. v. 69, 70.

[w] נרוה inebriemur, Pagninus, Montanus, Mercerus, Piſcator, Gejerus, Michaelis, Schultens.

[x] Catullus de Acme, ep. 43. v. 11.

[y] כי אין האיש בביתו quia non eſt vir in domo ſuo, Pagninus, Montanus, Mercerus, &c.

[z] בדרך מרחוק in via longinqua, Pagninus, Junius & Tremellius, Piſcator, Mercerus, Cocceius, Gejerus, Schultens; in via a longinquo, Montanus.

℣. 20. *He hath taken a bag of money with him*, &c.] Or, *in his hand*[a]; either for merchandiſe, as *Gerſom*; or for defraying the charges of his journey; and both ſuppoſe length of time: if for merchandiſe, it required time to purchaſe goods, and ſee them packed up and ſent away; or if for his journey, ſince it was not a few pieces of money he put in his pocket to defray expences, but a bag of it he carried in his hand, it ſhews that he ſhould be out a conſiderable time. And *will come home at the day appointed*; and not before: *Aben Ezra* interprets it, at the beginning of the month, at the new moon, when the moon is covered[b], which *Horace*[c] calls *triceſſima ſabbata*: but rather it is to be underſtood of the full moon, as *Aquila* and the *Vulgate Latin* verſion render it; when it is light all night, and ſo a proper time for travelling home again. *Gerſom* takes it to mean the beginning of the year, when the holy bleſſed God, parabolically ſpeaking, ſits upon a throne to judge the world in righteouſneſs: the *Targum* calls it the day of the congregation; ſome fixed feſtival day, when the congregation meets together; and at ſuch a feſtival, or appointed time, this good man had fixed for his return, and when, and not before, he would. This ſhe ſays to remove all fears from the young man, of being ſurpriſed and caught by her huſband. There is an appointed time for Chriſt's ſecond coming, when he will certainly come, and not before; and which is ſuppoſed to be at a great diſtance of time: and therefore wicked men and ſeducers, and ſuch as the apoſtate church of *Rome*, make uſe of to encourage themſelves in their wickedneſs, in hopes of impunity; put the evil day far away from them; but in the appointed time Chriſt will come, and call his ſervants to an account, good and bad.

℣. 21. *With her much fair ſpeech ſhe cauſed him to yield*, &c.] Or, *to decline* from the right way: or, *inclined him*[d]; his ear to liſten to her, and his heart to go after her and along with her. This ſhe did, by uſing a great many words, by her prolixity, and by ſome taking and ſtriking expreſſions; lewd women are generally very talkative[e]. It may be rendered, *by her much doctrine*[f], as the word is in *chap.* iv. 2. ſo *Jezebel* calls herſelf a propheteſs, and ſets up for a teacher of men; and, by her falſe doctrine, deceives ſome that are called the ſervants of Chriſt, to commit fornication, and eat things ſacrificed to idols, *Rev.* ii. 20. *With the flattering of her lips ſhe forced him*; to go along with her, not againſt his will, but with it: though at firſt there was ſome reluctance, conſcience roſe up and oppoſed; but her words, which were ſmoother than oil, found a way into his heart, and prevailed upon him to yield to her intreaties; he could no longer withſtand her attacks, but ſurrendered to her; her charming voice, and flattering lips, had more effect upon him than her kiſſes; notwithſtanding theſe he was reluctant, but could ſtand it out no longer, againſt her alluring words and ſoothing language. With this compare the deceivableneſs of unrighteouſneſs in them that periſh through Antichriſt, 2 *Theſſ.* ii. 10.

℣. 22. *He goeth after her ſtraightway*, &c.] Or *ſuddenly*[g]; and inconſiderately, giving himſelf no time to think of what would be the ſad conſequences of it. *As an ox goeth to the ſlaughter*; as ſenſeleſs and ſtupid as that; and as ignorant of the iſſue as that is, led by the butcher, as if it was going to a paſture, when it is going to the ſlaughter-houſe. So ſuch perſons as are enſnared by harlots; they follow them in a view of pleaſure, but it ends in ruin; if not in the loſs of bodily life, by the revengeful huſband or civil magiſtrate; yet in the deſtruction of their immortal ſouls. *Or as a fool to the correction of the ſtocks*; a drunken, beſotted fool, who, while he is leading to the ſtocks, is inſenſible whither he is going; but when he has been there a while, and is come out of his drunken fit, then he is ſenſible of his puniſhment and his ſhame. Or, *as the ſtocks* are *for the correction of a fool*[h]: or, as a man goes to *the ſtocks, to the correction of a fool*[i]; ſo the young man went after the harlot: or, as *one fettered*[k], goes thither, bound hand and foot; he cannot help himſelf, nor avoid the ſhame. It denotes both the power of ſin, there is no withſtanding its allurements and blandiſhments, when once given way to, and the ſhame that attends or follows it. The *Targum* is, "as a dog to a chain;" and ſo the *Septuagint*, *Syriac* and *Arabic* verſions.

℣. 23. *Till a dart ſtrike through his liver*, &c.] The fountain of blood, and ſo of life; which, being pierced thro' and poured out, is certain death, *Lam.* ii. 11. the meaning is, till he is ſlain either by the hand of God, or by the civil magiſtrate, or by the jealous huſband; and be thruſt through by him, as *Zimri* and *Coſbi* were by *Phinehas*. The *liver* may be particularly mentioned, not only for the reaſon before given, but becauſe it is the ſeat of luſt[l]; ſo he is ſtricken in the part where his luſt begins, where he has been ſmitten by *Cupid*'s darts: or this dart through the liver may denote ſome diſeaſe, infecting the blood through ſinful luſt. The *Targum* is, "as an hart into whoſe liver an arrow "flies;" or is wounded by an arrow in the liver, as the *Septuagint*, *Syriac* and *Arabic* verſions: and ſo the meaning is, that this young man went as ſwiftly after the harlot, as a hart does when it is wounded. *As a bird haſteth to the ſnare*; it has its eye upon the bait, and flies ſwiftly to that, inſenſible of the ſnare that is laid for it. *And knoweth not that it* is *for his life*; the bird knows not that the ſnare is ſet for its life, as *Jarchi*; or the fool knows not that it is for his ſoul; that it ſhall die, which hates correction, as *Aben Ezra*. The man that goes after the harlot knows not, or does not conſider that it is to the deſtruction of his precious and immortal ſoul; ſo the *Targum*, "he knows "not that it tends to the death of his ſoul;" and to the ſame ſenſe the *Syriac* and *Arabic* verſions; the ſecond death, which adulterers and idolaters ſhall have their part in, *Rev.* xxi. 8. The ſouls of men, and the ruin of them, are what the whore of *Rome* deals in, *Rev.* xviii. 13. ſhe goes into perdition, into the bottomleſs pit herſelf, and carries all her worſhippers with her, *Rev.* xvii. 8. and xiv. 9—11.

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[a] בידו in manu ſua, Pagninus, Montanus, Mercerus, Gejerus, Michaelis.

[b] ליום הכסא in die plenæ lunæ, V. L. Michaelis; novilunii, ſo ſome in Vatablus, Piſcator; ad diem interlunii, Cocceius, Schultens.

[c] Satirar. l. 1. ſat. 9. v. 69.

[d] הטתו declinare facit eum, Pagninus, Montanus, Vatablus, Gejerus; flexit, Tigurine verſion, Junius & Tremellius, Piſcator, Mercerus, Michaelis; inclinavit illum, Cocceius.

[e] Verboſa gaudet Venus loquela, Catullus ad Camer. ep. 53. v. 20.

[f] ברב לקחה multitudine diſciplinæ ſuæ, Junius & Tremellius, Piſcator; doctrinæ ſuæ, Michaelis.

[g] פתאם ſubito, Baynus, Junius & Tremellius, Piſcator, Gejerus, Michaelis.

[h] כעכס אל מוסר אויל ſicut compes ad caſtigationem ſtulti, Pagninus, Montanus, Baynus.

[i] Abiens poſt eam, quaſi veniens ad compedes ad caſtigationem ſtultorum, Gejerus.

[k] Velut compeditus, Junius & Tremellius; velut in compede ibat, Michaelis; tanquam conſtricto ad pedes capite, Schultens.

[l] Splen ridere facit, cogit amare jecur, Ovid. Si torrere jecur quæris idoneum, Horat. Carmin. l. 4. ode 1. v. 12. Cum tibi flagrans amor & libido ſæviet circa jecur ulceroſum. Ibid. l. 1. ode 25. v. 13, 15.

℣. 24. *Hearken unto me now therefore, O ye children*, &c.] The *Septuagint*, *Vulgate Latin* and *Arabic* verſions read, in the ſingular number, *my ſon*, in the ſame manner as the chapter begins; but it is in the plural number in the *Hebrew* text; and ſo read the *Targum* and *Syriac* verſion, *children*, the children of *Solomon*; not only thoſe of his own body, but all ſuch that put themſelves under his inſtruction, or were willing to take his advice: it may be extended to all the children of men, for all are intereſted herein; eſpecially ſuch who profeſs to be the children of God and of Chriſt, the followers of wiſdom. This is the epilogue, or application of the above ſtory. Since this is the caſe, that young men are in danger of being enſnared and brought to ruin by this harlot; therefore take the advice of the wiſeſt of men, even of wiſdom herſelf, *And attend to the words of my mouth*; the doctrines of Chriſt; the beſt preſervative from the allurements of the whore of *Rome*.

℣. 25. *Let not thine heart decline to her ways*, &c.] Or turn not aſide from the right way, the path of truth and holineſs, to thoſe of the whoriſh woman, that lead to ruin and deſtruction; do not ſo much as think of going out of the one into the other; let there not be the leaſt wandering thought, affection, or diſpoſition of the mind thereunto; ſtop and check the firſt motion of the heart, which leads to a compliance with her, and ſeems to be directed to her ways, or to betray any love and liking of them. *Go not aſtray in her paths*; for whoever walks in her paths, goes aſtray from God and his law; from Chriſt and his goſpel; and from the true church of God; and from the right paths of faith, duty and worſhip.

℣. 26. *For ſhe hath caſt down many wounded*, &c.] *Wounded* in their name, character and reputation; in their bodies by diſeaſes; and in their ſouls by guilt, ſhame and horror, through a compliance with her ſinful luſts: theſe ſhe *caſts down* from the honours they were poſſeſſed of, from the health they enjoyed, and from the peace and tranquillity of mind they formerly felt within them. And not a ſingle perſon, as the young man inſtanced in, or a few only, but *many*; great multitudes, hundreds and thouſands, and thoſe not weak, and fooliſh, and inconſtant, as he might be thought to be; but ſuch as were *great*[m] and mighty, as the word alſo ſignifies; men of great riches, and wiſdom, and courage; as ſoldiers[n], mighty men of war, ſuch as wound and kill others; which ſeems the true ſenſe of the word here uſed: and therefore none ought to truſt in themſelves, nor truſt themſelves in her company, nor in the leaſt decline to her ways; and eſpecially ſuch as are weak and unſkilful, and ignorant of her devices, as the *children* here addreſſed. *Yea, many ſtrong* men *have been ſlain by her*; men famous for martial exploits, as *Samſon* and others, have been overcome by her: ſome of great fortitude of mind have not been able to withſtand her, ſhe has prevailed over them; and others of robuſt conſtitutions have been weakened by diſeaſes, contracted through incontinency with her; and ſome have ſuffered death by her means, either from her huſband, or her gallants, or the civil magiſtrate: and of theſe there have been *innumerable* inſtances; ſo the word[o] for *ſtrong men* ſometimes ſignifies; and ſo it is here rendered in the *Septuagint* and *Arabic* verſions, *and innumerable are they whom ſhe has ſlain.* All the world have wondered after the whore of *Rome*; kings of the earth and mighty men have committed fornication with her; high and low, rich and poor, have been ruined by her; thouſands have gone to hell by her means: and ſome of the ſycophants of *Rome* have even ſaid, that if the pope of *Rome* ſhould ſend thouſands to hell, of which they ſeem themſelves to be conſcious, no one ſhould ſay to him, What doſt thou?

℣. 27. *Her houſe is the way to hell*, &c.] Or *ways*[p]; the broad, highway to it; either to the grave, as *ſheol* often ſignifies; or to hell itſelf, the place of the damned: to go into her houſe, and commit wickedneſs with her, is to take a ſtep to deſtruction, a large ſtride towards hell; and if grace prevent not, will bring a man thither. Who would go into ſuch a houſe, and much leſs dwell there, which is the very ſuburbs of hell? *Going down to the chambers of death*; to enter her chamber, to ſtep into her bed, howſoever decked and adorned, entertaining and inviting it is, not only leads to the chambers of the grave, as the *Targum*; but to the loweſt and innermoſt parts of hell; the apartments of the ſecond death, the lot of all unclean and idolatrous perſons without repentance and faith. The *Phœnicians* called *Pluto*, the god of hell, by the name of *Moth*[q], a word ſimilar to this uſed here; and ſo thoſe chambers are no other than the chambers of hell. *Plautus*[r] alſo calls the gate of a whore's houſe the gate of hell; which agrees with the firſt clauſe of the verſe.

CHAP. VIII.

THIS chapter contains the inſtructions of wiſdom or Chriſt; ſhewing the excellency of them, and the author of them, in oppoſition to the harlot and her allurements, in the preceding chapter. Chriſt, under the name of wiſdom, is repreſented as an herald, publiſhing the goſpel in the miniſtry of the word, either in perſon or by his ſervants, ℣. 1. The places where this proclamation is made are deſcribed, ℣. 2, 3. the perſons to whom, ℣. 4, 5. The excellency of the things delivered, being right things; truth, agreeable to the word of God, plain and eaſy to be underſtood, and of more worth than gold, ſilver, and precious ſtones, ℣. 6—11. And then wiſdom, or Chriſt, is commended and recommended, by his conſummate prudence and knowledge, by his hatred of evil, and by his influence on the political affairs of kings and princes, ℣. 12—16. and the advantages of thoſe that are early ſeekers of him are pointed out; their enjoyment of his favour, of his riches, honour and righteouſneſs; and their being led by him in right paths now, and inheriting eternal glory hereafter, ℣. 17—21. And next follows an account of his exiſtence from eternity as a divine perſon, illuſtrated by a variety of phraſes, ℣. 22—29. and of his being with the Father; of his great affection for him, and complacency in him; and of Chriſt's wonderful delight and pleaſure in the ſons of men, ℣. 30, 31. And the chapter is concluded with an exhortation to them to hearken to his inſtructions; ſetting forth the happineſs of thoſe that wait on him in public ordinances, and find him; and the miſery of thoſe that hate and reject him.

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[m] רבים multos magnoſque, Gejerus.

[n] See Dr Kennicott's Diſſert. 1. p. 110.

[o] עצומים αναριθμητοι, Sept. ſo Arab. numeroſi, Junius & Tremellius, Piſcator, Amama, Cocceius, Michaelis, Schultens; ſo Bootius, Animadv. l. 4. c. 11. ſ. 2.

[p] דרכי viæ, Pagninus, Montanus, Junius & Tremellius, Piſcator, &c.

[q] Sanchoniatho apud Euſeb. Præpar. Evangel. l. 1. p. 38.

[r] Januam hanc orci, Bacchides, act. 3. ſc. 1. v. 1.

℣. 1. *Doth not wiſdom cry?* &c.] Chriſt, who is the wiſdom of God; ſee the note on *chap.* i. 20. and which clearly appears from his ſubſiſtence with the Father, his eternal exiſtence, and from many perſonal properties, characters, and actions aſcribed to him throughout the whole of this chapter, and in the following. *Crying* is here attributed to him, which ſignifies proclaiming, publiſhing, preaching the everlaſting goſpel, which directs men in the right way of enjoying peace, comfort, honour, and eternal happineſs; the alluſion is to an herald that lifts up his voice aloud at noon-day in the public ſtreets when he proclaims; and is oppoſed to the whiſpers of an harlot, at night, in a corner; truth ſeeks no corner, its voice is heard at noon-day, it will bear the light. Now, *does not* or *ſhall not wiſdom cry*, or Chriſt preach? verily he does or will, in his word, by his prophets under the former diſpenſation; in his own perſon, and by his apoſtles and miniſters under the preſent; who then would hearken to the alluring voice of an harlot, or hear *Jezebel* the wicked propheteſs teach, when Chriſt himſelf preaches, or however by his faithful miniſters? *And underſtanding put forth her voice?* the ſame with wiſdom, or Chriſt, ſee ℣. 14. by whoſe voice the goſpel is meant, which is the voice of Chriſt, which is heard and followed by the ſheep of Chriſt, and not the voice of a ſtranger; and *putting it forth*, giving or uttering it, ſignifies the publication of it.

℣. 2. *She ſtandeth in the top of high places*, &c.] To be both ſeen and heard, for which reaſon Chriſt went up into a mountain and preached, *Matt.* v. 1. *by the way*; the road-ſide, to inſtruct and direct paſſengers as they go along, to ſhew them the right way, and caution them againſt taking wrong ways; ſo did Chriſt, *Matt.* xvi. 6. and xxiii. 16. *In the places of the paths*; or, *between the paths*[s]; where more ways than one met together, and ſo difficult to know which was the right path to take; here Chriſt ſtands in the miniſtry of the word to direct, and ſays, *this is the way, walk ye in it*, Iſa. xxx. 21. and as there are many ways which are propoſed to men to walk in, ſome of open profaneneſs and impiety, and others that have a ſhew of religion and devotion, but both lead men wrong; the miniſters of Chriſt ſhew, and he by them, the way of ſalvation, and how to avoid ſuch as lead to deſtruction, *Acts* xvi. 17.

℣. 3. *She crieth at the gates*, &c.] Of the temple, or of the city, where the courts of judicature were, and perſons met on civil accounts; and where people were continually paſſing and repaſſing. *At the entry of the city*; meeting thoſe that came out of the country to the city upon trade and buſineſs. *At the coming-in at the doors*; of the temple, or city, or private houſes; all theſe expreſſions denote the publickneſs of the goſpel miniſtry, both by Chriſt himſelf, who ſpake openly to the world, always taught in the ſynagogues and temple, and in ſecret ſaid nothing; and who ordered his diſciples to preach what they heard and received from him upon the houſe-tops, *John* xviii. 20. *Matt.* x. 27. ſo did the apoſtle *Paul*, Acts xx. 20, 27.

℣. 4. *Unto you, O men, I call*, &c.] Not angels, the fallen angels; for as they had nothing to do with Chriſt, he had nothing to do with them, or ſay unto them, *Matt.* viii. 29. nor the brutes, irrational creatures; for though the goſpel is to be preached to every creature, yet only to rational ones, *Mark* xvi. 15. *men*, whom God has loved and Chriſt has redeemed; theſe are by the goſpel called, and called effectually. There are ſome men indeed who are only externally called; but there are others who are alſo called with an holy calling, of which ſee the note on *chap.* i. 24. Some think men of eminence are here meant, as rich men, ſo *Aben Ezra*; or men of wiſdom and knowledge, ſuch as the ſcribes and phariſees, and learned doctors among the Jews; but it rather ſeems to deſign men indefinitely, of whatſoever rank or order, ſtate or condition. *And my voice is to the ſons of men*; which ſome interpret of the poor, as *Aben Ezra*; or thoſe who are more illiterate, or the common people; ſo that high and low, rich and poor, have the goſpel preached unto them; but the phraſe ſeems to intend the ſame as before, the ſame thing is ſaid in different words.

℣. 5. *O ye ſimple, underſtand wiſdom*, &c.] The goſpel, the wiſdom of God in a myſtery, particularly the doctrine of ſalvation by Chriſt; it is the higheſt wiſdom to know Chriſt and him crucified: and they are *the ſimple* who are weak and eaſy to be impoſed upon, who are here called unto; and generally ſpeaking ſuch are they to whom the myſteries of grace are made known, whilſt they are hid from the wiſe and prudent. *And ye fools, be of an underſtanding heart*; or *cauſe the heart to underſtand*; or *get an underſtanding heart*[t]; make uſe of all means to get ſpiritual wiſdom and underſtanding; all men, let them be what they will in other reſpects, are *fools* as to a ſpiritual and experimental knowledge of divine things; and that man can only be ſaid to have truly an underſtanding heart that knows his own folly, the plague of his heart, his need of Chriſt, the worth of him; and has an underſtanding given him to know him and his intereſt in him.

℣. 6. *Hear, for I will ſpeak of excellent things*, &c.] Such are the things of the goſpel; they not only excel what the light of nature dictates and directs to, but even what the law of *Moſes* commands and requires; the doctrines of the goſpel are excellent in their author, nature and uſe; particularly thoſe which reſpect the love, grace and mercy of God, the perſon and offices of Chriſt, the efficacy of his blood, righteouſneſs, and ſacrifice, and the great ſalvation which he has wrought out. Theſe are the doctrines of grace which proceed out of

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[s] בית נתיבת in mediis ſemitis, V. L. inter ſemitas, Tigurine verſion, Baynus, ſo ſome in Vatablus; in mediis compitis, Schultens; ſo the Targum, Sept. and Arabic verſions.

[t] הבינו לב facite cor intelligere, Baynus, Mercerus; facite ut cor veſtrum intelligat, ſo ſome in Vatablus; acquirite animum ſapientem, Gejerus.

wiſdom's mouth, and are ſuch as never man ſpake the like; they are to be approved of, being what differ from others, and to be preferred unto them, *Phil.* i. 9. or *princely things*[u], as the word may be rendered; which became him who is the prince of the kings of the earth, and the prince of peace to ſpeak; and are worthy to be received by princes, though little known and valued by the princes of this world; and are embraced and eſteemed by thoſe who are the princes of the Lord's people: or they are *principal* ones, or *leading* truths[w]; of the greateſt importance, intereſting ones; *praiſe-worthy*, as *Aben Ezra*, or *honourable*, as *Gerſom*, and to be had in the higheſt eſteem and veneration. *And the opening of my lips* ſhall be *right things*; agreeable to right reaſon, though above it; conſonant to the righteous law of God, and even to the perfection of God's righteouſneſs, which is greatly glorified by the obedience, ſufferings, and death of Chriſt, and redemption through him; and theſe are the excellent and principal doctrines of the goſpel, even juſtification by Chriſt's righteouſneſs, atonement by his ſacrifice, and redemption through his blood; all which are conſiſtent with, and greatly diſplay the juſtice of God: nor are any of the doctrines of the goſpel licentious ones, but on the contrary teach men to live ſoberly and righteouſly; as well as they are plain and eaſy to ſuch who are converſant with them, as is often expreſſed, and may be the ſenſe of the word here uſed alſo.

℣. 7. *For my mouth ſhall ſpeak truth*, &c.] And nothing but the truth; and nothing more or leſs can be ſpoken by wiſdom, or Chriſt, who is truth itſelf; nothing elſe can come out of his mouth, or drop from his lips; all the doctrines of Chriſt are agreeable to the ſcriptures of truth, and are what the Spirit of truth leads into; and the whole is called *the word of truth*; there are many very particular and ſpecial truths, but the principal one is ſalvation by Jeſus Chriſt. *And wickedneſs is an abomination to my lips*; the ſin of lying more eſpecially, as oppoſed to truth; this is deteſtable to wiſdom, what Chriſt never ſuffered his lips to utter; for no lie is of the truth, but of Satan the father of lies; and as it is abhorred by Chriſt, it ought to be by all good men.

℣. 8. *All the words of my mouth* are *in righteouſneſs*, &c.] Or *with righteouſneſs*[x]; are connected with it, are agreeable to it; are righteous ones, conſiſtent with righteouſneſs, with the righteous nature, will and law of God: or *are concerning righteouſneſs*[y], the neceſſity of righteouſneſs in order to eternal life; the inſufficiency of man's own righteouſneſs to intitle to it; the need, worth and excellency of the righteouſneſs of Chriſt for that purpoſe; and of the propriety and uſefulneſs of a life of righteouſneſs and holineſs which the grace of God inſtructs men in. There is *nothing froward or perverſe in them*; that is contrary to right reaſon, or to the law of God, or to the ſcriptures of truth, or to the analogy of faith; nor is there any contradiction in the doctrines of the goſpel one to another, but an entire harmony and uniformity in them; they are not *yea* and *nay*.

℣. 9. *They* are *all plain to him that underſtandeth*, &c.] Whoſe underſtanding is enlightened by the Spirit of God; who is a ſpiritual man, that has a diſcerning, and can judge of ſpiritual things: as for the carnal man, let him have what natural knowledge or wiſdom he will, he cannot know theſe things; for they are ſpiritually diſcerned, and can only be diſcerned by ſpiritual men. The Bible is a ſealed book to others, learned or unlearned; the myſteries or doctrines of the goſpel are hid in parables from ſuch; but thoſe to whom Chriſt has given an underſtanding to know him, theſe know them, and they are plain unto them: for though there are ſome things hard to be underſtood in the ſcriptures, as in *Paul*'s epiſtles, and ſome ſublime truths in the goſpel; yet thoſe which are neceſſary to ſalvation are eaſily underſtood; that faithful ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave the chief of ſinners, is a very plain one. *And right to them that find knowledge*; a ſpiritual and experimental knowledge of Chriſt and his truths. The *Targum* is, "to them who deſire knowledge;" and ſo the *Syriac* verſion; that ſeek for it heartily and diligently, in a right way, in the uſe of proper means, under the direction and by the aſſiſtance of the Spirit of God.

℣. 10. *Receive my inſtruction, and not ſilver*, &c.] Not but that ſilver may be deſired, ſought after and received, conſiſtent with the inſtructions of wiſdom; though an anxious, immoderate, ſinful purſuit after it, hinders the reception of them; and when they are in competition, the one is to be preferred to the other: the doctrines of the goſpel are of more worth, and more to be deſired than thouſands of gold and ſilver; and therefore the meaning is, that the inſtruction of wiſdom ſhould be received rather than ſilver; it ſhould have the preference; ſo *Gerſom* interprets it, and with which agrees the following clauſe: *And knowledge rather than choice gold*; that is, the knowledge of Chriſt, and the knowledge of God in Chriſt; the knowledge of the goſpel, and the truths of it; a ſpiritual and experimental knowledge of theſe things, is of more value than the fineſt gold, than the gold of *Ophir*; ſee *Pſal.* xix. 10. and cxix. 72.

℣. 11. *For wiſdom* is *better than rubies*, &c.] A ſort of precious ſtones: or, *than precious ſtones*[z] in general; ſo the *Targum*, and *Septuagint*, *Arabic* and *Syriac* verſions; even than all of them, as the *Vulgate Latin* verſion; or, *than pearls*[a], or *carbuncles*[b]: there are none equal to it, nor is it to be procured by them; ſee *Job* xxviii. 16—19. *And all the things that may be deſired, are not to be compared to it*; ſee the note on *chap.* iii. 15.

℣. 12. *I wiſdom dwell with prudence*, &c.] Here wiſdom begins to ſpeak in her own perſon, and continues to do ſo unto the end of the chapter; or Chriſt deſcribes himſelf, pencils out, and draws his own picture, and a moſt lovely one it is. In this clauſe Chriſt is deſcribed by the habitation in which he dwells, *I wiſdom inhabit prudence*[c]; ſo the words may be rendered; that is the houſe in which I dwell: or by his companion with whom he dwells, *with prudence*; that is my companion with whom I am familiarly converſant. The phraſe taken both ways, ſhews that Chriſt is very largely, yea fully poſſeſſed of prudence; as a man that dwells in a houſe, is the proprietor and poſſeſſor of it, ſo prudence is Chriſt's; it belongs to him, he enjoys it; he dwells in prudence, and prudence dwells in him; all the treaſures of wiſdom and knowledge are in him, and the Spirit of wiſdom reſts upon him: and alſo it ſhews that prudence is natural to him, and not adventitious; it does not come from abroad, nor does he go abroad for it; he and prudence are as it were born and brought up together in one and the ſame houſe: and likewiſe, that there is an intimacy and familiarity between them; prudence is moſt preſent with Chriſt, is always near him, and ready at hand to be exerciſed by him; as it was when he was incarnate on earth; he *dealt prudently*, as it was propheſied he ſhould, *Iſa.* lii. 13. which appeared in his diſputation with the doctors in the temple at twelve years of age; by his prudent anſwers to the enſnaring queſtions of his enemies; and throughout the whole of his miniſtry, both as to the manner and matter of it; and particularly at the time of his ſeizure, arraignment, trial, and crucifixion. Or by *prudence*, may be meant prudent men, ſuch as are poſſeſſed of this quality or virtue, and with ſuch wiſdom or Chriſt dwells; not with the wiſe and prudent of this world; nor with ſuch who are ſo in their own conceit; but with ſuch who are ſenſible of their folly; who are humbled under a ſenſe of ſin, and are made wiſe unto ſalvation; who believe in Chriſt, which is a point of the higheſt prudence; and who walk circumſpectly, not as fools, but as wiſe; ſuch as theſe have the preſence and company of Chriſt. *And find out knowledge of witty inventions*; the word מזמות is ſometimes uſed in an ill ſenſe, and is rendered *wicked devices*, chap. xii. 2. Pſal. xxxvii. 7. and may be taken in this ſenſe here. Chriſt, who is God omniſcient, knows all that is in the hearts of men; all their thoughts, ſchemes and devices; he found out, he ſcented the knowledge of them when here on earth; he was privy to the ſecret thoughts and wickedneſs of mens hearts; he knew all the hypocritical deſigns and views of the Phariſees, when they tempted him with enſnaring queſtions; he was appriſed of all the ways and methods they deviſed to take away his life before the time, and ſo eſcaped them; he found out the knowledge of *Judas*'s wicked ſcheme to betray him, and ſpoke of it to him and others before it was executed; and he knew all the wicked devices and ſtratagems of Satan againſt himſelf, in tempting him in the wilderneſs, and in putting it into the heart of *Judas* to betray him; and he knows all his wiles and artful ſchemes to decoy his people, and makes them known unto them, ſo that they are not ignorant of his devices. Moreover, it may be underſtood and interpreted, in a good ſenſe, of the thoughts, devices, and purpoſes of God's heart, as in *Jer.* xxiii. 20. and li. 11. and particularly as relating to man's redemption and ſalvation: this is a device or *invention* of God; ſin is man's invention, by which he fell; but the recovery of man is the invention of God; he found out the perſons to be ſaved in his eternal decrees; and the perſon that ſhould be the Saviour of them, in his council and covenant, and appointed him for the work; and he found out the way and manner of ſaving men by him, even by the ranſom and ſacrifice of himſelf: and this is a *witty* invention, wherein God has abounded in all wiſdom and prudence; as appears by pitching upon ſo proper a perſon to be the Saviour as his own Son; by bringing it about in a way ſo agreeable to all his perfections, to the ſatisfaction of his juſtice, and the honour of his law; and in making ſuch partakers of it, and in ſuch a way, as moſt glorifies the riches of his grace. And this ſcheme Chriſt has full knowledge of, being in the boſom of his Father, as one brought up with him; and was the Angel of the great council, and preſent when the deſign was formed; and beſides, he has found it to his coſt, even at the expence of his precious blood; and ſo has *obtained*, or *found redemption* for us, as the phraſe is in *Heb.* ix. 12. and having found it, and the knowledge of it, he makes it known to others by his Spirit, word and miniſters. Likewiſe theſe *witty inventions* may be interpreted of the whole goſpel, and the doctrines of it; the goſpel is an *invention*, not of men, but of God; not a ſcheme and device of men, but of God; it is not taught by men, and learned of them, or of them only, but of God; and a *witty* one it is, it is the wiſdom of God, the manifold wiſdom of God, though eſteemed fooliſhneſs by men. This Chriſt has *found out the knowledge* of; he has full and perfect knowledge of it, it is hid in him; it came and was preached by him, as it never was before or ſince; and he communicated, and ſtill does communicate the knowledge of it; and bleſſed are they that know the joyful ſound!

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[u] נגידים principalia, i. e. digna principibus, Mercerus, Gejerus, Michaelis; ducalia, Guſſetius, p. 485.

[w] Præcipua quædam, Tigurine verſion.

[x] בצדק cum juſtitia, Piſcator, Gejerus, Michaelis; μετα δικαιοσυνης, Sept.

[y] Gloriatio de juſtitia ſua, vel invitatio ad accipiendam juſtitiam per fidem, Cocceius.

[z] מפנינים gemmis, Baynus; præ gemmis politis, Schultens.

[a] Margaritas, Pagninus, Montanus, Tigurine verſion, Mercerus, Gejerus, Michaelis; unionibus, Cocceius.

[b] Carbunculis, Junius & Tremellius, Piſcator.

[c] שכנתי ערמה habito aſtutiam, Cocceius; prudentiam, Michaelis; ſolertiam, Schultens.

℣. 13. *The fear of the Lord* is *to hate evil, &c.*] All evil in general; evil thoughts, evil words, evil actions, evil company, evil worſhip, and evil doctrines; and by *the fear of the Lord*, which ſhews itſelf in an hatred of evil, becauſe of the loathſome nature of it, and being contrary to God and his will, and as it appears in the glaſs of the law, and eſpecially in the glaſs of pardoning love, is meant; not the fear of his judgments and wrath, or a diſtruſt of his grace and goodneſs, much leſs an hypocritical fear, or a mere ſhew of devotion; but a reverential affection for him, which is peculiar to children; a filial, godly fear, which is conſiſtent with ſtrong faith, great joy, and true courage; and is oppoſite to pride and ſelf-confidence, and is accompanied with real holineſs; it takes its riſe from the grace of God, and is greatly increaſed and promoted by the diſcoveries of his love and goodneſs: this is brought into the account and deſcription of wiſdom, to diſtinguiſh it from carnal wiſdom; to commend wiſdom from its holineſs; for this is the beginning of wiſdom, yea wiſdom itſelf, *Job* xxviii. 28. *Pſal.* cxi. 10. *chap.* i. 7. and ix. 10. *Pride and arrogancy, and the evil way, and the froward mouth do I hate*; theſe are the particulars of evil, which wiſdom or Chriſt declares his hatred of. *Pride*, which appears in men in thinking too highly of themſelves, in ſpeaking too well of themſelves, in deſpiſing others, in ſetting up and truſting to their own righteouſneſs for ſalvation, and in crying up the purity and power of human nature; this is very contrary to the ſpirit of the meek and lowly Jeſus, and muſt be hateful to him: *arrogancy* differs little from pride, and the two words in the *Hebrew* are very much the ſame, very little differ; it is an aſcribing that to a man's ſelf which does not belong to him, whether in things natural, civil or ſpiritual; when men attribute their juſtification and ſalvation to their own works, it is arrogancy, and muſt be hateful to Chriſt; who has been at ſo much pains and expence to bring in everlaſting righteouſneſs, and work out ſalvation for men: it is the height of arrogancy in a man to conceit he has a power to regenerate, renew and convert himſelf, and, with the haughty *Arminian*, *Grevinchovius*, to ſay, he has made himſelf to differ from others; this muſt be hateful to Chriſt, by whoſe Spirit and grace this only is done: and it is a piece of arrogancy when men aſcribe all the good works done by them to their own power, when without Chriſt they can do nothing; which therefore

fore muſt be diſpleaſing to him. *The evil way*, as *Aben Ezra* obſerves, is an evil cuſtom and courſe of ſinning; a man's own way, which he chooſes and delights in, and which leads to deſtruction: *and the froward mouth*, is the mouth that ſpeaks perverſe things; things contrary to a man's own heart, contrary to truth, to the rule of the divine word, to the goſpel, to Chriſt and his people, and to all men; which muſt be hateful and abominable to him who is truth itſelf.

ỳ. 14. *Counſel* is *mine, and ſound wiſdom*, &c.] The words and ſentiments in this and the following clauſe, are the ſame with thoſe in *Job* xii. 13. and ſeem to be taken from thence, which are ſpoken of God; and being here applied to wiſdom, ſhew that a divine perſon is meant; and are very applicable to him who is the wiſdom of God, and the power of God; and on whom reſts the Spirit of wiſdom and underſtanding, of counſel, and of might, and of the fear of the Lord, 1 *Cor.* i. 24. *Iſa.* xi. 2. *Counſel* belongs to him, and is uſed and exerciſed by him, as concerned with the Father and Spirit, both in the works of nature and grace; to whom all the purpoſes and counſels of God are known; and who was conſulted in the creation of man, and in his redemption, reconciliation and ſalvation; the council of peace being between them both: and it belongs to him, and is uſed by him with reſpect to his people; he is council to them; he gives them counſel and advice, he being the wonderful Counſellor; he gave it in perſon when here on earth, both to ſinners and to ſaints, and which continues on record: the goſpel is the counſel of Chriſt, and it is very ſuitable and ſeaſonable, hearty, ſincere and faithful; is freely given, and being taken, infallibly ſucceeds; ſee *Rev.* iii. 18. And he is council for them; he appears for them in court; introduces their perſons, and preſents their petitions to his Father; pleads their cauſe, is their advocate, anſwers to all charges and accuſations; and calls for and requires, in point of law and juſtice, every bleſſing of goodneſs for them. *Sound wiſdom* belongs to Chriſt; *wiſdom*, from whence he has his name in this book; *ſound* wiſdom, ſuch as is ſolid and ſubſtantial, real and true, in oppoſition to the wiſdom of the world, to knowledge falſely ſo called, to carnal, ſenſual and earthly wiſdom. The goſpel may be meant, which is the wiſdom of God in a myſtery; ſound doctrine, a form of ſound words, the wholſome words of our Lord Jeſus: both grace and glory may be intended, which are both in the gift of Chriſt; grace is that *wiſdom* which he makes his people to *know in the hidden part*; and glory is that *ſound wiſdom laid up* for the righteous, the better and more enduring ſubſtance in heaven. The word here uſed ſignifies eſſence or ſubſtance; and ſome render it, *whatſoever is*[d]; whatever has a being that is Chriſt's; all creatures are his, the earth and the fulneſs of it, and they that dwell therein. *I am underſtanding*; eſſentially as a divine perſon; his underſtanding is infinite; there is no ſearching of it; it reaches to all perſons and things: as Mediator, the Spirit of wiſdom and underſtanding reſts on him without meaſure, by which he was furniſhed for his prophetic office; as man, his underſtanding was amazing to all that knew him, and heard him. Chriſt not only has an underſtanding, but he is underſtanding itſelf; he is the fountain, author and giver of underſtanding; of all the natural underſtanding there is in men; of the light of nature and reaſon, of thoſe intellectual faculties which men are poſſeſſed of; and of all the ſpiritual underſtanding in divine things, which his people are partakers of, 1 *John* v. 20. *I have ſtrength*; as the mighty God; which appears in his creation of all things out of nothing, in his upholding all things by his power, and in his government of the world. As Mediator, he has the Spirit of might upon him; all power in heaven and earth is given him; his ſtrength is manifeſt in the ſalvation of his people, when he came travelling in the greatneſs of it to ſave them; by fulfilling the law for them; by bearing their ſins, and the puniſhment due to them; and by deſtroying all their enemies; and in his plucking them out of the hands of Satan, out of the burning, out of the mire and clay at converſion; in bearing and ſupporting them under all their burdens, afflictions and temptations, and in preſerving them ſafe to his kingdom and glory; and in giving them ſtrength in the mean time to bear the croſs, to withſtand temptations and corruptions, to exerciſe the graces of the Spirit, and perform the duties of religion.

ỳ. 15. *By me kings reign*, &c.] Chriſt is the Prince of the kings of the earth, the King of kings and Lord of lords; they are made kings by him, and are under him; he ſets them up, and depoſes them at pleaſure; they have their kingdoms, crowns and ſceptres from him, and are accountable to him. The *Syriac* verſion renders it, *for me*; it is for the ſake of Chriſt they reign; and they ought to ſeek his glory, and the good of his kingdom and intereſt. Moreover, as it is by him they are ſet up as kings and governors, and are preſerved and continued in their governments by him; ſo it is by him that they rule well who do ſo, that they reign juſtly, wiſely, happily and ſucceſsfully; all the wiſdom which appears in their adminiſtrations, is all from him; all thoſe wiſe laws, which are enacted by them for the good of their ſubjects, is owing to the wiſdom and prudence he gives them. *And princes decree juſtice*; theſe may deſign ſuch who are under kings, are aſſiſting to them in government; who are of their privy-council, and give advice in making laws, and putting them into execution. Here it particularly regards their making juſt and righteous laws for the good of the ſtate, in which they are employed by kings; or their adviſing to them, and aſſiſting in drawing them up: and now all the wiſdom that is neceſſary hereunto, and which is conſpicuous herein, is all from Chriſt; who has the ſpirit of princes in his hands, and orders and directs them as he pleaſes. The *Targum* is, "I anoint princes with "juſtice."

ỳ. 16. *By me princes rule*, &c.] All governors of provinces and cities, who are under the king as ſupreme; the diſcharge of whoſe office in a right manner requires much wiſdom, prudence, juſtice, and integrity; all which they have from Chriſt, as well as their power of ruling, that rule well. *And nobles, even all the judges of the earth*; the word[e] for *nobles*, ſignifies perſons of a *free* ſpirit, generous, bountiful men; ſuch as are called *benefactors*, Luke xxii. 25. ſo one of the *Ptolemy*'s, king of *Egypt*, was called *Evergetes*. Such who govern, not in a cruel and rigorous manner, but with clemency and gentleneſs; who, as they are *free* and noble themſelves, their ſubjects are a free people, and enjoy their privileges and liberties fully and quietly. And *the judges of the earth*; are ſuch as ſit on benches of juſtice, hear and try cauſes, and paſs ſentence on men; which requires great ſkill and knowledge, and much faithfulneſs and integrity, which all that perform their office aright have from Chriſt. How great therefore muſt he be! how wiſe and juſt! from whom all rulers, ſupreme and ſubordinate, have their power, prudence, generoſity and juſtice!

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[d] תושיה eſſentia, Montanus, Tigurine verſion; quicquid eſt, Junius & Tremellius; realitas, Michaelis; ſoliditas, Schultens.

[e] נדיבים munifici ſive liberales, Vatablus; ingenui, Junius & Tremellius, Gejerus; munifici, Piſcator; generoſi, Schultens.

℣. 17. *I love them that love me*, &c.] Thoſe that love Chriſt are ſuch who are born again, and have a ſpiritual and experimental knowledge of him; that believe in him, have ſeen his lovelineſs, have had his love ſhed abroad in their hearts, and a view of his fulneſs and ſuitableneſs; ſome comfortable apprehenſions of their relation to him, and intereſt in him, and are indulged with communion with him: the love with which ſuch ſouls love Chriſt, ſprings from their very hearts, is cordial and ſincere; it gives him the preference to all objects, to all creatures, angels or men, and to all creature-enjoyments; it is drawn out to all of Chriſt, and to all that belong to him, or are his; and though it may be ~~loſt,~~ become remiſs and abate in its fervency, it cannot be loſt; and is what is very acceptable to Chriſt, and highly eſteemed of by him: it ſhews itſelf by a high veneration for the truths and doctrines of his goſpel; by a ſtrict regard to his commands and ordinances; by an hearty affection for his people; by parting with and bearing all for his ſake; by a carefulneſs of offending him, and loſing his company; by an earneſt deſire after his preſence, and delight in it, and by a concern at his abſence; by a diligent inquiry after him in the uſe of means until he is found, and by the joy expreſſed at finding of him: now ſuch Chriſt *loves*; not that he begins to love his people when they begin to love him, for he loved them from everlaſting; as appears by his eſpouſing their perſons, undertaking their cauſe, and taking the care and charge of their perſons, grace and glory, ſo early; and by his aſſumption of their nature in time, and by his ſuffering and dying for them; all which were before they had any love to him: but this points out and deſcribes the perſons, who may be aſſured of the love of Chriſt to them, ſince their love to him ſprings from his to them; beſides, it deſigns ſome freſh manifeſtations of his love, and the continuance of it; as well as ſuggeſts that he has future bleſſings to beſtow on ſuch, as freſh marks of his affection, and inſtances of his love to them; ſuch as granting them his gracious preſence, giving them more grace; cauſing all things, even afflictions, to work together for their good; preſerving and keeping them from falling, and at laſt giving them eternal glory and happineſs; ſee *John* xiv. 21—23. *And thoſe that ſeek me early ſhall find me*; and they are ſuch who ſee their need of Chriſt, and know the worth of him; and thoſe ſeek to him in the uſe of means, the word and ordinances, and as aſſiſted by his Spirit and grace, for pardon, righteouſneſs, life and ſalvation, which are only to be had in him: and they may be ſaid to *ſeek* him *early*, or *morning him*[f], who ſeek him in the morning of youth, or in the firſt place, above all things elſe, and that with the greateſt eagerneſs and earneſtneſs, diligence and importunity; and ſuch always are ſucceſsful; they *find* Chriſt and life, righteouſneſs and ſalvation in him, and every bleſſing, and therefore are happy, as in *chap.* iii. 13. ſee the note there.

℣. 18. *Riches and honour* are *with me*, &c.] By *riches* are meant not the riches of Chriſt's perſon, the perfections of his nature, his works, and his vaſt empire over all creatures, and the revenues ariſing from thence, which though durable, yet not communicable; nor temporal riches, which though with him, and at his diſpoſe, yet theſe, at leaſt a large ſhare of them, and in common is not given to his people, nor are they durable; but the riches of grace, redeeming, juſtifying, pardoning and ſanctifying grace are intended, and the riches of glory in another world: and ſo *honour* deſigns not that which he has as a divine perſon, or as mediator, which is incommunicable; much leſs temporal honour, for though this is with him and from him, as appears ℣. 15, 16. yet is not uſually given to his followers, who are not the great and noble, but generally reckoned the offſcouring of all things; nor is ſuch honour durable; but the honour he gives his people lies in their being eſpouſed to him, in being the ſons of God through him, in being made by him kings and prieſts unto God, and in reigning with him here and for ever. Yea, *durable riches and righteouſneſs*; which laſt ſome underſtand as another adjunct and epithet of riches, and repreſent them in oppoſition to mammon of unrighteouſneſs, or to riches, either ill-gotten or ill-managed; and expreſſes another property of Chriſt's riches of grace and glory, as being what are come by in a way of righteouſneſs into his hands, and are diſtributed faithfully by him; though rather it reſpects a diſtinct thing which is with Chriſt, and in his hands to give, even his juſtifying righteouſneſs, conſiſting of his active and paſſive obedience, which he has wrought out, is in him, and given by him to his people; and is what is called the righteouſneſs of God and of faith; which ſecures from condemnation and entitles to eternal life; and is an everlaſting one, as durable as his riches are, which are his fulneſs that ever continues with him: pardon is *ſimul* and *ſemel*, and for ever; ſanctifying grace, as faith, hope, and love, always abide; and about the riches of glory there can be no doubt of the permanency of them; and the ſame may be ſaid of honour both here and hereafter.

℣. 19. *My fruit* is *better than gold, yea, than fine gold*, &c.] This is ſaid in alluſion to the fruit that grows on trees, wiſdom, or Chriſt, being a tree of life, *chap.* iii. 18. ſee the note there; and ſo he is compared to other trees, *Cant.* ii. 3. *Hoſea* xiv. 8. His *fruit* are the bleſſings of grace, ſuch as redemption, reconciliation, pardon, juſtification, adoption, and eternal life; theſe are his by covenant, are procured by him, and are communicated from him; alſo the graces of his Spirit called fruits, as faith, hope, love, *&c.* of which he is the author and object; and even good works, the fruits of his grace; they are done in virtue of union to him, by his ſtrength, and are directed to his glory: and all theſe, eſpecially his grace and the bleſſings of it, are preferable to the fineſt gold; they are more valuable as to their intrinſic worth and excellency; they are more uſeful and profitable, being for the good and welfare of immortal ſouls; and they are more ſatisfying and more laſting, and which cannot be obtained with ſuch a corruptible thing as gold is. *And my revenue than choice ſilver*; as the former word refers to fruits that grow on trees, this to ſuch as ſpring from ſeed ſown in the earth; ſee *Lev.* xxiii. 39. where the ſame word is uſed as here, and is alſo rendered *revenue* in *Jer.* xii. 13. Chriſt himſelf is compared to ſeed, and ſo his word, *John* xii. 24. *Luke* viii. 11. and the fruit or revenue thereof is the ſame as before: or elſe the alluſion is to the profit ariſing from riches, from eſtates, and their annual rent; or from money put out to uſe, or improved by commerce, and ſo ſignifies the ſame with the gain and merchandize of wiſdom, *chap.* iii. 14. ſee the note there. *Aben Ezra* conſtrues the words thus, *my revenue is choicer than ſilver*; but our verſion is beſt.

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[f] משחרי quærentes diluculo me, Montanus; qui me mane quærunt, Tigurine verſion, Michaelis.

℣. 20. *I lead in the way of righteouſneſs*, &c.] As a king his ſubjects, a ſhepherd his flock; as a guide to perſons that are ignorant and out of the way; as parents their children, teaching them to go; or as a maſter his ſcholars: and the way wiſdom, or Chriſt, leads his people in, is *the way of righteouſneſs*; the doctrine of righteouſneſs, or the way and manner of a ſinner's juſtification in the ſight of God; all men are out of the way of it, and are ignorant of the right way; Chriſt leads them into it: he leads them off of their own righteouſneſs by ſhewing that it does not deſerve the name of one; that it is unacceptable to God, unprofitable to him, and inſufficient to juſtify them before him; and he leads them to his own righteouſneſs, which he has wrought out; and ſhews them that this is anſwerable to the demands of law and juſtice, is acceptable to God, and imputed by him without works; and this he does in his word and by his Spirit: and in this way of righteouſneſs he leads them into his father's preſence with acceptance; to himſelf, in which he beholds them with pleaſure; and to eternal glory, which gives them a title to it: he alſo leads into the practice of righteouſneſs; he teaches them, and they learn of him works of righteouſneſs; he goes before them by way of example, and he gives them his Spirit and grace to enable them to perform them; and which may more eſpecially be intended in the next clauſe. *In the midſt of the paths of judgement*; of truth and holineſs; in his commandments and ordinances; in all which they are led, not againſt their wills but with them; and not only walk but run with the greateſt chearfulneſs in thoſe ways and paths of his.

℣. 21. *That I may cauſe thoſe that love me to inherit ſubſtance*, &c.] Subſtantial bleſſings, bleſſings indeed, as all ſpiritual ones are; and ſubſtantial grace, as every grace is; and ſubſtantial communion with God and Chriſt, which is a real thing and had in the way of righteouſneſs; alſo ſubſtantial happineſs hereafter, as eternal life is; which being expreſſed by *ſubſtance*, or *that which is*[g], as the word uſed ſignifies, denotes the reality of it; it being not only actually promiſed, prepared, and laid up for the ſaints, but is what is known by them now, and of which they have the earneſt and pledge; as alſo the ſolidity of it, being oppoſed to the vain and ſhadowy things of this life; as well as the riches, valuableneſs, and continuance of it; it is enduring ſubſtance, which cannot be waſted nor taken away; which is in its own nature incorruptible, and the ſaints will always continue to enjoy it. God himſelf may be meant, who is moſt eminently יש that which is, a ſelf-exiſtent Being, and the Being of beings, eſſence itſelf, and of whom the ſaints are heirs, and who will be their portion now and for ever, *Rom.* viii. 17. *Pſal.* lxxiii. 26. and ſuch that ſhall enjoy this inheritance are thoſe that *love* Chriſt; to them it is promiſed, for them it is prepared, and to them it will be given, *James* i. 12. 1 *Cor.* ii. 9. 2 *Tim.* iv. 8. not that their love to Chriſt is the meritorious cauſe of ſo valuable a bleſſing; but this deſcribes the perſons that ſhall have it, and points out a proper diſpoſition for it, without which none would be fit to enjoy it; and beſides there is a connection between grace and glory; to which may be added, that this ſhews that Chriſt does not love in word only, ſaying, *I love them that love me*, ℣. 17. but in deed alſo; and how much he eſteems the love of his people; and it is deſigned to encourage the faith and hope of weak believers, who though they do not ſo ſtrongly believe in Chriſt, yet truly love him. And be it further obſerved that this ſubſtance is enjoyed by way of inheritance; it is not purchaſed, nor acquired, but bequeathed and given to the children of God by their heavenly Father, and comes to them through the death of Chriſt the teſtator, and is for ever, as inheritances are; and ſo *Aben Ezra* obſerves, that it ſignifies an eternal poſſeſſion. *And I will fill their treaſures*; the treaſures of their hearts, *Matt.* xii. 35. Chriſt now fills their underſtandings with ſpiritual knowledge, their ſouls with grace, their minds with peace and joy, and their hearts with food and gladneſs; and hereafter he will fill them to full ſatisfaction with knowledge, holineſs and joy, and will be all in all to them.

℣. 22. *The Lord poſſeſſed me in the beginning of his way*, &c.] Not *created me*, as the *Targum* and the *Septuagint* verſion; which verſion *Arius* following gave birth to his pernicious doctrine; who from hence concluded Chriſt is a creature, and was the firſt creature that God made, not of the ſame but of a like nature with himſelf, in ſome moment or period of eternity; and by whom he made all others: the Word, or wiſdom of God is never ſaid to be created; and if as ſuch he was created, God muſt have been without his wiſdom before he was created; beſides Chriſt, as the word and wiſdom of God, is the Creator of all things, and not created, *John* i. 1—3. but this poſſeſſion is not in right of creation, as the word is ſometimes uſed, *Gen.* xiv. 19, 22. but in right of paternity; ſee *Gen.* iv. 1. *Deut.* xxxii. 6. it might be more truly rendered, *the Lord begat me*, as the word is tranſlated by the *Septuagint* in *Zech.* xiii. 5. it denotes the Lord's having, poſſeſſing, and enjoying his word and wiſdom as his own proper Son; which poſſeſſion of him is expreſſed by his being with him and in him, and in his boſom, and as one brought forth and brought up by him; as he was *in the beginning of his way* of creation, when he went forth in his wiſdom and power and created all things; then he did poſſeſs his Son, and made uſe of him, for by him he made the worlds: and *in the beginning of his way* of grace, which was before his way of creation; he began with him when he firſt went out in acts of grace towards his people; his firſt thoughts, purpoſes, and decrees concerning their happineſs were in him; the choice of their perſons was made in him; God was in him contriving the ſcheme of their peace, reconciliation, and ſalvation; the covenant of grace was made with him, and all fulneſs of grace was treaſured up in him: the words may be rendered, *the Lord poſſeſſed me, the beginning of his way*[h]; that is, who am the beginning, as he is; the beginning of the creation of God, the firſt cauſe, the efficient of it, both old and new; ſee *Col.* i. 18. *Rev.* iii. 14. So *Aben Ezra*, who compares with this *Job* xl. 19. This ſhews the real and actual exiſtence of Chriſt from eternity, his relation to *Jehovah* his Father, his nearneſs to him, equality with him, and diſtinction from him: it is added for farther illuſtration and confirmation-ſake, *Before his works of old*; the creation of the heavens and the earth; a detail of which there is in the following verſes.

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[g] יש id quod eſt, Junius & Tremellius; rem ſolide vereque ſubſiſtentem, Gejerus; ſolidum illud, Schultens.

[h] קנני ראשית דרכו poſſidet me principium viæ ſuæ, Pagninus, Michaelis, Schultens; habuit me principium viæ ſuæ, Cocceius.

℣. 23. *I was ſet up from everlaſting*, &c.] I, a perſon, and not a quality; a perſon, and not a nature; the perſon of Chriſt as the Son of God, and not the human nature of Chriſt, which then did not exiſt; this phraſe deſigns the ordination and conſtitution of Chriſt in his office as Mediator. So the *Vulgate Latin* verſion renders it, *I was ordained*; Chriſt was fore-ordained to be the Redeemer and Saviour of men, to be the propitiation for their ſins, to be the head of the church, and the judge of the world. It intends likewiſe his inauguration into his office, and his inveſtiture with it; and becauſe anointing with oil was uſed in inſtalling perſons into the offices of prophet, prieſt, and king; hence Chriſt's inſtallment into his office as Mediator is here expreſſed by an anointing; for the words may be rendered, *I was anointed*[i]; it takes in all that goes to his conſtitution as Mediator, his call, appointment, and inveſtiture; and the whole of his office, every part and branch of it; and chiefly his kingly office, with reference to which the ſame word is uſed *Pſal.* ii. 6. and ſo *Gerſom* paraphraſes it, "and there were given to me power, "dominion, and greatneſs;" all which ſuppoſe the eternity of his perſon; for had he not exiſted from everlaſting, he could not have been ſet up, and anointed as Mediator, or inveſted with his office as ſuch. *From the beginning, or ever the earth was*; or from the firſt of the earth, or the original of it; that is, before all time, before the earth or any thing was created; this farther confirms the eternal exiſtence of Chriſt's perſon, the antiquity of his office, the early proviſion of grace in him as mediator for his people, and may lead to entertain high and honourable thoughts of him.

℣. 24. *When* there were *no depths, I was brought forth*, &c.] Not only in the decree of God, as the head of the elect; foreordained to be the Redeemer of them, and to be the propitiation for their ſins; and appointed the judge of the world, and heir of all things; but *was begotten*, as the *Targum* and *Syriac* verſion; the *Septuagint* is, *he begot me*; and ſo it is to be underſtood of the eternal generation and ſonſhip of Chriſt; for the word חוללתי is uſed of generation, *Job* xv. 7. *Pſal.* li. 5. Chriſt is the firſt-born of every creature, begotten, born and brought forth before any creature was in being; ſee *Pſal.* ii. 7. before the depths of the great ſea were formed, for they were made by him, *Pſalm* xcv. 1, 5. when there were no depths, but the infinite being and perfections of God, and the thoughts and purpoſes of his heart, which are his deep things, *Job* xi. 7, 8. *Pſal.* xcii. 5. 1 *Cor.* ii. 10. *When* there were *no fountains abounding with water*; or *heavy*, or *honoured*[k] with it; when the fountains of the great deep were not; and when there were no other fountains which form rivers, and water the earth; when there were none but God the fountain of living waters; then was Chriſt as the only begotten Son of God; and who was alſo ſet up as the fountain of all grace, life, and ſalvation for his people.

℣. 25. *Before the mountains were ſettled*, &c.] *Plunged*[l], or fixed in the earth; and which was done by the great ſtrength of the Lord, upon their proper baſes, *Pſal.* lxv. 6. and which were *ab origine*, or from the beginning of the world, and therefore called the ancient mountains, *Deut.* xxxiii. 15. to be before the mountains is a periphraſis of eternity, and is a phraſe expreſſive of God's eternity; and being here uſed of the Son's, ſhews his eternity is the ſame with his Father's, *Pſal.* xc. 2. *Before the hills was I brought forth*; which is repeated partly to ſhew the importance of it; this being a matter of infinite moment and concern, and deſerving of the ſtricteſt attention and obſervation; and partly to ſhew the certainty of it; the eternal generation of Chriſt being an article of faith moſt ſurely to be believed.

℣. 26. *While as yet he had not made the earth*, &c.] That is, the Lord, who poſſeſſed wiſdom, or Chriſt, and by whom he was ſet up; he as yet had not made the earth, when this was done; this ſhews that the earth had a beginning, contrary to thoſe philoſophers who aſſerted the eternity of it; that Chriſt was before that was, for it was made by him; and conſequently he muſt be eternal, and was before any man was, ſince the earth was made before man; and that he was not of the earth, earthy, as was the firſt man. *Nor the fields*; the plain parts of the earth, in oppoſition to the mountains and hills before mentioned; the vallies and meads that lay between them, full of graſs, flowers and fruits; pleaſant to behold, and profitable to be enjoyed; ſo the word is alſo rendered *Job* v. 10. and *vallies*, by the *Targum* here: or the *out-parts*[m]; the extremities of the earth, the two poles of it; the uninhabitable parts of the earth, as diſtinct from the habitable part of it afterwards mentioned: or all *without* it; the ambient and ſpacious æther. *Nor the higheſt part of the duſt of the world*; meaning, not the mountains and hills, which are before mentioned, and are the higheſt part of the earth; but rather, *the chief of the duſt of the earth*[n], as the words may be rendered; theſe are the metals and minerals within it; the gold, ſilver, and precious ſtones, of which we read very early, *Gen.* ii. 12. or the *beginning*, the firſt and chief, the *prima materia*, even the duſts of the world, out of which man and all the creatures were made, *Gen.* ii. 6. and iii. 19. *Job* iv. 19. *Eccl.* iii. 20. and xii. 7. Dr *Liſter*[o] was of opinion, that ſand was once the moſt exterior and general cover of the ſurface of the whole earth; partly becauſe all our northern mountains are covered with it, more or leſs, at this day; and partly becauſe of its great hardneſs, durableneſs, and unalterable quality; and the higher the mountains be, he ſays, ſtill the more and coarſer the ſand is; and if ſo, this might with propriety be called the higheſt part of the duſt of the earth. But Chriſt was before any of them, as well as is more excellent than they. Or it may be, man is deſigned, who was made of the duſt of the earth; even the firſt man *Adam*, ſo *Jarchi*, Gen. ii. 7. before whom Chriſt was: yea, the human nature of Chriſt himſelf may be meant, which is fairer than any of the children of men, and the chief of all the individuals of human nature; being without ſin, and united to the Son of God, and alſo the curious workmanſhip of the

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[i] נסכתי uncta ſum, Cocceius, Michaelis, Schultens; inuncta fui, Gejerus.

[k] נכבדי aggravati, Pagninus; prægravati, Vatablus; gravati, Michaelis; honorabiles, Gejerus.

[l] הטבעו defixi, Montanus; mergerentur, Tigurine verſion; immerſi, Vatablus, Junius & Tremellius.

[m] חוצות quæ extra ſunt, Tigurine verſion, Vatablus; exteriora, Cocceius, Michaelis.

[n] ראש caput, Montanus, Tigurine verſion; ſummam, Cocceius, Michaelis, Schultens.

[o] In Philoſoph. Tranſact. abridged, vol. 2. p. 452, 453.

Spirit of God. Now Chriſt, as the Son of God, as the only begotten of the Father, exiſted before his human nature did, or before he was the Son of man.

℣. 27. *When he prepared the heavens, I* was *there*, &c.] Made, beautified, and adorned them; when he gave them their form, figure, magnitude and motion; when he garniſhed them with the ſun, moon and ſtars; then was Chriſt preſent, not as a mere ſpectator, but as a co-worker; ſee *Heb.* i. 10. and even the third heaven, the place and ſtate of glorified ſaints, prepared for them from the foundation of the world, *Matt.* xxv. 34. *When he ſet a compaſs upon the face of the depth*; or *compaſſed the waters with bounds*, as *Job* ſays, *chap.* xxvi. 10. or made the earth with the ſea globular, which make one terraqueous globe: or *made a circle* [p]; all around it, called the circle of the earth, on which he ſits, *Iſa.* xl. 22. this compaſs may deſign the vaſt expanſe or firmament of heaven, which is ſtretched and drawn around the terraqueous globe as a canopy or curtain. Chriſt was with his Father on the firſt day's creation of the heavens; and on the ſecond day, when the firmament was made, and was before them both.

℣. 28. *When he eſtabliſhed the clouds above*, &c.] In which the waters are bound, and yet are not rent under them; and where in the thin air, they hang heavy with them; where they are weighed by meaſure, and a decree made for them when they ſhall fall; and when they do, the Lord makes ſmall the drops of water, which the clouds do drop and diſtil on men abundantly; the ſpreadings of which are beyond underſtanding, and are unaccountable, and muſt be referred to the power of God; who has ſettled and eſtabliſhed them in the heavens, and the laws of them, *Job* xxvi. 8. and xxviii. 25, 26. and xxxviii. 28, 29. *When he ſtrengthened the fountains of the deep*; gave them ſtrength, and ſtill continues it, to caſt out their waters, which run into the main ſea, and feed and fill it, and return to their place again; which ſtrength of flowing and reflowing can be attributed to nothing elſe but to the great power of God, *Gen.* vii. 11. *Eccl.* i. 7.

℣. 29. *When he gave to the ſea his decree, that the waters ſhould not paſs his commandment*, &c.] A perpetual decree, which never has been altered nor never will: he has placed the ſand for the bounds of the ſea every where, which it cannot paſs, though its waves toſs, foam and roar; this is his decreed place with which he has ſhut it up, as with doors, bars and bolts; ſo that thoſe proud waves may come hitherto and no farther, *Jer.* v. 22. *Job* xxxviii. 10, 11. *When he appointed the foundations of the earth*; which are laid on the ſeas and floods; nay, the earth is hung like a ball in the air upon nothing; and yet its foundations are ſuch as that it ſhall not be removed; being the purpoſe and decree, the power and might of the Lord himſelf, *Job* xxvi. 7. *Pſal.* xxiv. 2. and civ. 5. Now Chriſt was preſent when thoſe were laid, for he was concerned in the laying of them himſelf, *Heb.* i. 10. The Lord aſks *Job*, where he was then? *Job* xxxviii. 4. he was not then in being, but Chriſt was.

℣. 30. *Then I was by him*, as *one brought up* with him, &c.] He was then and from all eternity, *by him*, or *with him* [q]; which denotes his co-exiſtence with God, and his relation to him as his Father; his nearneſs to him, his equality with him, and his diſtinction from him: he was by him when the names of God's elect were put down in the book of life; he was by him and with him in the council and covenant of grace and peace; and ſo in the creation of all things, and has been ever ſince; not as a looker on, but as a party concerned; and not as ſubordinate and inferior to his Father, but equal with him. The word אמון tranſlated *brought up*, is differently rendered; *Symmachus* and *Theodotion* render it *ſtrengthened*; as Chriſt was ſet up in his mediatorial office, he was ſtrengthened in it by his Father; and was in his view, council and covenant, the man of his right hand, made ſtrong for himſelf: the *Targum* renders it *faithful*, ſo the *Tigurine* verſion; as Chriſt was to him that appointed him, faithful to all he promiſed and was intruſted with. Many tranſlate it, an *artificer* or *workman* [r], as אמן in *Cant.* vii. 1. and ſo Chriſt was a co-worker, a worker with God in the making of all things, the heavens, earth and ſea, and all in them; not as an inſtrument, but as a co-efficient cauſe of them; which is a proof of his proper deity, and equality with God. But others think the word has the ſenſe of nurſing, or being nurſed, educated, or brought up. Some [s] take it actively, as in *Ruth* iv. 16. *Eſther* ii. 7. *Iſa.* xlix. 23. and interpret it of Chriſt's nurſing the creation, or cheriſhing, ſupporting and preſerving all creatures in their being when made; particularly of his nouriſhing and cheriſhing the church and people of God committed to his care. Others [t] paſſively, of his being *brought up*, as our verſion; and ſo the *Latin* interpreter of the *Targum* renders it, *nurſed up at his ſide*; which expreſſes the tender regard of his Father to him, as his begotten Son; in whoſe boſom he lay and was bore, as a nurſing father bears his ſon in his boſom, *Numb.* xi. 12. and by whom, as Mediator, he was trained up in the performance of his office. *And I was daily* his *delight*; or *delights* [u]; exceeding delightful to him. The Father loved the Son from all eternity, with a love of complacency and delight, *John* xvii. 24. *Matt.* iii. 17. this delight was founded in relation to him, in Sonſhip; and in likeneſs, he being the expreſs image of his perſon; in ſameneſs of nature, he being of the ſame nature and perfections with his Father: and he delighted in him as a workman, in the works which he did, being the ſame he ſaw him do; and in him as Mediator, in his conſtitution as ſuch, and in engaging as a ſurety, to obey and ſuffer in the ſtead of his people, *Iſa.* xlii. 1. he not only delighted in him day by day, throughout the ſix days of the creation, when he was by him as a workman, but before, and even from the days of eternity; from the date of his commencement as Mediator; in the foreviews of his human nature, obeying and ſuffering in it; and of the ſalvation of the elect by him, and of his own glory in it. *Rejoicing always before him*; being always in his preſence, and acceptable to him; rejoicing in having the ſame nature and perfections with him, and in the relation he ſtood in to him; and alſo in the view of the works of creation and redemption he would be jointly concerned in with him; which joy always did and ever will continue. There is a mutual pleaſure and delight which the Father and Son have in each other, and in all that they are concerned; and eſpecially in what reſpects the ſalvation of the choſen people. The alluſion in the word uſed in this clauſe, is to childrens playing in the preſence of their parents; which is a diverſion to the one, and a pleaſure to the other.

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[p] בחקו חוג deſcribendo circulum, Montanus, Mercerus, Cocceius, Michaelis, Schultens.

[q] אצלו cum eo, V. L. apud eum, Pagninus, Montanus, Junius & Tremellius, Piſcator, &c.

[r] אמון αρμαζουσα, Sept. cuncta componens, V. L. artifex vel opifex, Gejerus; ſo Schindler, col. 90.

[s] Nutritius, Montanus, Pagninus, Baynus; educans, Junius & Tremellius.

[t] Alumnus, Vatablus, Piſcator, Mercerus; alumna, Schultens; in ſinu geſtatus filius, Cocceius; ſo Guſſetius, p. 77. and Noldius, p. 379. N° 1884. and Stockius, p. 71.

[u] שעשועים deliciæ, Montanus, Junius & Tremellius, Piſcator, Cocceius, Gejerus, Michaelis; oblectationes, Schultens.

℣. 31. *Rejoicing in the habitable part of his earth,* &c.] In that part of the earth which is habitable; in filling it with inhabitants; in preſerving and ſuſtaining it in being, and the inhabitants of it; in governing it, and ordering all things in it for the beſt, according to his infinite wiſdom and the counſel of his will; in beſtowing the bounties of his providence, and in being the light and life of men: all which were done by him with the greateſt eaſe, as well as pleaſure and delight; it was a kind of ſport or play unto him, as the word uſed ſignifies[w]; and ſo in the preceding verſe, which ſhews the alluſion is to a nurſe-child. Moreover, this may have a peculiar view to the ſaints and people of God, and to thoſe particular ſpots of ground in God's earth where they ſhould dwell; for as the earth was made, and is continued on their account; ſo the very place of their birth and abode, as well as of their converſion, were afore appointed and fixed by the Lord, which Chriſt in his eternal mind had a foreview of, and took a pleaſure in: beſides, they themſelves are the habitation of God, and Chriſt, and the bleſſed Spirit; the church of God is his dwelling-place on earth, where he delights to dwell, over whom he rejoices to do good, and whom he makes glad; ſo ſome read the words, *making glad the habitable part of his earth*[x]. Once more, the new earth, which will be after this is paſſed away, may be truly called his, or the ſecond *Adam*'s earth; and in which only righteous perſons ſhall dwell, and with whom the tabernacle of God ſhall be, or with whom Chriſt ſhall dwell a thouſand years; and in the foreview of this he may be thought to take delight and pleaſure, even before the world was. The human nature of Chriſt may not be amiſs thought of, which was formed in the lower parts of the earth, and therefore he is called the fruit of the earth, *Pſal.* cxxxix. 15. *Iſa.* iv. 2. and may be ſaid to be habitable, in which the fulneſs of the Godhead dwells, and the Word tabernacled, and is the true tabernacle; in the foreview of which the Son of God rejoiced, as to be produced without ſin by the holy Spirit, and adorned with his graces, and to be united to his perſon; in which he was to work out the ſalvation of his people, and be glorified; and his joy, in the foreview of it, appears by his frequent appearances in an human form before his actual incarnation, as preludiums of it. *And my delights* were *with the ſons of men*; or of *Adam*, of fallen *Adam*; not with angels, but with men; not with all men, only ſome; and thoſe as conſidered as the objects of his own and his Father's love; as beheld in the glaſs of his Father's decrees; as choſen in him, and given him by his Father; as his children, and as his ſpouſe and bride. The word for *delights* is not only in the plural number, but its two firſt radical letters are doubled, which, in the *Hebrew* language, increaſes the ſignification of the word; and ſo expreſſes the exceeding great delight and pleaſure which Chriſt took in his people from everlaſting; his love was then a love of the utmoſt complacency and delight, and continued, notwithſtanding their fall in *Adam*, though by nature children of wrath, and tranſgreſſors from the womb. This appears by his early engagement as a ſurety for them; by his eſpouſing their perſons and their cauſe; by aſſuming their nature in time; by ſuffering and dying in their room and ſtead, and working out ſalvation for them; by bearing them on his heart in heaven, and there interceding for them; by taking them out of a ſtate of nature; by viſiting them with his grace and preſence; and by bringing them, through a variety of trials, ſafe to his kingdom and glory.

℣. 32. *Now therefore hearken unto me, O ye children,* &c.] Children of his and his Father, with whom his delights were; predeſtinated to the adoption of children; children of the covenant and promiſe, given to him as ſuch in the covenant; for whom he became man, ſuffered and died, to gather together regenerated ones, by which they appear to be the children of God: theſe wiſdom here addreſſes in the moſt affectionate manner; Chriſt, having finiſhed the account and deſcription of himſelf, reaſſumes his former exhortation, ℣. 5—10. and enforces it by the ſeveral particulars in the above deſcription. From the conſideration of his wiſdom, riches, eternity, nearneſs to God, and his delights with men, he exhorts them to *hearken* to him, to his voice in the goſpel, and to what he ſays there; ſuch who ſee themſelves loſt and periſhing, the hungry and thirſty, the naked and weary, the diſconſolate and afflicted, the poor and indigent; and alſo to his voice in his precepts and commands, to embrace his doctrines, and ſubmit to his ordinances. *For bleſſed* are they that *keep my ways*; it is a happineſs to be in the ways of Chriſt, to be kept in them, and to keep them; Chriſt has promiſed, and does vouchſafe his preſence in them; there is a pleaſure enjoyed in obſerving them; and though not for keeping, yet in keeping Chriſt's commands, there is great reward, *Pſal.* xix. 11.

℣. 33. *Hear inſtruction,* &c.] The inſtruction of wiſdom, the goſpel of Chriſt; which inſtructs men in things relating to God the Father; as that he is the God and Father of his people, the God of all grace, the giver and ſender of Chriſt, and all good things by him; in things reſpecting Chriſt, his perſon, office, grace and righteouſneſs; in things that appertain to the Spirit of God, his deity, perſonality, and operations of grace on the ſouls of men; in the knowledge of themſelves, their impurity, impotence and unrighteouſneſs; and in the way of ſalvation by Jeſus Chriſt, and therefore to be hearkened to. *And be wiſe*; this is the way to be wiſe to that which is good, both as to the knowledge and practice of it; to be wiſe unto ſalvation, and with reſpect to everlaſting things and a future ſtate; and the goſpel-inſtruction teaches men to behave wiſely, to walk in wiſdom towards them that are without. *And refuſe it not*; for this is not to be wiſe, but to act the part of fools; and ſuch as do ſo, deſpiſe their own ſouls, ſhew that they have no care of them, or concern for their eternal welfare, *chap.* i. 7. and xv. 32. for if this is rejected, there is no eſcaping eternal damnation, *Heb.* ii. 3.

℣. 34. *Bleſſed* is *the man that heareth me,* &c.] Chriſt in his goſpel, as ſpeaking by his miniſters; for hearing them is hearing him, *Luke* x. 16. they have their commiſſion from him; are his ambaſſadors,

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[w] משחקת ludens, V. L. Montanus, Piſcator, Cocceius; ludebam, Pagninus; ludo, Tigurine verſion, Mercerus, Gejerus; luſitans, Michaelis, Schultens.

[x] Lætificans in orbe habitabili terram ejus, Junius & Tremellius, Amama; ridens, vel faciens ridere alios, Baynus.

ſadors, and perſonate him; receive their gifts from him; ſpeak according to his mind and will, revealed in his word, and preach him himſelf. This ſhews with what attention and reverence the goſpel ſhould be heard; what credit ſhould be given unto it; how it ought to be put in practice; this accounts for the efficacy of it on the ſouls of men, it being no other than the word of Chriſt, or Chriſt himſelf ſpeaking; and from hence it appears, how ſad and dreadful will be the caſe of ſuch that deſpiſe it: to hear it is the way to have the knowledge of Chriſt, and an increaſe of it; faith in Chriſt, and a growth therein; the joy of faith, and a furtherance of it; love to Chriſt, and aboundings in it; and to have ſpiritual food and nouriſhment; wherefore it is both the duty and privilege of perſons to hear the goſpel of Chriſt, ſince theſe things come by it. *Watching daily at my gates*; the gates of wiſdom's houſe, the church of Chriſt, which are the public ordinances thereof; called in ſcripture the gates of *Zion*, Pſal. lxxxvii. 2. in alluſion to the gates of cities, where wiſdom cries, or the miniſters of Chriſt preach, *chap*. i. 21. and viii. 3. ſee *Iſa*. xxvi. 1, 2. or to the gates of kings palaces, where courtiers watch to be admitted and received as favourites, or to give in their petitions for themſelves or others, *Eſther* vi. 10. The church is the palace of the great King; it is an honour to be admitted here, to have a name and a place here, and to ſit with the King at his table. Or to the door of the tabernacle, where the people of *Iſrael* aſſembled for worſhip; or to the gates of the temple, where the prieſts and *Levites* watched, *Exod*. xxix. 42. *Pſal*. c. 4. and cxxii. 2. *Watching* is oppoſed to ſleep, both to bodily ſleep and to ſleepy frames of ſoul; and to intemperance, not only by eating and drinking, but with the cares of this life; and it denotes circumſpection, diligence and attention. Here ſenſible ſinners watch in the miniſtry of the word and ordinances, if any thing drops that they can catch at, ſuitable to their caſe and circumſtances; as *Benhadad*'s ſervants did, 1 *Kings* xx. 33. and here ſouls, under darkneſs and deſertion, watch for ſpiritual light and comfort, as they that watch for the morning; and here every believer watches for his ſpiritual edification and eſtabliſhment in the truth: and which ſhould be *daily*, or *day after day*, one Lord's day after another; taking all opportunities, in ſeaſon and out of ſeaſon, conſiſtent with the duties of their calling, to hear the word; and ſo they are to continue to the end of life; for happy is he that ſhall be found thus watching when his Lord cometh, *Luke* xii. 37. *Waiting at the poſts of my doors*; either in alluſion to ſcholars, who wait the opening of the ſchool-doors to go in firſt, as *Jarchi* obſerves: Chriſt is a teacher; ſenſible ſouls are his diſciples or ſcholars; the church is the ſchool where they learn of him, and learn him; and waiting at the door-poſts of it, ſhews early ſeeking to Chriſt, and eagerneſs for inſtruction from him, *Luke* xxi. 38. Or the alluſion may be to clients, waiting at the doors of counſellors [y], for counſel, and for patronage and protection, to plead their cauſe for them; Chriſt is the wonderful Counſellor, the Advocate with the Father, the Redeemer, mighty and ſtrong, to plead the cauſe of his people; and therefore it is right to wait at his doors, with whom are counſel and ſound wiſdom: or elſe to beggars, that wait at the door for alms; who knock and wait until the door is opened; tell their caſe, and wait for relief; receive repulſes, and wait ſtill; and will not depart till ſomething is given. So ſaints ſhould wait at the throne of grace, and upon the word and ordinances, for anſwers of prayer, performance of promiſes, and the preſence of God and Chriſt: and ſo ſhould ſinners wait on the outward miniſtry of the word, remembering the caſe of the poor man at the pool, who waited long, and at laſt had a cure, *John* v. 5—7. ſince faith comes hereby; the Spirit and his graces, Chriſt and the knowledge of him, are had by ſuch means, as follows.

ỳ. 35. *For whoſo findeth me, findeth life*, &c.] Of finding Chriſt, ſee the note on *chap*. iii. 13. Such that find Chriſt, find *life* or *lives* [z], life ſpiritual and eternal; till they are found of Chriſt, and find him in effectual calling, they are dead; but when called by his grace and converted, they live a life of juſtification and ſanctification; they live a life of faith on Chriſt, of holineſs from him, and communion with him: and ſuch that find life in this ſenſe, find ſpiritual food in and from Chriſt, to ſupport this life; and ſpiritual cloathing, a juſtifying righteouſneſs, called the juſtification of life, and which is the comfort of it; and reſt in him, which makes life pleaſant and delightful. Such an one finds that which of all things is moſt valuable, the life of his immortal ſoul; and which he can find no where elſe; and which being found, can never be loſt, for he finds eternal life in him; and has both a right unto it, and a meetneſs for it; yea, has the beginning, pledge, and earneſt of it, 1 *John* v. 11, 12. *And ſhall obtain favour of the Lord*; by which is meant, not favour among men, tho' that is had from the Lord, it is he that gives it; nor temporal bleſſings, for in this ſenſe favour is not to men of ſpiritual ſkill and wiſdom; rather ſpiritual bleſſings, an acceſs to God, acceptance with him; the preſence of God, and communion with him; peace of conſcience, and every needful ſupply of grace: but it ſeems moſt principally to deſign the love, grace and good-will of God, the ſpring and fountain of all bleſſings: and *obtaining* it does not intend getting an intereſt in it, for that is free and ſovereign; nor is there any thing in men, or done by them, which can procure it; but an enjoyment of it. The word [a] uſed ſignifies a drawing it out, as water out of a well; and denotes, that it is before it is drawn out or manifeſted; that it is in the heart of God, and lies hid there, from whence it flows as from a well or fountain; and is enjoyed in the exerciſe of the grace of faith; when the Lord remembers his people, and encompaſſes them about with it; or draws it out in great lengths, or grants continued and comfortable manifeſtations of it; ſee *Pſal*. xxxvi. 10.

ỳ. 36. *But he that ſinneth againſt me*, &c.] Or miſſes the mark, as the word [b] ſignifies; and which is obſerved by *Aben Ezra*; ſee *Judg*. xx. 16. Chriſt is the mark and ſcope of the counſels of God; of the covenant of grace; of the ſcriptures; of the goſpel, the truths and promiſes of it; of the graces of the Spirit, and of all ſpiritual duties and ſervices; and to whom we are to look for heaven and eternal happineſs, *Phil*. iii. 14. and ſuch miſs the mark who look for ſalvation elſewhere, either by the light of nature; or by the law of *Moſes*; or by any moral performances, or any religious exerciſes; or by a mere profeſſion of religion, even the beſt. The word is frequently uſed for ſinning; which is an aberration or ſtraying from, or miſſing the mark of the law. Some ſin againſt Chriſt doctrinally, who ſay, he is not come in the fleſh, or that Jeſus is not the Chriſt; who deny his proper deity, his divine and eternal Sonſhip; and treat his blood, righteouſneſs and ſalvation, with any degree of contempt: they ſin againſt him practically, that ſlight his goſpel, neglect his ordinances, tranſgreſs his laws, and evilly treat his people. Sinning againſt him is very aggravating; it is againſt him, in whom all grace and mercy is, and from whom it comes to the ſons of men; who is the Saviour of men from ſin, and in whom alone ſalvation is. Wherefore every one that thus ſins againſt him, *wrongeth his own ſoul*; is injurious to it, and to the ſpiritual and eternal welfare of it; all ſin is hurtful to the ſouls of men, eſpecially ſins againſt Chriſt; ſince there is no other Saviour but him, no other ſacrifice for ſin but his; and therefore to ſuch there can be no other than a fearful looking for of judgment, that trample him under foot, and treat his blood, righteouſneſs and ſacrifice, in a contemptuous manner, *Heb.* x. 26—29. *All they that hate me*; as do the ſeed of the ſerpent, the whole world that lies in wickedneſs, all unregenerate perſons, and even many profeſſors of religion; they hate him privatively, being without love to him, or loving others more than him; and poſitively and practically, by deſpiſing his goſpel, or not walking worthy of it; by diſclaiming his doctrines, caſting off his yoke, and mal-treating his people; all which ariſe from the corruption of their nature; for this hatred or enmity is original and natural; it is deeply rooted in their minds, and irreconcileable without the grace of God, and is always undeſerved. Wherefore ſuch are ſaid to *love death*; not formally and intentionally, for death in any ſhape cannot be deſireable; not a corporal death, and much leſs an eternal one; but interpretatively and conſequentially, as they love that which brings death upon them both in body and ſoul, and ſo are reckoned to love death itſelf.

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[y] Sub galli cantum conſultor ubi oſtia pulſat, Horat. Sat. l. 1. ſat. 1. v. 10.

[z] חיים vitas, Montanus.

[a] יפק educet, Pagninus, Montanus; hauriet, V. L. haurit, Vatablus, Merçerus, Gejerus; depromit, Schultens.

[b] חטאו qui vero aberraverit a me, Michaelis.

CHAP. IX.

IN this chapter, wiſdom or Chriſt is repreſented as having built a ſtately houſe or palace for the entertainment of his gueſts, ℣. 1. as having made large and ſuitable proviſions for them, ℣. 2. and as having ſent his ſervants to invite them to come and partake of them, and quit all other company but his, ℣. 3—6. When it is obſerved who are, and who are not to be reproved, with the reaſons of it, ℣. 7—9. and what is the ſum and ſubſtance of true wiſdom; and what the advantages of it, both here and hereafter, ℣. 10—12. And the chapter is concluded with the deſcription of the fooliſh woman, the oppoſite of wiſdom; who is repreſented as clamorous, ſimple and ignorant, ℣. 13 and plying paſſengers that go by her door, and inviting them in to partake of her proviſions, ℣. 14—17. the conſequence of which is ſure and certain death and deſtruction to her gueſts, ℣. 18.

℣. 1. *Wiſdom hath builded her houſe*, &c.] Or *wiſdoms*; of which ſee *chap.* i. 20. Chriſt, the wiſdom of God is meant, in whom and from whom all wiſdom is. Various are the opinions concerning this *houſe* built by him. Some take it to be the whole circle of ſciences, and the ſeven pillars to be the ſeven liberal ones, as *Aben Ezra*; though rather, as others, it may deſign the ſchools of the prophets, in which young men were trained up in the knowledge of divine and ſpiritual things. Some would have the whole univerſe to be meant, and the ſeven pillars to be the ſeven days of creation, as *Jarchi*; or the ſeven planets, as others: it is an odd notion of *Grotius*, that the human body is intended, with its five ſenſes; and, to make up the number ſeven, adds the voice and memory: rather the human nature of Chriſt, which is a temple, a tabernacle, a houſe in which the Godhead dwells, is built by wiſdom, made without the hands of men; and then its ſeven pillars are the graces of the Spirit, by which it was ſupported and adorned; ſee *Iſa.* xi. 2. Some underſtand it of the temple of a regenerate man's heart; in which God, Father, Son, and Spirit dwell. But there are two other ſenſes, which bid faireſt one of them to be right; either the heavenly glory, the houſe not made with hands, Chriſt's Father's houſe, in which are many manſions for his people; and which is a city whoſe builder and maker is God, and is prepared by Chriſt; and ſtands firm upon the promiſes of God, the perſon, blood, and righteouſneſs of Chriſt, and the grace of the bleſſed Spirit: or rather, the church of Chriſt on earth, the houſe of the living God, the pillar and ground of truth; this is built by Chriſt upon himſelf, the rock and foundation; the materials of it are true believers, precious and lively ſtones; built up a ſpiritual houſe, and a fit and ſuitable habitation for God through the Spirit. Such a houſe there was under the Old-Teſtament, and ſuch a one there is under the New; and which is continually building up by Chriſt by means of the word and ordinances, and will continue to the end of the world; ſee 1 *Tim.* iii. 15. *Matt.* xvi. 18. 1 *Pet.* ii. 5. *Heb.* iii. 6. *She hath hewn out her ſeven pillars*; miniſters of the goſpel, compared to pillars for ſtrength and ſtability, and for their being inſtrumental in ſupporting the intereſt and church of Chriſt; in alluſion to the pillars in *Solomon*'s temple, *Jachin* and *Boaz*; ſee *Gal.* ii. 9. 1 *Kings* vii. 21. Theſe are ſaid to be *hewn*, being poliſhed, beautified and adorned with the gifts and graces of the Spirit by Chriſt, and thereby fitted for their work and ſervice; and ſaid to be *ſeven*, becauſe there is a complete and ſufficient number of them, which Chriſt has provided, and always will provide for his churches, as long as they continue in the world. Though it may be, theſe ſeven pillars may denote in general the firmneſs and ſolidity of this ſpiritual building the church, and the continuance of it by the power of God; or they may have reſpect to the ſeven ſtates of the church in ſo many periods of time, to laſt to the end of all things, ſignified by the ſeven churches in the book of the *Revelation*; ſo *Cocceius*[c].

℣. 2. *She hath killed her beaſts*, &c.] Or *her ſacrifice*[d]: a crucified Chriſt, the principal of the proviſions in wiſdom's houſe, or the church of Chriſt. The death of Chriſt was prefigured by the ſlaying of beaſts for ſacrifice under the old law;

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[c] Vid. Lexic. Heb. col 623.

[d] טבחה victimam ſuam, Pagninus, Montanus, Tigurine verſion, Baynus, Mercerus, ſo Ben Melech.

was foretold in prophecy, and is expreſſed by *killing* him in the New-Teſtament; and which ſhews his death, not to be natural, but violent. It is commonly aſcribed to the Jews as a wicked action of theirs; but was not without the counſel and determination of God, and the will and conſent of Chriſt; and this death was as a victim to juſtice, by way of ſacrifice and ſatisfaction for ſin, and was vicarious; was offered up in the room and ſtead of his people, to make atonement for their ſins; and which is no other than himſelf, his ſoul and body, as in union with his divine perſon; a ſacrifice voluntarily offered up by himſelf, exceeding acceptable and well-pleaſing to God; effectual to the purpoſes for which it was offered, and ſo never to be repeated: and his death, being a ſacrifice, becomes a feaſt; a crucified Chriſt is ſuitable food for faith, as he is the Lamb in the midſt of the throne, as though he had been ſlain; he is evidently ſet forth in the goſpel as crucified, and as ſuch is ſpiritual and ſavoury food to his people, nouriſhing and ſtrengthening, quickening and comforting, and extremely ſatisfying: thus the goſpel-feaſt, in which the ſlain Lamb of God makes the chiefeſt part, is expreſſed in the ſame language as here, *my oxen and my fatlings are killed*, Matt. xxii. 4. *She hath mingled her wine*; which alſo makes a conſiderable part in a banquet or feaſt, *Eſther* v. 6. and the church is called a banqueting-houſe, or an houſe of wine, *Cant.* ii. 4. The love of Chriſt is compared to wine, *Cant.* i. 2, 4. to old wine, for the antiquity of it, being more ancient than ours to him, or than ourſelves, even as old as eternity; to wine, on the lees well refined, for the purity of it, being free from all motives and conditions in the creature; to ſtrong, generous wine, which exhilarates and refreſhes the weak, the weary, and diſtreſſed. The goſpel of Chriſt is alſo compared to wine, *Cant.* vii. 9. to old wine, for the ancient doctrines of it; and to neat wine, for the purity of it; and to generous wine, for the pleaſure, joy and comfort it gives: the bleſſings of grace which it exhibits, may be ſo called from their comforting and refreſhing nature, which are had freely, *Iſa.* lv. 1. and ſo are the joys of heaven, *Matt.* xxvi. 29. Now the *mingling* of this wine is in alluſion to the mixing of wine, either with ſomething richer as ſpice, *Cant.* viii. 2. or rather with water, as *Jarchi* obſerves, which was uſual in thoſe hot countries, to make it fit and ſuitable drink for the bodies of men: the mixture was no doubt according to the ſtrength of the wine; the wine of *Sharon*, being ſtrong wine, was mixed two parts water and one wine[e]; which, with the ancients[f], were three parts water and two wine; though, according to *Plutarch*[g], they had three ways of mixing, which they called by three different names; the one was three parts water and two wine, the other three parts water and one wine, the third was one wine and two water; the firſt of them was reckoned the beſt mixture[h]: one *Ceraſſus* is ſaid to be the inventor of mixing wine with water[i]; others aſcribe it to *Melampus*[k], and others to *Amphictyon*. And this, ſpiritually underſtood, does not deſign any impurity or degeneracy, ſuch as is complained of, *Iſa.* i. 22. for the love of Chriſt is pure and ſovereign; the goſpel of Chriſt is free of all mixtures of human doctrines; the bleſſings of grace are all of free grace, without the mixture of mens works, and ſo is eternal life; ſalvation is all of free grace, and not by works of righteouſneſs done by men mixed with it. But this may deſign the various diſplays of the love of Chriſt in the ſeveral acts of it, before time, in time, and now in heaven; or the joint diſplay of the love of Father, Son and Spirit, in the ſalvation of men, and the harmony and agreement of the divine perfections therein; and the publication of the goſpel, and the accommodation of the truths of it to the capacities of men: and perhaps ſome reſpect may be had to the blood and water that iſſued from the ſide of the ſlain Lamb of God, here prophetically and figuratively held forth. *She hath alſo furniſhed her table*; which ſeems to deſign the miniſtration of the word, and the adminiſtration of ordinances in goſpel-times; eſpecially the ordinance of the ſupper, called the table of the Lord, 1 *Cor.* x. 21. a well-furniſhed table has a variety of excellent proviſion upon it: and ſuch is the miniſtry of the goſpel, which is ſignified by various ſorts of food, as bread, meat, milk, honey, and delicious fruits; and Chriſt, who is the ſum and ſubſtance of it, is expreſſed by ſeveral things that are eatable, as by a ſlain lamb, a fatted calf, the hidden manna, the bread of God and of life, whoſe fleſh is meat indeed, and his blood drink indeed; and ſo is he held forth in the ordinances, particularly in the ordinance of the ſupper; the table he ſits at, and welcomes his gueſts; encourages them to eat and drink, and ſups with them himſelf. Here his broken body, and his blood ſhed, are preſented to the faith of his people, to be eaten and drank in a ſpiritual manner; a table richly furniſhed indeed!

℣. 3. *She hath ſent forth her maidens*, &c.] Not moral virtues, or good works, which ſubſerve the intereſt of Chriſt and religion, adorn the goſpel and its profeſſors; nor the liberal arts and ſciences, ſaid to be handmaids to divinity; nor angels, miniſtring ſpirits to Chriſt; but the miniſters of the goſpel, who being ſo called, does not ſuppoſe or encourage womens preaching; but have the name to keep up the decency of the parable, and the propriety of the allegory: for ſince wiſdom is repreſented as a lady, a princeſs or queen, it is proper that her attendants ſhould be maidens, or that ſhe ſhould employ ſuch in inviting her gueſts; as *Rebekah*, *Pharaoh*'s daughter, *Eſther*, and others, are ſaid to have their maidens to wait upon them: and beſides, it very fitly expreſſes the character of goſpel-miniſters; as that they are the ſervants of Chriſt, followers of him, obſequious to him, humble and modeſt, incorrupt in doctrine, pure in converſation, and whoſe voice is ſoft, pleaſant and delightful; being not the rough voice of the law, but the ſtill, ſmall, muſical voice of the goſpel; a voice of love, grace and mercy; of peace, pardon and righteouſneſs, liberty, life and ſalvation; very charming, alluring, and drawing. Theſe Chriſt has a property in; he chooſes and calls them, and fits them for his ſervice; and they give up themſelves to him, and willingly engage in it. And theſe he *ſends forth*; from him, they have their miſſion and commiſſion to preach the goſpel; to invite perſons to the goſpel-feaſt, to partake of the proviſions he has made: he ſends them forth publickly into the world, into all places where his people are, into the ſtreets and lanes; yea, to the hedges and highways, to invite, and even to compel them to come in. And this ſuppoſes ſuperiority in him, and authority given to them. *She crieth*

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[e] T. Bab. Sabbat, fol. 77. 1. & Nidda, fol. 19. 1.

[f] Suidas in voce πομα.

[g] Apud Philander. in Vitruv. de Architect. l. 16. c. 5. p. 281.

[h] Ariſtoph. Equi, act. 3. ſc. 1. p. 355. & Scholia in Ib.

[i] Hygin. Fab. 274.

[k] Athenæi Deipnoſophiſt. l. 2. c. 6. p 45. & l. 4. c. 27. p. 179.

upon the higheſt places of the city; this is to be underſtood of the preaching of the goſpel, both by Chriſt himſelf in perſon, in the city of *Jeruſalem*, in the temple, and other public places; and by his miniſters, and by him ſpeaking in them there or elſewhere; and which is not a mere whiſper, but a cry, a proclamation made aloud, and to be delivered with fervency and earneſtneſs: the *city* may mean the church of God, and the *higheſt places* the ordinances thereof; and may in general denote the publickneſs of them; which are in the church, as the wings or pinnacles of the higher parts or buildings of a city are in that, as the word [l] ſignifies.

℣. 4 *Whoſo* is *ſimple, let him turn in hither*, &c.] Into wiſdom's houſe, ſo well built and furniſhed; the church of Chriſt, as an houſe of inſtruction; a ſchool, where ſuch who are *ſimple*, weak and fooliſh, may learn. Here are many inſtructors; ſaints inſtruct one another; miniſters of the word are teachers; yea, Father, Son and Spirit, here teach and inſtruct, and none teach like them. Here many leſſons are to be learned concerning themſelves, concerning Chriſt, and concerning their duty to God and men; all ſorts of perſons may learn here, ſuch who know ever ſo much or ever ſo little. Or let him turn in here, as into an inn, into which paſſengers or travellers turn for accommodations; ſee ℣. 15, 16. The ſaints are travellers here, at a diſtance from their Father's houſe, and need refreſhment by the way; the church of God is an inn of good accommodations; here is room enough to entertain them; here are good lodgings for reſt and ſafety, and good proviſions, and all of free coſt. And now theſe are the words of wiſdom or Chriſt, either in perſon or by his maidens, his miniſters, inviting ſuch who are *ſimple* to turn in hither, and partake of the proviſions in it; that is, not ſuch who are quite ſtupid and inſenſible, ſottiſh, incorrigible and irreclaimable; but who are ſenſible of their folly and ſimplicity; who are but of weak capacities, apt to be credulous, and ſo eaſily impoſed upon and deceived. As *for him that wanteth underſtanding*; not the natural faculty of the underſtanding, nor an underſtanding of things natural and civil; but of things ſpiritual and evangelical, as of the grace of God; of ſalvation by Chriſt; of the work of the Spirit; of themſelves and their ſtate; of the goſpel and the myſteries of it; and who are ſenſible of their ignorance and want of underſtanding, which is the firſt thing the Spirit of God convinces men of; or who are ſo in compariſon of others, are weak in knowledge and experience. Now theſe Chriſt does not deſpiſe, but invites them into his houſe for inſtruction; and where can they be better? and who ſo fit and proper to be here, and be with wiſdom, than ſuch as theſe? *She ſaith to him*; as follows.

℣. 5. *Come, eat of my bread*, &c.] Which ſtands for all the proviſions of Chriſt's houſe; it deſigns the goſpel, which to a believer is more than his neceſſary food; and the ordinance of the ſupper, one of the ſymbols of which is bread; and more eſpecially Chriſt himſelf, the bread of God, the living bread that came down from heaven, which is to be eaten by faith; and this only, for every thing elſe is that which is not bread; and this daily, as the *Iſraelites* eat their manna; this is the believer's daily bread; and largely and freely, to which they are welcome by Chriſt; and with gladneſs and ſingleneſs of heart, joyfully and with ſincerity. *And drink of the wine which I have mingled*; of the love of Chriſt; or of the love of the Father, Son, and Spirit, which meet and mingle together: to *drink* of this is to partake of it by faith, and be perſuaded of intereſt in it; this may be drank largely of, for there is enough, a river of it; and without danger, it is not intoxicating as wine, wherein is exceſs; and it may be had freely, without money and without price, *Cant.* i. 2, 4. and v. 1. *Iſa.* lv. 1.

℣. 6. *Forſake the fooliſh*, &c.] Fooliſh men and their company; not men of weak abilities in things natural and civil, or who are reckoned fooliſh by the world; for ſo the ſaints are, whoſe company is not to be neglected and forſaken; but ſuch who are wickedly fooliſh, who are ignorant of divine things, and make a mock at ſin and at religion; ſuch company is very unſuitable for wiſdom's gueſts; ſuch as turn in to her houſe ought to forſake theſe; it is quite out of character for wiſdom's followers to be the companions of fools; it is very unprofitable to keep company with ſuch vain men, yea very pernicious and hurtful, and of very bad conſequence; it corrupts good manners, and cauſes grief, and breaks peace, ſooner or later; it is quite unbecoming them to converſe with them; they are called out from among them by Chriſt, and ſhould obey; and beſides they have better company to attend unto: and they ſhould alſo forſake *fooliſh* [m] things; the *Septuagint* verſion renders it, *fooliſhneſs*; and the *Arabic* verſion, *imprudence*; the *Targum* and *Syriac* verſion, *want of underſtanding* or *judgment*; fooliſh luſts, which are hurtful and war againſt the ſoul, and which ſhould be denied and abſtained from; and all fooliſh ways, their own or others, which are dangerous and lead to ruin; and all fooliſh doctrines, ſuch as are contrary to the ſcriptures, to the doctrine of Chriſt and his apoſtles; that tend to degrade any of the perſons of the Trinity, to obſcure or leſſen the grace of God in man's ſalvation, or to exalt the creature; all ſuch are to be forſaken, ſhunned, and avoided, and by no means countenanced and encouraged. *And live*; which may be conſidered either as an exhortation, as the foregoing; live on the proviſions of wiſdom's houſe, on her bread and her wine; live on Chriſt himſelf by faith; live not as the fooliſh do, but as the wiſe; live not to yourſelves, nor to the luſts of men, but to the will and glory of God; live not in ſin, but unto righteouſneſs; live not to the fleſh, nor after it, but to and after the Spirit: or as a promiſe by way of encouragement, and as enforcing the preceding exhortation, *and ye ſhall live* [n]; honourably and not ſcandalouſly, as they do that keep company with the fooliſh; comfortably and delightfully, as they do that turn into wiſdom's houſe, and are her gueſts; ſuch live in communion with Chriſt, and with his people; they live a ſpiritual life now, and ſhall live an eternal one hereafter. *And go in the way of underſtanding*; as ſuch do that quit the converſation of fooliſh men, and become the gueſts of wiſdom; ſuch are in, and go in the way of underſtanding, who frequently attend the throne of grace, and aſk wiſdom of the Father of lights; the ſpirit of wiſdom and revelation in the knowledge of divine things, which they that aſk have; *Solomon* got all his wiſdom and underſtanding this way: ſuch are in the way of it, and go in the way of it, who conſtantly and carefully read the ſcriptures, which are able to make a man wiſe unto ſalvation; who go up to the houſe of the Lord as often as they have opportunity, that they may be taught by him; who ſit under the miniſtry of goſpel-preachers, that feed men with knowledge and underſtanding; who ſubmit to goſpel-ordinances, and keep the commandments of Chriſt; for ſuch are ſaid to have a good underſtanding; they ſhew that they have, and by theſe means get and increaſe it; ſee *Pſal.* cxi. 10. and cxix. 104. and who alſo converſe with knowing and experienced chriſtians; for *he that walketh with wiſe men ſhall be wiſe*, Prov. xiii. 20.

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[l] על גפי ſuper alas, Montanus, ſo Ben Melech; ſuper pinnis, Piſcator, Amama; in pinnaculis, Cocceius; ſuper convexitatibus, Schultens.

[m] פתאים imperitiam, Tigurine verſion; ſtultitias, Vatablus; fatuitates, Piſcator, Schultens; ſtoliditates, Gejerus, Guſſetius, p. 703.

[n] וחיו & vivetis, Pagninus, Vatablus, Piſcator, Mercerus, Michaelis.

ỳ. 7. *He that reproveth a ſcorner, getteth to himſelf ſhame*, &c.] Intimating that though the ſimple, and ſuch as want underſtanding, and of whom there is hope of doing them good, are to be invited into wiſdom's houſe; yet not the haughty ſcorner, the abandoned ſinner, the ſcoffer at all religion, who walks after his own luſts, and is quite irreclaimable; it is but caſting pearls before ſwine, and giving that which is holy to dogs, to reprove and exhort ſuch perſons; though the goſpel is to be preached to every creature, yet when men deſpiſe it and make a mock at it, they are to be turned from, and no more is to be ſaid to them; as the Jews of old, they were the firſt invited to the goſpel-feaſt, the ſame that is deſcribed in the context; they made light of it, contradicted and blaſphemed the word, and ſo judged themſelves unworthy of of it; wherefore wiſdom's maidens, or Chriſt's miniſters, were bid to turn from them and go to the Gentiles, and preach it to them; for it is to no purpoſe to addreſs ſuch perſons; *ſhame* is the ſure conſequence of it, becauſe a man is diſappointed of the end he has in view, which is doing good. *And he that rebuketh a wicked* man, getteth *himſelf a blot*; this ſhews who is meant by a ſcorner, a very profligate man, bent on his wicked ways, and quite incorrigible; to rebuke ſuch a one is not only labour loſt, and in vain, but the rebuker getteth himſelf an ill name, and is ſure to have the dirt of reproach and ſcandal caſt upon him; though this a man might patiently bear, if there was any hope of doing good.

ỳ. 8. *Reprove not a ſcorner, leſt he hate thee*, &c.] For wicked men are apt to hate thoſe that publicly rebuke them, *Amos* v. 10. Hence miniſters of the word are of all men moſt hated; though this alſo ſhould be bore with, could it be thought, or there was any reaſon to believe, that the reproof would be of any ſervice. The ſcorner here, and in the preceding verſes, may not only deſign profane ſinners, ſenſualiſts, and atheiſts, that deſpiſe all religion, and ſcoff at all that is good; but alſo proud ſcornful phariſees, ſuch who derided Chriſt himſelf, and truſted in themſelves, and deſpiſed others, Chriſt and his apoſtles, and their miniſtrations, *Luke* xvi. 14. and xviii. 9. and ſuch, as Chriſt came not to call them himſelf, ſo he bid his diſciples let them alone, *Matt.* ix. 13. and xv. 14. *Rebuke a wiſe* man, *and he will love thee*; as *David* did *Nathan*; and who was determined to take kindly the reproof of any righteous man, *Pſal.* cxli. 5. Such who are ſpiritually wiſe will be thankful for the reproof of goſpel-miniſters, and even of private chriſtians, and will love and eſteem them for their faithfulneſs and uprightneſs, and for the good which they themſelves receive hereby.

ỳ. 9. *Give* inſtruction *to a wiſe* man, &c.] In the *Hebrew* text it is only, *give to a wiſe man*; give him reproof, correction, chaſtiſement, doctrine, or inſtruction, be it what it will, he will be the better for it. The *Septuagint*, *Vulgate Latin*, *Syriac* and *Arabic* verſions render it, *give occaſion*; to him of ſhewing his wiſdom and of improving in it: *and he will be yet wiſer*; he will learn ſomething by every hint that is given him, whether it be by way of rebuke, or by way of inſtruction. *Teach a juſt* man; one that is truly ſo, that has ſeen the inſufficiency of his own righteouſneſs, and has renounced that, and does not truſt in it; and who has learned Chriſt, as the Lord his righteouſneſs; has ſeen the glory, fulneſs, and ſuitableneſs of his righteouſneſs, and truſts unto it and depends upon it; and in conſequence of this lives ſoberly, righteouſly, and godly; teach ſuch a man the doctrines of the goſpel, and every leſſon of obedience and duty, *and he will increaſe in learning*; he will grow in grace, and in the knowledge of Chriſt and all divine things; ſee *Matt.* xiii. 12.

ỳ. 10. *The fear of the Lord* is *the beginning of wiſdom*, &c.] This ſhews who the wiſe men are, and in what true wiſdom lies; no man is wiſe till he fears the Lord, and he that does ſo is a wiſe man, at leaſt then he begins to be one; this is the principal part of wiſdom, *chap.* i. 7. and is at the firſt of it; it is the beginning of grace; it is the firſt act of wiſdom, or grace; or which appears as ſoon as a man is converted and cauſed to know wiſdom in the hidden part; as repentance, faith, and love, quickly ſhew themſelves in one act or another, ſo does the fear of God; for the former are never without the latter; for fear is an awe and reverence of the divine Being, joined with love to him, truſt in him, and a deſire to ſerve and worſhip him in a right manner; no ſooner is a man converted, but preſently there is in him a fear of offending God, from a principle of love to him; for not a ſlaviſh, but a filial fear is here intended. *And the knowledge of the Holy* is *underſtanding*; either the knowledge of the holy ones, as the three divine perſons in the godhead, who are ſo called, *Joſh.* xxiv. 19. *Prov.* xxx. 3. *Hoſea* xi. 12. the knowledge of God the Father, who is holy in his nature and works; not a mere natural knowledge of him by the light of nature; nor a mere notional knowledge of him by revelation; not a legal knowledge of him as a lawgiver, and an offended judge; but an evangelical knowledge of him in Chriſt, as his God and Father; and as the God of all grace in him; ſo as to have faith and hope in him, acceſs unto him, and communion with him; this is right underſtanding: ſo the knowledge of Chriſt, God's holy one; a knowledge of him in his perſon, offices, and grace; an inward knowledge of him, a ſpiritual acquaintance with him, ſo as to approve of him, believe in him, and appropriate him to onesſelf; this is to attain to a good degree of underſtanding: as likewiſe the knowledge of the holy Spirit, the author of ſanctification; of his perſon, and operations of grace; as a convincer and comforter; as a Spirit of illumination and faith, of regeneration and ſanctification; and as the Spirit of adoption, and the earneſt of glory; this is another branch of ſpiritual underſtanding. Moreover ſuch knowledge which holy men have, and which makes them ſo; and which holy men of God, moved by the holy Ghoſt, have communicated in the ſacred ſcriptures, of which they are the penmen. The knowledge of holy things may alſo be meant; of the holy myſteries of religion, of the holy doctrines of the goſpel, which are all according to godlineſs, and teach men to live in a holy manner: the faith once delivered to the ſaints is a moſt holy faith, encourages and promotes holineſs of heart and life; as the doctrines of God's everlaſting love; eternal election; the unconditionality of the covenant of grace; redemption by Chriſt; converſion by efficacious grace; juſtification by Chriſt's righteouſneſs; pardon by his blood; ſatisfaction by his ſacrifice; and perſeverance by his power: and now a knowledge of theſe things, not notional but experimental, is underſtanding indeed; as well as a knowledge of holy and gracious experiences.

℣. 11. *For by me thy days ſhall be multiplied*, &c.] Theſe are the words of wiſdom, and contain a reaſon and argument why her call and advice in the preceding verſes ſhould be liſtened unto, ſince ſhe gives long life to her followers. She is a tree of life unto them, the author and giver of ſpiritual and eternal life; by means of her bread and her wine ſpiritual life is maintained, promoted, and preſerved; and length of days for ever and ever is the gift of her right hand; ſee *chap.* iii. 16, 18. The *Targum* is, "for by it thy days ſhall be multiplied;" which ſeems to refer it to the fear of the Lord, the beginning of wiſdom, in the preceding verſe, to which long life is attributed; ſee *chap.* x. 27. *And the years of thy life ſhall be increaſed*; or, *they ſhall add years of life to thee*[o]; wiſdom and underſtanding, the fear of the Lord, and the knowledge of the holy; if not in this world, yet in the world to come, which will be without end.

℣. 12. *If thou be wiſe, thou ſhalt be wiſe for thyſelf*, &c.] He is wiſe that hearkens to wiſdom's advice, that obeys her call, turns in to her houſe, and becomes her gueſt; and ſuch an one is wiſe for himſelf, it is for his own good, profit, and advantage; for the good of his ſoul, for his preſent peace and comfort, and for his future bliſs and happineſs. It is not for her own ſake that wiſdom preſſes her exhortations, and is ſo urgent on men to take her counſel and advice; it is for their own good; their wiſdom is not profitable to her, but to themſelves; they and they only reap the advantage and uſefulneſs of it; ſee *Job* xxii. 2, 3. The *Syriac* and *Arabic* verſions add, *and unto thy friends*; and the *Septuagint* verſion is, *if thou becomeſt wiſe to thyſelf, thou wilt be wiſe to neighbours*; they will receive ſome profit by it. *But if thou ſcorneſt, thou alone ſhalt bear* it; the evil, as the *Vulgate Latin*; the ſin of ſcorning, and the puniſhment due unto it; it will bring no real hurt to wiſdom, or Chriſt, nor to his miniſters, nor to his goſpel and ordinances, ſcoffed at; all the hurt will redound to the ſcoffer himſelf; and he alone ſhall bear it, and feel the ſmart of it, and all the dreadful conſequences following upon it. The *Septuagint* verſion here adds the following clauſe, "he that truſteth in lies, he feedeth on winds; the ſame purſues birds flying; "for he forſakes the ways of his own vineyard; "he wanders from the paths of his own huſbandry; he paſſes through a deſert without water, "and a land deſtined to thirſt, and he gathers un-"fruitfulneſs with his hands;" and which are retained in the *Syriac* and *Arabic* verſion, but are not in the *Hebrew* text.

℣. 13. *A fooliſh woman is clamorous*, &c.] Some by this woman underſtand folly itſelf, as oppoſed to wiſdom; others blind reaſon, ignorant of divine things; others carnal ſenſual pleaſure, which entices and draws men to that which is evil; others hereſy and ſuperſtition; others the old ſerpent, the devil; ſhe ſeems to be the ſame with the ſtrange woman and harlot before deſcribed, *chap.* ii. 16. and v. 3. and vii. 5, *&c.* and being ſet in direct oppoſition to wiſdom, or Chriſt, ſeems to deſign Antichriſt, who is deſcribed in the book of the *Revelation* as the great whore; and all the characters here agree with the ſame. Antichriſt is repreſented as a *woman*, Rev. xvii. 3, 4, 6, 18. and is *fooliſh*; for whatever worldly cunning and craft, and wicked ſubtlety there may be in the *Romiſh* Antichriſt, yet he is deſtitute of all ſpiritual wiſdom and knowledge; and is *clamorous* and noiſy, has a mouth ſpeaking great ſwelling words of vanity and blaſphemy, boaſting of infallibility, works of ſupererogation, merits, miracles, wealth, and riches; and very preſſing and importunate to gain proſelytes to his religion; the prieſts and jeſuits are compared to noiſy, clamorous, croaking frogs, *Rev.* xvi. 13. She is *ſimple, and knoweth nothing*; a woman of follies, extremely fooliſh and ſimple, and moſt groſsly ignorant; knows nothing that is good, as the *Targum*; that is, ſpiritually good; knows not God aright; is without the fear and love of him, and faith in him; nor knows Chriſt, and the way of righteouſneſs and life by him; nor the Spirit of God, and the operations of his grace upon the heart; nor the goſpel, and the doctrines of it; nor the ways, worſhip, and ordinances of God. The *Septuagint* and *Arabic* verſions are, *ſhe knows not ſhame*; but is bold and impudent, having a whore's forehead, and on it written, *Myſtery*, *Babylon*, *the mother of harlots*, *and abominations of the earth*, Rev. xvii. 5.

℣. 14. *For ſhe ſitteth at the door of her houſe*, &c.] Idle and inactive, looking out for her prey; not active and laborious as wiſdom, building her houſe, killing her beaſts, furniſhing her table, and ſending out her maidens to call in her gueſts; but expoſing herſelf in the moſt public manner, and being at the utmoſt eaſe, ſitting as a queen; ſee *Rev.* xviii. 7. and as it follows, *On a ſeat*, or *throne*[p]; the ſame ſeat or throne, power and authority, which the dragon gave to the beaſt or Antichriſt, placed at *Rome*, where this woman reigns; ſee *Rev.* xiii. 2. and xvii. 8. *In the high places of the city*; the city of *Rome* and its juriſdiction, the high places of which are their temples or churches; where this fooliſh woman is noiſy and clamorous, proclaims her folly, and endeavours to ſeduce and draw perſons to her ſuperſtition and idolatry. *Merome*, the word for *high places*, has ſome affinity with *Rome*, and comes from the ſame root[q].

℣. 15. *To call paſſengers who go right on their ways.*] Who have been religiouſly educated, and trained up in the principles of true chriſtianity; and who walk outwardly according to the rule of the divine word, and are in a fair way for heaven and eternal happineſs. Theſe ſhe has her eye upon as they paſs along, and calls unto them, and endeavours to turn them aſide out of the way they are going, to make them proſelytes to her antichriſtian religion; which, when ſhe ſucceeds in, ſhe glories and boaſts of; juſt as harlots are very deſirous of ſeducing and debauching chaſte, innocent and virtuous perſons; ſee *Rev.* ii. 20. Saying as follows:

℣. 16. *Whoſo is ſimple, let him turn in hither*, &c.] The harlot's houſe, popiſh chapels and churches. She uſes the ſame form of words that wiſdom does, ỹ. 4. having a form of godlineſs, a ſhew of religion, but without the power of it; her prieſts are wolves in ſheeps cloathing, and ſpeak lies in hypocriſy: and ſuch that ſhe fixes upon as proper perſons to work on, are the *ſimple*, the credulous and unwary; who are not on their guard, and are eaſily perſuaded and impoſed on. *And as for him that wanteth underſtanding*; is not well-grounded in the principles of chriſtianity he profeſſes; has not a ſpiritual and experimental underſtanding of them, *She ſaith to him*; addreſſes him in ſuch language as follows.

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[o] יוסיפו לך שנות חיים & addent tibi annos vitæ, Baynus, Cocceius.

[p] על כסא ſuper ſolium, Montanus, Junius & Tremellius; ſuper ſolio, Piſcator, Michaelis, Schultens; in thronum, Cocceius.

[q] From רום altus; hence that of Virgil — altæ mœnia Romæ, Æneid. l. 1. v. 7.

ỹ. 17. *Stolen waters are ſweet*, &c.] Wells and fountains of waters in thoſe hot countries were very valuable, and were the property of particular perſons; about which there were ſometimes great ſtrife and contention; and they were ſometimes ſealed and kept from the uſe of others; ſee *Gen.* xxvi. 18—22. *Cant.* iv. 12. now waters got by ſtealth from ſuch wells and fountains, were ſweeter than their own, or what might be had in common and without difficulty, to which the proverb alludes. By which in general is meant, that all prohibited, unlawful luſts and pleaſures, are deſirable to men, and ſweet in the enjoyment of them; and the pleaſure promiſed by them is what makes them ſo deſirable, and the more ſo becauſe forbidden: and particularly as adultery, which is a ſort of theft[r], and a drinking water out of another's ciſtern, *chap.* v. 15. being forbidden and unlawful, and ſecretly committed, is ſweeter to an unclean perſon than a lawful enjoyment of his own wife; ſo falſe worſhip, ſuperſtition and idolatry, the inventions of men, and obedience to their commands, which are no other than ſpiritual adultery, are more grateful and pleaſing to a corrupt mind, than the true and pure worſhip of God. *And bread eaten in ſecret is pleaſant*; or, *bread of ſecret places*[s]; hidden bread, as the *Targum*, *Vulgate Latin* and *Syriac* verſions; that which is ſtolen and is another's[t], and is taken and hid in ſecret places, fetched out from thence, or eaten there: the ſweet morſel of ſin, rolled in the mouth and kept under the tongue; ſecret luſts, private ſins, particularly idolatry, to which men are ſecretly enticed, and which they privately commit, *Deut.* xiii. 6. the ſame thing is deſigned by this clauſe as the former.

ỹ. 18. *But he knoweth not that the dead are there*, &c.] In the houſe of this fooliſh and wicked woman, into which ſhe invites paſſengers to turn; the ſimple that is perſuaded by her, does not conſider that there are none there to be his companions, but ſuch who are dead in a moral or ſpiritual ſenſe; that though they live in pleaſure, they are dead whilſt they live. *Aben Ezra* refers this to *hell* in the next clauſe; where her gueſts are, and where thoſe that are ſlain by her have their everlaſting abode; and where the giants are, as the *Vulgate Latin* and *Syriac* verſions; or the mighty ones ſhe has caſt down there, as the *Targum*; ſo the word *rephaim* ſometimes ſignifies: and ſome think that reference is had to the giants of the old world, that corrupted their way on earth, and brought a deluge on it; ſee *chap.* vii. 26. And that *her gueſts are in the depths of hell*; not only in the way to it, and on the brink of it, but in the very midſt of it: there are many in hell ſhe has invited into her houſe, and perſuaded to turn in there, and commit fornication with her; and all that worſhip the beaſt, or commit ſpiritual adultery with the whore of *Rome*, will go down to perdition with her, and have their portion in hell-fire, in the lake which burns with fire and brimſtone; which they do not conſider, that are drawn into her idolatrous practices, *Rev.* xiv. 9—11.

CHAP. X.

FROM this chapter to the *twenty fifth*, are various proverbial ſentences, without any very apparent connection or coherence with each other; deſcribing righteous and wicked men; ſetting forth their different temper, conduct and actions, and the fruits and effects of them. It ſhould be obſerved, that frequently in the preceding chapters, two perſons are repreſented as women; one goes by the name of *wiſdom*, the other is called the *fooliſh* woman and an *harlot*; the former is clearly to be underſtood of Chriſt; and the latter, being oppoſed to him, muſt be Antichriſt, the whore of *Rome*, and mother of harlots: now in the following part of this book, two ſorts of perſons are ſpoken of; the one as wiſe, righteous, good, *&c.* and the other as fooliſh, wicked, *&c.* who are no other than the followers of Chriſt and Antichriſt; which obſervation is a key to the whole book.

ỹ. 1. *The proverbs of Solomon*, &c.] This title is repeated from *chap.* i. 1. and very properly ſtands here; ſince here begin thoſe pithy ſentences of *Solomon*, which bear the name of Proverbs; the preceding chapters being a ſort of preface or introduction to them; in which *Solomon* recommends the ſtudy of wiſdom, ſhews the profit and advantage of it, gives directions about it, and prepares for the reception of thoſe wiſe ſayings that follow; which are for the moſt part independent of each other, and conſiſt generally of clauſes ſet in a contraſt to one another, and often expreſſed by ſimilies and metaphors. *A wiſe ſon maketh a glad father*; as *Solomon* made glad his father *David*: for no doubt there were appearances of his wiſdom before he came to the throne, though greater afterwards; which made *David* rejoice that he was placed on the throne before his death, to whom he had committed the charge of building the houſe of the Lord. *But a fooliſh ſon is the heavineſs of his mother*; brings grief and trouble to her, as perhaps *Rehoboam* did to his mother: though all this is to be underſtood conjunctly of both parents, and not ſeparately of each; not as if a wiſe ſon only was matter of joy to his father, who may be thought to be a better judge of his wiſdom, and more abroad to hear the fame of it, and to obſerve the effects of it; or as if a fooliſh ſon only cauſed grief to his mother, becauſe more at home, and more privy to his fooliſh behaviour; but as being equally joyous or afflicting to both parents. Nor is this to be underſtood of ſuch who are wiſe and fooliſh as to their natural capacities only; but who are ſo in a moral ſenſe, either virtuous or vicious, good or wicked. Wherefore parents ſhould be concerned for the education of their children, whoſe behaviour much depends upon it; and children for their conduct towards their parents and in the world, ſince their joy and grief are influenced by it. Some interpret the words myſtically, the *father*, of God; the *mother*, of the church; and the *ſons*, of the children of them both: and ſo may fitly deſcribe the different followers of Chriſt and Antichriſt; the one being wiſe, the other fooliſh; the one acceptable to God, the other not.

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[r] Furtiva Venus, Ovid. de Arte Amandi, l. 1. Furta Jovis, furtiva munuſcula, Catullus ad Mantium, ep. 66. v. 140, 145. So Propertius, l. 2. eleg. 30. v. 28. Γλυκυ τι κλεπτομενον μελημα κυπριδος. Pindar; for which he was indebted to Solomon, according to Clemens of Alexandria, Pædagog. l. 3. p. 252.

[s] סתרים latebrarum, Junius & Tremellius, Piſcator, Michaelis.

[t] Quas habeat veneres aliena pecunia neſcis, Juvenal. Satyr. 13.

℣. 2. *Treaſures of wickedneſs profit nothing*, &c.] By which are meant either a large abundance of riches in general, which for the moſt part are enjoyed by wicked men, and abuſed to wicked purpoſes, *chap.* xi. 4. or an affluence of them, obtained in a wicked way, by fraud, oppreſſion, and the like; ſee *Mic.* vi. 10. Or are either not uſed at all, or put to wicked uſes: what are not uſed, profit not the poſſeſſors of them, for they are *kept to the hurt of the owners* of them; and thoſe which are got by ill means, or put to an ill uſe, *periſh by evil travel*, Eccl. v. 13, 14. Nor can any one by his riches either redeem himſelf or his brother from deſtruction, or give to God a ranſom for him; nor can he by them ſave himſelf from a corporal death, one year, one month, one day, one hour, one moment; nor will they be of any ſervice to him in the day of judgment, when wrath comes forth againſt him. *But righteouſneſs delivereth from death*; either that which is righteouſly got, though it be ever ſo little, is a means of preſerving life, and keeps their ſouls from famiſhing, ℣. 3. or elſe what is liberally diſpenſed, for alms are called *righteouſneſs*, Pſal. cxii. 9. Dan. iv. 27. Matt. vi. 1. 2 Cor. ix. 10. Theſe are oftentimes the means of ſaving the lives of perſons ready to periſh, on whom they are beſtowed, and who will venture their lives to ſave their benefactors; and ſuch liberal perſons are oftentimes bleſſed with long life, and are kept alive when threatened with death, *Pſal.* xli. 1—3. and though their good deeds are not meritorious of eternal life, yet they are rewarded with it in a way of grace, *Matt.* xxv. 34—38. Moreover, righteouſneſs may be conſidered as legal and evangelical; a legal righteouſneſs, or the righteouſneſs of men in obedience to the law, cannot deliver from the ſentence of death the law has paſſed; it is not properly a righteouſneſs; it is imperfect, cannot juſtify, ſave, or bring to heaven, or intitle to life; notwithſtanding this a man muſt die: but there is an evangelical righteouſneſs; and this is either imparted and implanted in men, is the new man, which is created in righteouſneſs and holineſs; and this delivers from a moral or ſpiritual death, a death in treſpaſſes and ſins men are in; for by it they are quickened, live a life of faith on Chriſt, and have communion with God; have his image inſtamped on them, and live to him, and to Chriſt, and to righteouſneſs, being freed from the ſervitude and dominion of ſin; living in which is no other than death: or this righteouſneſs is imputed, which is the righteouſneſs of Chriſt, wrought out for them, reckoned to them, received by them, and by which they are juſtified; this delivers them, though not from a corporal death, yet from the ſting and curſe of it, and from it as a penal evil, or as a puniſhment for ſin; and it delivers from a legal death, or from the ſentence and condemnation of the law, and from the ſecond and eternal death, and intitles them to life everlaſting.

℣. 3. *The Lord will not ſuffer the ſoul of the righteous to famiſh*, &c.] Or to periſh by famine: not but that good men may be afflicted with it, as *Jacob* and his ſons were, when the famine was in *Egypt* and in other lands; and as the apoſtles, particularly the apoſtle *Paul*, were often in hunger and thirſt, yet not ſo as to be deſtroyed by it; for in *famine* the Lord redeems ſuch from death; though the young lions lack and ſuffer hunger, they that fear the Lord ſhall not want any good thing; at leaſt whatever they may ſuffer this way, does not ariſe from the wrath of God, nor does it, nor can it ſeparate from the love of God and Chriſt, *Job* v. 20. *Pſalm* xxxiv. 8, 9. *Rom.* viii. 35. Moreover, the ſouls of ſuch ſhall not be famiſhed for want of ſpiritual food; ſhall not have a famine of the word and ordinances; their ſouls ſhall be fed, as with marrow and fatneſs, with the fineſt of the wheat, and with honey out of the rock: the church, tho' in the wilderneſs, is nouriſhed for a time, and times, and half a time, *Rev.* xii. 14. *But he caſteth away the ſubſtance of the wicked*; that which is got in a wicked way; as ſometimes he cauſes it to diminiſh by little and little; at other times he forcibly and ſuddenly drives it away, and cauſes it to take wings and fly away; though it has been ſwallowed down with great greedineſs and in great abundance, he makes them throw it up again, and caſts it out of their belly, whether they will or no, ſo that it does not profit them, *Job* xx. 15.

℣. 4. *He becometh poor that dealeth* with *a ſlack hand*, &c.] That is either remiſs in giving to the neceſſities of others, according to his abilities, and as caſes require; or that is negligent and ſlothful in his buſineſs. Or, *that worketh with a deceitful hand*; or, *with a hand of deceit* [v], as it may be rendered; who pretends to work, but does not; makes a ſhow as if he did, but acts deceitfully; or who uſes many tricking and deceitful ways and methods to live, as uſually ſlothful perſons do. *Aben Ezra* obſerves, it may be rendered and interpreted, *he becomes poor that makes a deceitful balance*; thinking to enrich himſelf by ſuch fraudulent practices: or, as others, *a deceitful balance maketh poor* [w]; ſuch ſeldom or ever thrive, or it does not long proſper with them who uſe ſuch unlawful methods. *But the hand of the diligent maketh rich*; that is, with the bleſſing of God along with it, as in ℣. 22. ſuch who are *ſharp* [x] and acute, as the word ſignifies; who are careful and induſtrious, mind their buſineſs, and do the honeſt part; theſe, with a divine bleſſing, frequently grow rich: or rather, who are like thoſe that dig in the earth for gold, who ſearch for it with great eagerneſs and diligence; for from this root is a word often uſed for gold, *Prov.* iii. 14. and viii. 19. and xvi. 16. All this is true in a ſpiritual ſenſe; ſuch who are ſlothful in attendance on the means of grace, the word and ordinances, are ſlack and negligent in duty, bring a ſpiritual poverty upon them; and, like the *Laodicean* church, who, through her lukewarmneſs and carnal ſecurity, became poor and wretched, blind and naked: on the other hand, ſuch who are diligent in the uſe of means, are frequent at the throne of grace, forſake not the aſſembly of the ſaints, conſtantly wait at wiſdom's gates; theſe grow rich in grace and in all good works.

℣. 5. *He that gathereth in ſummer* is *a wiſe ſon*, &c.]

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[v] כף רמיה vola doli, Montanus; fraudulenta manu, Tigurine verſion, Cocceius, Schultens; ſo Junius & Tremellius, Michaelis.

[w] So Mercerus,

[x] חרוצים acuti, Bochart. Hierozoic. par. 1. l. 2. c. 55. col. 668.

&c.] Which is the time of gathering the fruits of the earth, and laying them up againſt winter, as the ant is ſaid to do, *chap.* vi. 8. But *he that ſleepeth in harveſt*, is *a ſon that cauſeth ſhame*; to himſelf, and to his parents and relations. The ſum of the proverb is, that in the time of health and youth, perſons ſhould be active and induſtrious in their ſeveral callings and ſtations, and provide againſt a time of ſickneſs and old age; and that they ſhould loſe no opportunities, neither in a natural nor ſpiritual way, of doing or receiving good.

℣. 6. *Bleſſings are upon the head of the juſt*, &c.] That ſeeks for righteouſneſs, not by the works of the law, but by faith; that lives by faith upon the righteouſneſs of Chriſt, and is juſtified by it, made, accounted, and reckoned juſt through it; and in conſequence of his faith, does juſtly, and lives ſoberly, righteouſly and godly: upon his *head*, who is Chriſt, bleſſings are; for he is *the head of every ſuch man*, 1 Cor. xi. 3. not the pope of *Rome*, but Chriſt is head of the church; he is the repreſentative and fœderal head of all the elect, both in eternity and time; he is a political head to them, as a king is to his ſubjects; an œconomical one, as the huſband is the head of the wife, a father the head of his family, and a maſter the head of his ſervants; and he is in ſuch ſenſe an head to them, as a natural head is to its body; he is of the ſame nature with them, ſuperior to them, a perfect, only, everliving and everlaſting head. Upon him all the bleſſings of grace and goodneſs are; his people are bleſſed with them in him, their head, *Epheſ.* i. 3. and from him they deſcend to them, the members of his body, juſt as the oil on *Aaron's* head ran down his beard to the ſkirts of his garments. So in an ancient writing of the Jews[y], this paſſage being mentioned, it is aſked, Who is the head of the righteous? The anſwer is, the middle pillar; by whom they ſeem to mean a middle perſon, the Mediator, the Meſſiah. Or elſe, a part being put for the whole, the meaning is, that bleſſings are upon the perſons of righteous ones, as the word is uſed in *chap.* xi. 26. and xxv. 22. the *Targum* renders it, "the heads of the righteous." All covenant-bleſſings, ſpiritual ones, ſuch as are bleſſings indeed, ſolid and ſubſtantial, irreverſible and for ever; particularly a juſtifying righteouſneſs, from whence they are denominated juſt; pardon of ſin, peace of ſoul, every ſanctifying grace, the bleſſing of adoption, and a right to eternal life: theſe being ſaid to be on the *head* of them, may denote that they come from above, and deſcend in a way of grace upon them; that they are viſible and manifeſt; that they reſide, continue, and remain upon them; that they are as an ornament and crown unto them; and that they are a ſecurity of them, that no wrath and vengeance can fall upon them. The *Septuagint*, *Vulgate Latin*, and *Arabic* verſions read, *the bleſſing of the Lord* is *upon the head of the juſt*; and ſuch are all the bleſſings before mentioned. *But violence covereth the mouth of the wicked*; that is, either his violent dealings are open and manifeſt, and are a ſcandal to him, as well as entail a curſe on him; or rather, the fruit and effect of his violence and oppreſſion, the puniſhment due thereunto, is ſo righteouſly inflicted on him, that his mouth is ſtopped, and he has not one word to ſay againſt the juſt judgments of God upon him, for his violent uſage of men, whether here or hereafter; ſee *Pſal.* cvii. 42. Some render the words, *the mouth of the wicked covereth violence*[z]; palliates and excuſes it, and calls it by another name; or hides and conceals that which is in the heart, and does not utter it; ſee ℣. 18. The *Targum* is, "in the mouth of the wicked rapine is covered;" as a ſweet morſel under their tongue, though in the end bitterneſs.

℣. 7. *The memory of the juſt* is *bleſſed*, &c.] Men to whom he has been uſeful, either in temporals or ſpirituals, bleſs him, or wiſh all bleſſings to him whilſt alive, whenever they make mention of his name; and after death they ſpeak well of him, and pronounce him bleſſed; for ſuch are had in everlaſting remembrance; the memory of them is ſweet and precious; their name is famous and valuable, and always ſpoken of with honour and commendation; ſee *Pſal.* cxii. 6. The Jewiſh writers take it for a command, and render it, *let the memory of the juſt be bleſſed*; and ſay, that he that tranſgreſſes it, breaks an affirmative precept; they make an abbreviation of the word by the initial letters, and join them to the names of their celebrated men. *But the name of the wicked ſhall rot*; ſhall be forgotten, be buried in oblivion, and never mentioned: and though they may call their houſes, lands and cities, by their own names, in order to tranſmit their memory to poſterity; yet theſe, by one means or another, are deſtroyed, and their memorials periſh with them; ſee *Eccl.* viii. 10. *Pſal.* xlix. 11. and ix. 6. and if their names are mentioned after they are gone, it is with deteſtation and abhorrence, as things putrified are abhorred; ſo they leave an ill ſavour behind them, when the good name of the righteous is as precious ointment, *Eccl.* vii. 1. It is a ſaying of *Cicero*[a], that "the life of the dead lies in the memory of the living."

℣. 8. *The wiſe in heart will receive commandments*, &c.] Such who have true wiſdom in the hidden part of the heart, of which the fear of the Lord is the beginning: theſe will, not only as good ſubjects, honour their King, and attend to his lawful commands; and as dutiful children, regard thoſe of their parents; and as faithful ſervants, hearken to thoſe of their maſters; but, as ſuch that fear the Lord, will receive and chearfully obey the commandments of God and Chriſt. *But a prating fool ſhall fall*; like *Diotrephes*, that prated againſt the apoſtle *John* and other ſaints. Or, *a fool of lips*[b]; whoſe folly is proclaimed and made known by his lips; who, out of the abundance of it in his heart, ſpeaks and pours it out by his lips: ſuch an one falls into ſin and into miſchief; he falls into diſgrace in this world, and into hell in the next. The *Targum* is, "the fool by his lips ſhall be taken;" as in a ſnare.

℣. 9. *He that walketh uprightly, walketh ſurely*, &c.] Or, *that walketh in perfection*[c], as the *Targum*. Not that walks without ſin, no man does that; but that walks in the ſincerity, integrity, and uprightneſs of his heart, both before God and men; who worſhips God in ſpirit and in truth, and ſpeaks the truth in his heart to his neighbour; who is an *Iſraelite* indeed, in whom is no guile; who walks uprightly according to the truth of the goſpel; who makes the word of God the rule of his life and actions; who walks by faith on Chriſt, uſing him as the way to the Father; believing in him for ſalvation; walking on in him as he has received him,

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[y] Tikkune Zohar. Correct. 47. fol. 87. 2.

[z] פי רשעים יכסה חמס os impiorum operiet injuriam, Montanus, Baynus; operit iniquitatem, Vatablus, Mercerus.

[a] Orat. 51. Philip. 9.

[b] אויל שפתים ſtultus labiis, Montanus, &c.

[c] הולך בתום qui ambulat perfecte, Pagninus, Mercerus, Gejerus.

and eſpecially dealing with his uprightneſs or righteouſneſs for his juſtification before God; who walks, as Chriſt did, in imitation of him; who walks in love, as he did, and in all humility, meekneſs, patience and ſelf-denial; who walks in and after the Spirit of Chriſt; and in the truths of the goſpel, and in all the ordinances thereof; and in all holy converſation and godlineſs, ſtudying to exerciſe a conſcience void of offence towards God and men. Such a man *walks ſurely*, or ſecurely, ſafely, confidently, as the *Septuagint*, *Vulgate Latin*, and all the *Oriental* verſions, interpret the word. Such an one has nothing to fear in his walk; he walks on *terra firma*, on good ground, in a good way, which leads to life eternal: he has a good guide, the Spirit of God, which goes before him, and will be his guide even unto death, and lead him in the way everlaſting, unto the land of uprightneſs; he has a good guard about him, not only the angels of God that encamp around him, but God himſelf is a wall of fire to him, and his power ſurrounds and protects him; he has many precious promiſes to ſupport him; not only that the Lord will be a buckler to him, but will withhold no good thing from him, *chap.* ii. 7. *Pſal.* lxxxiv. 11. he has the gracious and ſupporting preſence of God, when he paſſes through the fire and water of afflictions, and even through the valley of the ſhadow of death, ſo that he has nothing to fear; and has moreover the teſtimony of a good conſcience; and having a good hope through grace, he *walks in hope*, as the *Targum* is; yea, rejoices in hope of the glory of God, and holds faſt that rejoicing to the end. *But he that perverteth his ways, ſhall be known*; who does not walk in a plain, direct and even path, according to the rule of the word, as the upright man; but winds about here and there, goes into crooked paths, walks in craftineſs as deceitful workers, whoſe folly ſhall be made manifeſt; though they think to hide it, and deceive men, they and their wickedneſs ſhall be expoſed, their tricks and artful methods ſhall be laid open, and they be known to be what they are; if not in this life, yet at the laſt judgment, 1 *Tim.* v. 24. 2 *Tim.* iii. 9. *Jarchi* and *Aben Ezra* obſerve another ſenſe of the word, *he ſhall be broken*, and compare with it *Judg.* viii. 16. *Iſa.* liii. 3.

℣. 10. *He that winketh with the eye*, &c.] The *Syriac* and *Arabic* verſions add, *with fraud*. A deſcriptive character of a wicked man, *chap.* vi. 13. who ſo does, either to draw and allure perſons to go along with him, and join him in his evil practices; or by way of ſcorn and contempt of others; or as a token to another of its being the proper time to circumvent his neighbour, or do him an injury. Such an one *cauſeth ſorrow*; to himſelf in the iſſue, however he may for the preſent pleaſe himſelf with his evil doings; and to others, whom he allures and deceives. The *Arabic* verſion is, *heaps afflictions* or *ſorrows on men*; whom he corrupts and draws into his evil company and converſation. *But a prating fool ſhall fall*; or, *be taken*, as the *Targum*; or *beaten*, as the *Vulgate Latin*; ſee the note on ℣. 8.

℣. 11. *The mouth of a righteous man is a well of life*, &c.] Like a fountain of living water, continually running and flowing with water, wholſome, reviving and refreſhing; ſo the righteous man's mouth, out of the abundance of his heart, overflows with good things, which miniſter grace to the hearers, and are for the uſe of edifying; things that are pleaſant and profitable, grateful and acceptable, comforting, refreſhing and pleaſing, and which tend to the good of the life that now is, and that which is to come. *But violence covereth the mouth of the wicked*; ſo that nothing comes out of it but what is pernicious and hurtful; what ſavours of rapine and violence; nothing but lying and deceit, curſing and ſwearing, and ſuch like filthy and corrupt communication; ſee the note on ℣. 6. The *Targum* is, *the mouth of the ungodly covers injury*; which is meditated in the heart; ſo the *Vulgate Latin* verſion.

℣. 12. *Hatred ſtirreth up ſtrifes*, &c.] A man, whoſe heart is full of hatred and malice againſt his neighbour, will ſtir up, or awake, as the word [d] ſignifies, contentions and quarrels which were happily laid aſleep; theſe he renews by tale-bearing, and whiſperings, and evil ſurmiſes; by raiſing lies, ſpreading falſe reports and calumnies, and by virulent reproaches and ſlanders. *But love covereth all ſins*; not its own, but others; in imitation of the pardoning love and grace of God, which covers all the ſins of his people with the blood and righteouſneſs of his Son. Love ſpreads its mantle over the ſins of its fellow-creatures and chriſtians, and forgives them, even all of them; inſtead of expoſing them, hides and conceals them; and inſtead of loading and aggravating the infirmities of others, puts the beſt conſtructions on them, hopes and bears, and believes all things, 1 *Cor.* xiii. 7. ſee 1 *Pet.* iv. 8. where the apoſtle ſeems to have reſpect to this paſſage. This is not to be underſtood as conniving at or ſuffering ſin upon others, or as contrary to chriſtian reproofs and rebukes for it.

℣. 13. *In the lips of him that hath underſtanding, wiſdom is found*, &c.] He that has an underſtanding, eſpecially of divine, ſpiritual and evangelic things, which is the pure gift of God; wiſdom will be found in his lips, his mouth will ſpeak of it; not of mere natural wiſdom, but ſpiritual wiſdom; of the wiſdom of God in his works; of Chriſt, the wiſdom of God; of the goſpel, the hidden wiſdom; of inward experience of the grace of God, wiſdom in the inward part, *Pſal.* xxxvii. 30. from his lips, will drop wiſe ſayings, very inſtructive and informing; which thoſe that ſeek for and obſerve, may find to their profit and advantage, and to the great credit and honour of the underſtanding man; whilſt the fooliſh man gets both ſtripes and diſgrace, as follows. *But a rod is for the back of him that is void of underſtanding*; or, *wants a heart* [e]: that has no underſtanding of ſpiritual things in his heart, and ſo utters nothing but what is fooliſh and wicked, and ſooner or later is chaſtiſed for it. The *Septuagint*, *Syriac* and *Arabic* verſions, read this clauſe in connection with the former, thus; *he that brings forth wiſdom out of* his *lips, ſmites with a rod him that is void of underſtanding*.

℣. 14. *Wiſe* men *lay up knowledge*, &c.] Which they get by reading, prayer, meditation, hearing the word of God, and converſation with good men: this they lay up in their hearts, minds and memories, that they may not forget it, and as a rich treaſure they highly value it; that they may bring it forth at proper times, and on proper occaſions, for the benefit of others; ſee *Matt.* xii. 35. and xiii. 52. or *hide* [f] it; conceal it; do not boaſt and brag of it, as fooliſh men do. *But the mouth of the fooliſh* is *near deſtruction*; who raſhly and unguardedly utters things which bring ſwift and ſudden deſtruction on himſelf and others; or terror and conſternation, as the word [g] alſo ſignifies. The *Vulgate Latin* verſion is, *but the mouth of the fooliſh is near to confuſion*; he boaſts of his knowledge, betrays his ignorance, and ſo brings himſelf to ſhame and confuſion.

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[d] העורר

[e] חסר לב carentis corde, Montanus, Mercerus, Gejerus.

[f] יצפנו abſcondent, Pagninus, Montanus; abſcondunt, V. L. occultant, Michaelis.

℣. 15. *The rich man's wealth* is *his ſtrong city*, &c.] What a fortified city is to perſons in time of war, that is a rich man's wealth to him; by it he can defend himſelf from the injuries of others, and ſupport himſelf and family in times of public calamity; for money is a defence, and anſwers all things, *Eccl.* vii. 12. and x. 19. Or his wealth is ſo in his own apprehenſion and conceit; he puts his truſt and confidence in it, and thinks himſelf ſafe and ſecure by it; when he is truſting to uncertain riches, which will fail him; theſe may fly away from him in life, and leave him expoſed to diſtreſs and danger; and however, will not ſecure him at death from the wrath of God and everlaſting deſtruction. Or he is lifted up with his riches, is in high ſpirits, and deſpiſes others; thinking himſelf ſafe, as in a ſtrong caſtle, and fears nothing, diſtreſſes, diſeaſes or death. *The deſtruction of the poor* is *their poverty*; or their poverty is their conſternation, as the word [h] ſignifies, it frights them; they, knowing their circumſtances, are afraid of every body and of every thing; not being able to defend themſelves againſt their enemies, or ſupport themſelves in times of public calamity, as war, famine or peſtilence.

℣. 16. *The labour of the righteous* tendeth *to life*, &c.] To natural life, and the ſupport of it; all that he labours for is to get a livelihood for himſelf and family; that is all he deſires, nor does he ſeek great things for himſelf: or to ſpiritual life; ſo his ſpiritual exerciſes in praying, reading and hearing the word, and waiting upon ordinances, have a tendency to promote and maintain a ſpiritual life in him: or to eternal life; not that the works of a righteous man, ſo the *Targum*, *Septuagint* and *Arabic* verſions, render it in the plural number, are meritorious of eternal life; for life and righteouſneſs are not to be had by the works of men, but by the grace of God; yet as the righteous man labours for the meat which endures to everlaſting life, given by the Son of God, his labour may be ſaid to tend to life eternal, *John* vi. 27. *The fruit of the wicked to ſin*; whatever he enjoys, whether got by labour; though the word ſeems purpoſely omitted, as ſome obſerve, to ſignify that is not intended; or whether left him as an inheritance; or whatever way acquired, lawfully or unlawfully; all his revenues and riches, the increaſe of his ſubſtance and fields, are all uſed to ſinful purpoſes, to pride, luxury, and wantonneſs; and ſo tend to death, even death eternal, the juſt wages of ſin.

℣. 17. *He* is in *the way of life*, &c.] Of eternal life, which is truly, properly, and by way of eminency, *life*, Matt. xix. 17. and which is a life of glory; a life of perfection, of perfect holineſs, knowledge, obedience, love, peace and joy; a life free from all the inconveniencies of the preſent life, animal or ſpiritual; a life of pleaſure, and which will laſt for ever: the *way* to it, is not by works of righteouſneſs done by men, ſince by theſe the law is not fulfilled, nor juſtice ſatisfied; and therefore no juſtification of life by them, or what intitles to eternal life; it is ſinful, dangerous, and a vain thing to ſeek for eternal life in this way; Chriſt is the only true way to it; who, by his obedience, ſufferings and death, has opened the new and living way; and through his blood, righteouſneſs and ſacrifice, way is made for all that believe in him, to enter into eternal life: and ſuch are in the way to it, who are in Chriſt, ſecretly in election, openly in effectual vocation; when they are made new creatures, are quickened by the Spirit and grace of Chriſt, and have that principle in them, which is a well of living water, ſpringing up unto everlaſting life; who have a ſight of Chriſt, and come unto him by faith; who truly believe in him, with which eternal life is connected. Particularly he is in the way unto it, *That keepeth inſtruction*; the inſtruction in righteouſneſs, which the ſcriptures give, eſpecially the goſpel-part of them; which is an inſtruction into the mind and will of God about man's ſalvation; into the grace of God, as diſplayed therein; into the perſon and offices of Chriſt, and ſalvation by him; into the doctrines of peace, pardon, righteouſneſs and life, through him. Now he to whom this inſtruction comes with power, and is the ſavour of life unto life; who receives it in the love of it; who *obſerves* [i] it, as the word here uſed ſignifies; takes notice of and follows its direction, pointing out Chriſt as the way of ſalvation, inſtructing to look to him and believe in him, and be ſaved; and who retains and holds faſt ſuch inſtruction, and abides by it; and finds the word of the goſpel, and eats it, and is nouriſhed by it unto everlaſting life; he is moſt aſſuredly in the way of it. *But he that refuſeth reproof, erreth*; that is, from the way of life. He that rejects the counſel and advice, the admonitions and reproofs, given in the word of God, by the miniſters of it; or by parents and maſters, friends or relations, that wiſh him well; he wanders far off from the way that leads to life, and goes into the paths of ſin, and conſequently is in the way of death. Some render it, *cauſeth to err* [k]; either others, as *Aben Ezra*; or both himſelf and others, as *Jarchi*: and then it may be underſtood of him *that forſaketh reproof* [l], as it may be rendered; that is, that declines giving reproof, when it lies in his way, and is his duty to do it. *Aben Ezra* reads this clauſe in connection with the former, as ſaid of one and the ſame perſon, "he is "in the way of life that keepeth inſtruction, and "forſakes or rejects the reproof of him that cauſeth "to err."

℣. 18. *He that hideth hatred* with *lying lips*, &c.] Or he whoſe *lying lips hide hatred*, which is much the ſame; who pretends to be a friend, and outwardly behaves as one, but inwardly nouriſhes and cheriſhes hatred in his heart, which he covers and conceals, till he has a proper opportunity of ſhewing it; as *Abſalom* to *Amnon*, *Joab* to *Amaſa*, the men of *Anathoth* to *Jeremiah*, and *Judas* to Chriſt; ſee *chap.* xxvi. 24—26. Or, *he that hideth hatred*, is a man of *lying lips* [m]; he is a liar, as the perſon next deſcribed is a fool. *And he that uttereth ſlander*,

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[g] מחתה terrorem accerſit, Tigurine verſion; conſternatio propinqua, Cocceius; terror, Vatablus, Michaelis.

[h] מחתה conſternatio, Mercerus, Gejerus, Michaelis.

[i] שומר obſervat, Tigurine verſion; ſervat, Cocceius; obſervans, Schultens.

[k] מתעה faciens errare, Montanus, Gejerus; ſeducens ſeſe, Tigurine verſion; errare facit, ſome in Vatablus; facit oberrare, Cocceius.

[l] עזב תוכחת qui relinquit increpationem, Pagninus; deſerens, Montanus, Schultens; derelinquit, Piſcator; deſerit, Cocceius.

[m] Eſt vir labiorum falſitatis, Piſcator, vel fallacium, Gejerus.

der, is a fool; that brings it out by wholeſale, and hides it not; who openly defames his neighbour, and in the moſt public manner; and with a multitude of words, detracts from his good name, credit and reputation, and loads him with calumny and reproach; ſuch a man is a fool, a very wicked man: yea, not only the public ſlanderer, but the ſecret diſſembler, who thinks himſelf a cunning man becauſe he hides himſelf; each of theſe is a fool, the one as well as the other. *Gerſom* thinks there is a compariſon made between the diſſembler and the ſlanderer; the one being a liar, and the other a fool; and that the former is more abominable and pernicious than the latter.

ỳ. 19. *In the multitude of words there wanteth not ſin*, &c.] Where a great deal is ſaid, without care and forethought, there will not only be many weak things uttered, but much falſhood, and at leaſt many idle things, which cannot be excuſed from ſin; not but that much and long ſpeaking may be to great profit and advantage, when it is with care and judgment, and founded on cloſe meditation and ſtudy. Or, *ſin ceaſeth not*[n]; along with a torrent of words is a flow of ſin, which ceaſes not as long as that continues: it is a ſaying of the Jewiſh Rabbins, "he that multiplies words, brings on or brings unto ſin." *But he that refraineth his lips*, is *wiſe*; lays a reſtraint on his mouth, bridles his tongue; does not ſuffer his lips to utter any thing raſhly and inconſiderately; is ſparing of his words, and is careful of what he ſays, that it is true and proper to be ſpoken; and conſiders well the time when, place where, and perſons to whom he ſpeaks; and all circumſtances weighed, conducts accordingly: ſuch a man is a wiſe, prudent and underſtanding man; ſee *chap.* xvii. 27, 28.

ỳ. 20. *The tongue of the juſt* is as *choice ſilver*, &c.] Which utters things precious, pure, pleaſant and profitable; things for worth and value as choice ſilver; the doctrines of the goſpel, the power of which he has felt upon his heart; the precious promiſes of it, which have been applied unto him; and the rich experience of grace he has been favoured with: things pure and incorrupt like ſilver free from droſs; as the doctrines of grace, fetched out of the mines of the ſacred ſcripture, free from the droſs of error, without any human mixture; conſiſtent and all of a piece, and which tend to purity of heart and life; things the reverſe of a corrupt communication, nothing filthy and unclean; a pure language, the language of *Canaan*; the language of repentance, faith and love, of prayer and thankfulneſs: things which are grateful and acceptable, are with grace, and miniſter grace to the hearers; things profitable and edifying; for the righteous man's mouth ſpeaks wiſdom, and his tongue talks of judgment; and his lips feed many, as in the next verſe; ſee *Pſalm* xxxvii. 30. *The heart of the wicked* is *little worth*; good for nothing, as the *Vulgate Latin* verſion. The righteous man's tongue is better than the wicked man's heart; there is no good thing in his heart naturally; all manner of evil is in it, and comes out of it; no ſin can be named but what is in his heart; all that is in it is ſinful; the thoughts of it, and the imagination of his thoughts, are only evil, and that continually; the affections are inordinate, and ſet on ſinful luſts and pleaſures; the mind and conſcience are defiled with ſin; the underſtanding is darkened with it, and the will is obſtinate and perverſe, and bent upon it: his heart is wicked, and exceedingly wicked; it is wickedneſs itſelf, very wickedneſs, deſperately wicked, incurably ſo without the grace of God. Such therefore know not their hearts, who ſay, they have good hearts; and they are fools that truſt in them: this ſhews the neceſſity of regeneration, and that powerful and efficacious grace is requiſite to it.

ỳ. 21. *The lips of the righteous feed many*, &c.] Not their bodies; words are but wind, and will not feed; it is not enough to ſay to the diſtreſſed, *be ye warmed and filled*, and give nothing; unleſs this can be underſtood of obtaining food for others by their prayers, as *Jarchi* interprets it: but the ſouls of many; theſe the righteous feed, by communicating the ſpiritual knowledge and underſtanding of divine things, they are partakers of; by ſetting before them the bread of life, the honey and milk of the goſpel, they have under their tongue; and by the good counſel and advice, comforts and admonitions, they give them; ſee *Jer.* iii. 15. *Cant.* iv. 11. *But fools die for want of wiſdom*; not a corporal death, which is common to men of every rank and quality, wiſe men die even as fools; but they continue under the power of a ſpiritual death, for want of enlightning and quickning grace, and ſo die an eternal death: not for want of natural wiſdom, which they may have a greater ſhare of than thoſe who live ſpiritually and eternally; but for want of ſpiritual wiſdom and knowledge; the knowledge of Chriſt, and the way of life and ſalvation by him, and the knowledge of God in Chriſt; and not always for the want of the means of ſuch wiſdom and knowledge; as the ſcriptures, which are able to make a man wiſe unto ſalvation; and the goſpel, which is the wiſdom of God in a myſtery; but through the neglect and contempt of them: though ſometimes men periſh through want of the means of knowledge, and the neglect of thoſe who ſhould inſtruct them, *Hoſ.* iv. 6.

ỳ. 22. *The bleſſing of the Lord, it maketh rich*, &c.] In the diligent uſe of means; ſee ỳ. 4. riches are from the Lord, and ſhould be acknowledged as ſuch, and not attributed to the induſtry, diligence, ſagacity, and merit of men; but ſhould be looked upon as had through the bleſſing of the Lord upon the labours of men; and when they come this way they come as a bleſſing, and with one: it may be underſtood of being made rich in a ſpiritual ſenſe; it is the bleſſing, good-will, and favour of God that makes men rich in Chriſt; that beſtows upon them his unſearchable riches; that enriches them with all ſpiritual bleſſings in him; that makes them rich in faith and in good works, and with the riches of grace and of glory. *And he addeth no ſorrow with it*; no ſorrow goes along with the bleſſing, but what is a bleſſing itſelf, as one obſerves; riches enjoyed, through the bleſſing of God, are not attended with that ſorrow in getting, keeping, and loſing them, as the riches of wicked men unlawfully gotten are; ſee 1 *Tim.* vi. 9, 10. for as the good man comes by them eaſily, without any anxious care and ſinful ſolicitude; he ſeeking the kingdom of God and his righteouſneſs, all theſe things are added to him, over and above, without much thought about them, or expectation of them, *Matt.* vi. 33. ſo it is with great delight, pleaſure and chearfulneſs he enjoys them, and readily communicates them to others; whilſt the wicked man is full of anxiety, diſtreſs, and ſorrow; ſee *Eccl.* v. 12, 13, 18. and vi. 2. This is eminently true of ſpiritual riches; there is no ſorrow attending them; the fruit and effect of them are peace, joy, and comfort.

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[n] לא יחדל non ceſſabit, Montanus, Junius & Tremellius, Michaelis; non ceſſat, Piſcator.

℣. 23. *It is as ſport to a fool to do miſchief*, &c.] To do any injury to the perſons and properties of men; which ſhews a moſt wicked and malicious ſpirit, a very depraved nature indeed: or rather *to commit ſin*[o] of any ſort, which he has deviſed in his own heart; it is *as a laughing*[p], as the words may be rendered; it is a laughing matter to him, he commits ſin, and when he has done it, laughs at it; inſtead of being aſhamed of it, and humbled for it, he makes a mock at it, and a jeſt of it, as well as of all religion, and of the reproofs and admonitions of good men. Sin is paſtime, he takes as much delight and pleaſure in it as men do in their ſports, and commits it as openly and freely; yea not only takes pleaſure in doing it himſelf, but in them that do it; ſee *Prov.* xiv. 9. *Rom.* i. 32. *But a man of underſtanding hath wiſdom*; to avoid ſin, and not to do it, which is true wiſdom, *Job* xxviii. 28. for he has, as it may be rendered, from the uſe of the word in the *Arabic* language[q], a *bridle* or *reſtraint* upon him, that he cannot do miſchief and delight in it, as the fool does: or *ſo is wiſdom to a man of underſtanding*[r]; that is, to do it; as it is a pleaſure to a fool to commit ſin, ſo it is a delight to an underſtanding man to do that which is wiſe and good; it is *meat and drink* to do the will of God; he takes as much pleaſure in it as men can do in their ſports and paſtimes; he has a truer pleaſure, and a better reliſh than they have; he delights in the law of God after the inward man; and wiſdom's ways, or the ways of Chriſt, are pleaſantneſs to him; he runs the ways of his commandments with great alacrity and chearfulneſs.

℣. 24. *The fear of the wicked, it ſhall come upon him*, &c.] What he dreads in his own mind will be his unhappy caſe, ſooner or later it comes upon him; his fear of diſtreſſes, calamities, and judgments in this life, and of eternal wrath and vengeance hereafter; for the moſt profligate and abandoned wretches, the greateſt atheiſts, who endeavour to work themſelves up to a diſbelief of a God and a future ſtate, have at times their frights and fears about theſe things; and as are their fears of God, ſo will his wrath be, *Pſal.* xc. 11. *Jarchi* illuſtrates this in the inſtance of the builders of *Babel*, who were afraid of being ſcattered upon the face of the earth, which thing feared came upon them through and for their building of the tower; and ſo it ſometimes is, that the very thing which men fear comes upon them by the means which they take to prevent it; ſo the Jews were afraid that if their people believed in Jeſus of *Nazareth*, the *Romans* would come and ſeize their city and nation, and therefore endeavoured to perſuade them to reject him; for which rejection of him the thing they feared came upon them. *But the deſire of the righteous ſhall be granted*; or *he ſhall give*[s]; that is, God ſhall give it; who has it in his hands or power to give it, as *Jarchi*'s note is: what a righteous man deſires from right principles, and with right views; what is for his own good and the glory of God; what he aſks in faith, and with ſubmiſſion to the divine will, and is according to it, is ſooner or later, in God's own time and way, granted unto him: particularly his deſires after righteouſneſs; after the righteouſneſs of Chriſt, and to be found alone in that, living and dying; after holineſs of heart and life, that he might be cleanſed and kept from ſin, and preſerved to the coming of Chriſt; after more grace, an increaſe of it, and freſh ſupplies from Chriſt; after more communion with God and Chriſt, and conformity to them; after glory and happineſs, and a being with them to all eternity. Some underſtand this of the righteous man's deſire upon the wicked; that his fear might come upon him, and the glory of divine juſtice appear in his ſwift and ſudden deſtruction; as expreſſed in the following verſe; ſo *Aben Ezra*.

℣. 25. *As the whirlwind paſſeth, ſo is the wicked no* more, &c.] The wicked themſelves are like a whirlwind, noiſy, boiſterous, and bluſtering; ſuch is the man of ſin, who ſpeaks like a dragon, breathing out ſlaughter and threatning againſt the ſaints; and ſo are his followers, fierce and heady, and like a whirlwind, pernicious and deſtructive, bearing down, carrying away and deſtroying all before it; ſo the locuſts of the bottomleſs pit, under their king *Abaddon*, or *Apollyon*, the deſtroyer; and all tyrannical perſecutors, who are as the boar out of the foreſt, and the wild beaſt of the field: and theſe *paſs away* like a whirlwind, ſwiftly, ſuddenly, and at once; now they are ſeen in great power and authority, and anon they are not any more, *Jer.* iv. 13. *Pſal.* xxxvii. 35, 36. as the whirlwind, which digs up the earth, makes a circle and buries itſelf in it; ſo the wicked dig a pit for others and fall into it themſelves, *Pſal.* vii. 14, 16. and ix. 15, 16. and as a whirlwind paſſes away to the joy of men, ſo when the wicked periſh there is ſhouting; as will be at the deſtruction of Antichriſt more eſpecially, *Prov.* xi. 10. *Rev.* xix. 1. and it is in the whirlwind and ſtorm of divine wrath which falls upon the head of the wicked, by which they are cauſed to paſs away, *Jer.* xxiii. 19. *Job* xxvii. 20—23. ſo that they are *not*: not that they are annihilated at death, they will riſe again and come to judgment, and live in torment for ever; when they paſs away, they are ſomewhere; they are *not* indeed in the land of the living, in their own houſes, as formerly, which will know them no more; they are not in their grandeur and proſperity, enjoying their riches and honour; but they are in their own place, in hell they lift up their eyes, though they wiſh they had no being. *But the righteous* is *an everlaſting foundation*; he is in a firm and ſtable ſtate here and hereafter; intereſted in everlaſting love, in which he is rooted and grounded; ſecured in an everlaſting covenant, ordered in all things and ſure; having a ſhare in everlaſting ſalvation, and eternal redemption wrought out by Chriſt; being juſtified by his everlaſting righteouſneſs, which will anſwer for him in a time to come; and a partaker of thoſe graces of the Spirit, faith, hope and love, which are a well of living water ſpringing up to everlaſting life; and having everlaſting ſtrength and everlaſting conſolation in Chriſt, and a title to eternal life through him. Or, *but the righteous* has *an everlaſting foundation*[t]; the ſenſe is the ſame; which foundation is not external privileges of birth and education, or a mere outward profeſſion of religion, or works of righteouſneſs done; theſe are not everlaſting, but ſandy foundations; but Chriſt is the righteous man's foundation, and he is the only one, 1 *Cor.* iii. 11. Some take the ſenſe to be, the *righteous*, that is, Jeſus Chriſt the righteous, *is an everlaſting foundation*; he is the foundation of the church, the rock on which it is built; he is the foundation of the apoſtles and prophets, on which they were laid, and by whom they are ſaved; he is the foundation of every particular believer, they are rooted and built up on him; he is the foundation of their faith, hope, love, peace, joy and comfort, and of their eternal glory and happineſs: and an *everlaſting one* he is; he is ſo in his perſon as God-man; in his offices of Prophet, Prieſt and King; in the efficacy of his blood, righteouſneſs and ſacrifice; and is a foundation which is ſure, and will never fail: he has been the foundation of his people in all ages; and he is the ſame to day, yeſterday, and for ever. Hence, though the wicked paſs away as the whirlwind, and by one, the righteous ſhall not; they are on a foundation, and cannot be blown off of it, by the ſtorms and tempeſts of Satan's temptations, their own corruptions, the perſecutions of men, the errors of the wicked, or by the whirlwind of divine wrath and vengeance. Some render it, *the righteous* is *the foundation of the world*[u]; the pillar and ſupport of it; as the righteous are the ſalt of the earth, they are the ſtay of it: the whirlwind of God's wrath would tear up the courſe of nature, diſſolve the earth, and all things in it, were it not for the ſake of the righteous; and when they are called and gathered in, there will be a general diſſolution of all things, 2 *Pet.* iii. 9, 10.

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[o] עשות זמה facere ſcelus, Montanus, Baynus, Junius & Tremellius, Cocceius, Michaelis; perpetrare ſcelus, Piſcator; patrare facinus, Schultens.

[p] כשחוק veluti riſus, Mercerus, Gejerus, Michaelis.

[q] Vid. Schultens de Defect. Hod. Ling. Heb. ſ. 216.

[r] So ſome in Gejerus.

[s] יתן dabit, Pagninus, Montanus, Baynus; juſtis dat quod cupiunt, Tigurine verſion; dabit Deus, Junius & Tremellius, Piſcator, Michaelis; dat Deus, Mercerus, Gejerus.

[t] וצדיק יסוד עולם at juſti fundamentum perpetuum eſt, Tigurine verſion; juſto vero ſit, vel eſt fundamentum perpetuum, Junius & Tremellius, Piſcator.

℣. 26. *As vinegar to the teeth*, &c.] Which, with its coldneſs and ſourneſs, blunts the teeth, and makes it troubleſome to eat: the *Septuagint*, *Syriac* and *Arabic* verſions render it, "as the ſour "grape is hurtful to the teeth;" ſets them on edge. *And as ſmoke to the eyes*; dims the ſight, cauſes the eye to water, and is very pernicious and vexatious: *So is the ſluggard to them that ſend him*; that is, the ſlothful meſſenger, as the *Targum* explains it; who being ſent on an errand, is dilatory, does not make haſte to bring back the anſwer; which is very vexatious to thoſe that ſend him, raiſes their paſſions, makes them fretful and very angry, be it on what account it will: ſo ſlothful and unprofitable ſervants, to whom talents are given for uſefulneſs, which they hide or uſe not, are very provoking to Chriſt, and whom he will order into outer darkneſs; thoſe who have gifts for ſacred ſervice, ought not to be ſlothful in buſineſs, but fervent in ſpirit, ſerving the Lord, *Matt.* xxv. 26, 29. *Rom.* xii. 6—11.

℣. 27. *The fear of the Lord prolongeth days*, &c.] Not beyond the time fixed in the unalterable purpoſes and decrees of God, *Job* xiv. 5. but longer than ſome others, or than thoſe that fear the Lord expect to live; or longer than, according to the courſe of nature, and the weakneſs of their conſtitutions, it could be thought they ſhould live. Long life is promiſed to them that fear the Lord; godlineſs has the promiſe of this life and of that to come; the fear of the Lord is the means of preſerving perſons from thoſe things which are pernicious to the health of men, and ſo of prolonging their days; as well as it has length of days, for ever and ever, even eternal life annexed to it; ſee *Pſal.* xxxiv. 11—14. *But the years of the wicked ſhall be ſhortened*; through diſeaſes, which their ſins bring upon them, which cut them off before they have lived out half their days; or by means of which, their ſins, they come into the hand of the civil magiſtrate, and die before their time; or are taken off in their full ſtrength by the immediate judgment of God, as were *Ananias* and *Sapphira*; and ſo they die in the midſt of their days, and before the time, which, according to the courſe of nature, and the common period of life, in all human probability they might have arrived unto, *Pſal.* lv. 23. *Eccl.* vii. 17.

℣. 28. *The hope of the righteous* ſhall be *gladneſs*, &c.] Or, *is* gladneſs[w]; it is now attended with joy; he has a pleaſure in the exerciſe of the grace of hope as to future things; he rejoices in hope of the glory of God, and is enabled to hold faſt the rejoicing of his hope firm unto the end, *Rom.* v. 2. *Heb.* iii. 6. and the iſſue of his hope will be an abundant entrance into the joy of his Lord; a being brought into his preſence, in which is fulneſs of joy; he is not aſhamed of his hope now, and he will not be diſappointed hereafter. *But the expectation of the wicked ſhall periſh*; his hope and expectation, either of riches, and honour, and pleaſure in this world, or of a long life in it; or of happineſs in the other, and of eſcaping the wrath of God, and the vengeance of eternal fire; all which being grounded on a wrong bottom, ſhall be fruſtrated; ſee *Job* viii. 13. and xi. 20. and xxvii. 8.

℣. 29. *The way of the Lord* is *ſtrength to the upright*, &c.] Who are upright in heart and life; who have the uprightneſs or righteouſneſs of Chriſt imputed to them, and right ſpirits renewed in them; in conſequence of which they walk uprightly, ℣. 9. To theſe *the way of the Lord* is *ſtrength*; both the way which he himſelf takes, and the way which he preſcribes and directs his people to walk in: the way in which he walks in providence towards them, is the ſtrength of them; he is their ſhade on their right hand; he ſhews himſelf ſtrong on their behalf; he is their fortreſs and ſtrong tower, as the God of providence, even a wall of fire round about them: and the way he takes in the diſcoveries of his love; in the communications of his grace; in the application of precious promiſes; by granting the influences of his Spirit; and by leading to his Son, the man of his right hand, made ſtrong for himſelf and them, is very ſtrengthening unto them: ſo likewiſe the way in which he leads his people, the way of his word and ordinances; which, as it is pleaſant, ſo ſtrengthening; the more they walk in them, the ſtronger they are; they go from ſtrength to ſtrength, they grow ſtronger and ſtronger by them; whilſt they are waiting on the Lord in them, their ſpiritual ſtrength is renewed: moreover, walking in the way of the Lord, gives them ſpirit and courage, and makes them bold and intrepid; ſo that they fear no enemy, nor any dangers and difficulties, but go on their way chearfully and pleaſantly. *But deſtruction* ſhall be *to the workers of iniquity*; not to all that do iniquity, for no man lives without ſin; but to thoſe who give up themſelves to it, make a trade of it; whoſe courſe of life is ſinful, and do nothing elſe but ſin; this their way leads to ruin; deſtruction and miſery are now in all their ways, and will be the certain iſſue of them, even deſtruction of both ſoul and body; which will be ſwift and ſudden, come upon them before they are aware, and will be everlaſting; it will continue for ever, and there will be no deliverance from it. The word[x] ſignifies terror and conſternation; and ſuch ſeize on a wicked man at death, to whom death is the king of terrors; and which will ſtill more ſtrongly poſſeſs him, when in hell he lifts up his eyes; and alſo at the day of judgment, when he ſhall ſee the Judge coming in the clouds of heaven, ſitting on a fiery throne, and ſhall hear him pronounce him curſed. The clauſe may be rendered, *but* the way of the Lord is *terror to the workers of iniquity*[y]; the way of the Lord in his works of providence, in which he oftentimes does terrible things in righteouſneſs; and he is very terrible to men in his judgments here, and will be more ſo in his awful proceedure at the laſt judgment.

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[u] Fundamentum mundi, Hebræi in Mercer. Maimonides apud Grotium.

[w] Eſt, Pagninus, Junius & Tremellius, Piſcator, Michaelis.

[x] מחתה pavor, V. L. Pagninus, Tigurine verſion, Mercerus, Gejerus; conſternatio, Vatablus, Cocceius, Michaelis.

℣. 30. *The righteous ſhall never be removed*, &c.] They may be removed from place to place in this world, through the perſecutions of their enemies, or through one providence or another, as they often are; they may be removed from a ſtate of outward proſperity, to a ſtate of adverſity, as *Job* was; they may be removed from ſpiritual and comfortable frames of ſoul, to carnal or uncomfortable ones; for good frames are very precarious and uncertain things; and they will be removed out of this world into another; here they have no continuing city: but they ſhall never be removed from the love of God, nothing can ſeparate them from that; they are ſet as a ſeal on his heart, and are engraven on the palms of his hands, and there is no removing them from thence; they may be ſtaggered about their intereſt in the love of God; they may be without the manifeſtations and diſcoveries of it to their ſouls; they may be under the hidings of God's face; they may be at a diſtance from his houſe and ordinances, or may not enjoy the preſence of God in them for a time; yet not ſeparated from his affections; they ſhall never be removed out of the hands of Chriſt, into which they are put for ſecurity, and out of which none can pluck them, men or devils; how ſhould they, ſince they are in thoſe hands that made the heavens and the earth, ſupport all in being, and hold the reins of government? Was it poſſible they could be removed from hence, it would impeach the wiſdom of God, who has put them there; argue weakneſs in Chriſt, and ſuppoſe danger to them. Nor can they be removed out of the family of God; ſons of God abide in his houſe for ever; they are no more foreigners and ſtrangers, once children no more ſervants; they may be corrected and chaſtiſed, yet be children; they may judge themſelves unworthy of the relation, and be ready to conclude, that their ſpots are not the ſpots of God's children, and fear they are none of them, and yet the relation continues: nor will they ever be removed from their ſtate of juſtification, by which they are denominated righteous, into a ſtate of condemnation; for full ſatisfaction is given to law and juſtice for them; their juſtification is complete, it is from all ſin; the righteouſneſs by which they are juſtified is everlaſting, and even their faith which receives it ſhall never fail; to which may be added, that they are ſecured from wrath to come, and intitled to eternal life. In a word, they are on the ſure foundation of electing grace; they are in the immoveable covenant of grace; they are on the rock of ages, Chriſt Jeſus; all the divine perſons and perfections are on their ſide; they are kept by the power of God, through faith unto ſalvation; ſee *Pſal.* lv. 22. and cxxv. 1, 2. *But the wicked ſhall not inhabit the earth*; but a very little while, as *Gerſom* obſerves; and the time of their abode on earth is ſo ſhort, as ſcarce to be called an inhabitation of it. Moreover, they ſhall not inhabit the earth, the righteous will, even the new earth, which none but righteous perſons ſhall inhabit, 2 *Peter* iii. 13. ſee *Pſal.* xxxvii. 9, 11, 22, 29.

℣. 31. *The mouth of the juſt bringeth forth wiſdom*, &c.] As the earth brings forth its increaſe, and a tree brings forth its fruit; hence ſpeech is called the fruit of the lips; wiſdom is good fruit; a good man is comparable to the fruitful earth, and to a good tree; whoſe mouth brings forth wiſe things in abundance, which are very pleaſant and profitable; not worldly wiſdom, much leſs deviliſh; not merely natural wiſdom, but ſpiritual and evangelical; ſee *Pſal.* xxxvii. 30. *But the froward tongue ſhall be cut out*; or *cut down*[z]; as an unprofitable tree, which brings forth nothing but perverſe things; things contrary to God and good men, to truth and right reaſon, to the light of nature, the law of God, and goſpel of Chriſt. Such *a tongue of perverſities*[a], as it may be rendered; that brings forth blaſphemies againſt God, his tabernacle and his ſaints, as the tongue of Antichriſt does, deſerves to be cut out, as the tongue of a blaſphemer.

℣. 32. *The lips of the righteous know what is acceptable*, &c.] To God and man; what is well pleaſing to God, and what miniſters grace to the hearers, or what is grateful: and ſuch things they will deliver out; they are uſed and accuſtomed to them; not only the righteous know in their judgment what is acceptable, but they uſe themſelves to ſay thoſe things; they not only know them in theory, but practiſe them: ſome men know what is acceptable, but their lips do not know it; they are not uſed to it, but the contrary. *But the mouth of the wicked* ſpeaketh *frowardneſs*; or perverſe things, as before. Or, *the mouth of the wicked* knoweth *frowardneſs*[b]; or perverſe things; or is uſed only to ſpeak froward things; things contrary to truth and righteouſneſs, and which they know to be ſo; their mouth ſpeaks things contrary to their hearts; their hearts and mouths do not agree, when they both flatter and lie.

CHAP. XI.

℣. 1. A *Falſe balance* is *abomination to the Lord*, &c.] Under which are included all falſe weights and meaſures, and all fraudulent practices in commerce and dealing; which are forbidden by the Lord, and are abominable to him, as being injurious to the eſtates and properties of men: and more eſpecially muſt be abominable in profeſſors of religion, as being contrary to the grace of God; for though there may be common honeſty where there is not the grace of God, yet there cannot be the true grace of God where there is not honeſty; for the grace of God teaches to deny all ſuch worldly luſts. *But a juſt weight* is *his delight*; or a *perfect ſtone*[c]; the ancient practice being to make uſe of ſtones for weights. Now to give juſt weight, and alſo juſt meaſure, and to do juſtly in all civil dealings with men, is what God requires, and is well-pleaſing in his ſight[d]; ſee *Lev.* xix. 35, 36. This may be underſtood of balances and weights in religious affairs; the balance of the ſanctuary is the word of God, with which all doctrines are to be weighed, and if found wanting, they are to be rejected; this is agreeable to the will of God: falſe balances are abominable to him; ſuch as carnal reaſon, vain philoſophy, and the traditions of men, uſed by Antichriſt and his followers; the harlot, deſcribed in ſome preceding chapters, oppoſed to wiſdom or Chriſt, who directs to the ſearch of the ſcriptures, and the uſe of them to try doctrines by, *John* v. 39. ſee *Acts* xvii. 11. 1 *John* iv. 1.

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[y] So Mercerus, Gejerus.

[z] תכרת ſuccidetur, Pagninus, Montanus, Mercerus, Gejerus.

[a] לשון תהפכות lingua perverſitatum, Montanus, Junius & Tremellius, Gejerus, Michaelis.

[b] Novit tantum perverſa, Michaelis.

[c] אבן שלמה lapis perfectus, Montanus, Gejerus.

℣. 2. When *pride cometh, then cometh ſhame,* &c.] The one follows the other, or rather, keep pace together; as ſoon as one comes, the other comes; as in the caſe of the angels that ſinned, *Adam* and *Eve*, *Haman*, *Nebuchadnezzar*, and others; and will be the caſe of the *Romiſh* Antichriſt, who, whilſt vaunting and priding himſelf in his glory and grandeur, will fall into ſhame, diſgrace and deſtruction, *Rev.* xviii. 7, 8. *But with the lowly is wiſdom*; or wiſdom ſhall come, as *Jarchi*: the conſequence of which is honour and glory; as with Chriſt, who is meek and lowly, are all the treaſures of wiſdom and knowledge; ſo with his humble followers, who reckon themſelves the leaſt of ſaints, and chief of ſinners, and own, that it is by the grace of God they are what they are, is true wiſdom; they are wiſe unto ſalvation, and in the way to honour and glory; ſuch humble ſouls ſhall be exalted, *Luke* xiv. 11.

℣. 3. *The integrity of the upright ſhall guide them,* &c.] The Spirit of God is the beſt guide of an upright man; he leads into all truth, and unto the land of uprightneſs, and continues to be a guide, even unto death; and it is right to walk after him, and not after the fleſh: and beſides him, the upright man has the word of God as a lamp to his feet, and a light to his paths, which he does well to take heed to; and next to that is the ſincerity and uprightneſs of his heart, which will not ſuffer him, knowingly and willingly, to go aſide into crooked paths, or to do amiſs; integrity of heart, and innocency of hand, go together; ſuch are the followers of the Lamb, as deſcribed *Rev.* xiv. 4, 5. ſee *Pſal.* xxv. 21. *But the perverſeneſs of tranſgreſſors ſhall deſtroy them*; the perverſe ways, words and actions of ſuch as tranſgreſs the law of God, deal treacherouſly with God and men, as the word[e] ſignifies, ſhall be their ruin: the perverſe doctrines and worſhip of the man of ſin, and his followers, ſhall bring deſtruction upon them, 2 *Theſſ.* ii. 4, 8, 12. The word for *perverſeneſs* is only uſed here and in *chap.* xv. 4. and there plainly ſignifies the perverſeneſs of the tongue or ſpeech, and ſo may have reſpect to corrupt doctrine.

℣. 4. *Riches profit not in the day of wrath,* &c.] When God takes away the ſoul, and ſummons to judgment, and brings to it; and as riches profited not *Rome* pagan, in the day of the Lamb's wrath upon it; ſo neither will they profit *Rome* papal, when it will come in remembrance before God, to give it the cup of the wine of the fierceneſs of his wrath; ſee *Rev.* vi. 15—17. and xviii. 15—17. *But righteouſneſs delivereth from death*; from the curſe of a corporal death; from the power of a ſpiritual one; and from dying the ſecond, or an eternal one; ſee the note on *chap.* x. 2. the *Targum* is, "from an evil death."

℣. 5. *The righteouſneſs of the perfect ſhall direct his way,* &c.] Or *make* it *plain*[f]; that is, the righteouſneſs of thoſe who are perfect in Chriſt, complete in him, perfectly juſtified by his righteouſneſs; that righteouſneſs makes their way plain; it is the direct way, the high way, the path-way to eternal life and happineſs; ſee *chap.* xii. 28. *But the wicked ſhall fall by his own wickedneſs*; or, *in his wickedneſs*[g]; in his own wicked way, which he has choſen and delights to walk in; he ſhall ſtumble therein, and fall into ruin and deſtruction, into hell and damnation: or by means or becauſe of it, he will fall; his wickedneſs will be the cauſe of his fall; as it will be the cauſe of the fall of *Babylon*, Rev. xviii. 2, 5.

℣. 6. *The righteouſneſs of the upright ſhall deliver them,* &c.] From death, as in ℣. 4. and from falling by ſin, totally and finally; or into it, ſo as to periſh eternally; as well as it ſhall deliver thoſe out of *Babylon*, who are the Lord's people, that will be found therein when that is about to fall; ſee *Rev.* xviii. 4. *But tranſgreſſors ſhall be taken in* their own *naughtineſs*; in the very act of ſin, and be puniſhed for it; taken in it as in a net, and which they have ſpread for others, or as in a pit, which they have dug for others; taken as wild beaſts are taken to be deſtroyed; and that in the very midſt of their wickedneſs, when fighting againſt God and the Lamb, as the beaſt and falſe prophet will, *Rev.* xix. 20.

℣. 7. *When a wicked man dieth,* his *expectation ſhall periſh,* &c.] His expectation of a longer life, of getting more riches, attaining to more honour, enjoying more pleaſure here, and of having happineſs hereafter, and of being delivered from wrath to come; he will then find, when he comes to die, that his expectations in this world are vain, and thoſe which reſpect happineſs in another world are ill grounded; or when he dies, the expectation of others that depended on him, truſted in him, and looked for great things from him, will then be at an end. *And the hope of unjuſt* men *periſheth*; which is as the giving up of the ghoſt, and expires when a man does; it is only in this life, or however it ceaſes when that does; he has no hope in his death, as the righteous man has; if he does not live without hope in the world, he has none when he goes out of it, or that will be of any uſe unto him: moreover, the hope of unjuſt men to oppreſs and injure others, ceaſes when they die, *Job* iii. 17. The word rendered *unjuſt men*, is by ſome[h] underſtood of ſtrength, ſubſtance, riches; and ſo the meaning may be, that ſuch a hope that is placed in ſtrength and riches, periſhes at death. *Jarchi* interprets it of children, which are a man's ſubſtance; as if the ſenſe was, that the hope of the children of ſuch perſons is then cut off.

℣. 8. *The righteous is delivered out of trouble,* &c.] One after another he comes into, if not in this life yet at death; which is to him a perfect deliverance out of all tribulation; ſee *Rev.* vii. 14. or when the wicked die, as in the preceding verſe, then the righteous are delivered from the trouble they gave them, or deſigned to give them; though it ſeems rather to deſign deliverance from trouble in the firſt ſenſe, ſince it follows, *And the wicked cometh in his ſtead*; as *Haman* did in the room of *Mordecai*, and was hanged upon the gallows the other was delivered from, and he had prepared for him; and as *Daniel* was delivered from the lions den, and his enemies thrown into it; and as in the latter day the righteous will be delivered from all their perſecutors, and Antichriſt will be deſtroyed with the breath of Chriſt's mouth, and the brightneſs of his coming; and then they that deſtroyed the earth ſhall be deſtroyed themſelves, *Rev.* xi. 18.

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[d] Μετρα νεμειν τα δικαια, &c. Phocylid. Poem. Admon. v. 12, 13.

[e] בגדים perfidioſorum, Junius & Tremellius, Piſcator; perfidorum, Cocceius, Michaelis.

[f] תישר rectam facit, Cocceius; complanat viam ejus, Schultens.

[g] ברשעתו in impietate ſua, Tigurine verſion, Montanus, Baynus, Michaelis; improbitate ſua, Junius & Tremellius, Piſcator; in injuſtitia ſua, Cocceius; in improbitate ſua turbulenta, Schultens.

[h] תוחלת אונים expectatio virium, Gejerus; ſpes in viribus collocata, Michaelis; ſpes confidentium in divitiis, Munſter, ſo ſome in Vatablus; divitiarum, Pagninus, Baynus; roborum, Montanus, Amama.

4 ℣. 9. *An hypocrite with his mouth deſtroyeth his neighbour*, &c.] Deceives him with his flatteries and lies, and draws him into deſtructive ſchemes and practices; or *corrupts* him, as the word [t] ſignifies, and as the *Targum* renders it, with falſe doctrines; ſo with fair words and good ſpeeches, ſuch who lie in wait to deceive, impoſe upon the ſimple and credulous; and falſe teachers, with their damnable hereſies, bring ſwift deſtruction on men; and particularly Antichriſt and his emiſſaries, through ſpeaking lies in hypocriſy, corrupt and deſtroy many, 1 *Tim.* iv. 1, 2. *But through knowledge ſhall the juſt be delivered*; from the hypocrite and deceitful worker, and from being corrupted and deſtroyed by the words of his mouth: *Jarchi* ſays, through the knowledge of the law, which warns againſt him; but rather through the knowledge of the goſpel, which the juſt man has; for as by this ſuch eſcape the pollutions of the world, ſo likewiſe they are delivered, are kept and ſecured from the error of the wicked: through a man's knowledge of himſelf, of his deſcent from *Adam*, of the corruption of his nature, of the plague of his heart, and the exceeding ſinfulneſs of ſin; of his loſt and undone ſtate; of his impotency to that which is good, of his incapacity to fulfil the law, and atone for ſin; and of the inſufficiency of his own righteouſneſs to juſtify him before God; he is delivered and preſerved from giving into the notions of the purity of human nature, the power of free-will, and the doctrine of juſtification by works: through his knowledge of the perſon of Chriſt; of his offices and relations; of him as a Saviour; of the efficacy of his blood, the excellency of his righteouſneſs, and the completeneſs of his ſacrifice; and through the knowledge of God in Chriſt, and of the Spirit and of his operations of grace, as well as of the ſacred ſcriptures in general; he is ſafe from being carried away with any errors concerning any of the divine perſons, particularly concerning the Deity, Sonſhip, and ſatisfaction of Chriſt; in ſhort, as ignorance is the mother of devotion, ſuperſtition and error in the church of *Rome*; ſpiritual experimental knowledge of the above things is the beſt preſervative from all errors and hereſies which corrupt and deſtroy the ſouls of men, to be found in that apoſtate church, or elſewhere.

℣. 10. *When it goeth well with the righteous, the city rejoiceth*, &c.] As it always does, even in the worſt of times; in times of public calamity and diſtreſs, and when enemies riſe up on all hands; it is well with them in life, in death, and to all eternity; ſee *Iſa.* iii. 10. but there are particular times when it goes well with them, which is matter of joy to others; when they proſper in the world, increaſe in riches and honour, and are advanced to places of authority and truſt; juſt magiſtrates in a city or commonwealth are a bleſſing, and ſo cauſe joy; ſee *chap.* xxix. 2. and when it goes well with them in ſpiritual things, they increaſe in gifts and grace, the humble hear of it and are glad; the city or church of God, the community of the ſaints rejoice: and as it went well with them in *Conſtantine*'s time, when paganiſm was deſtroyed and perſecution ceaſed; and at the time of the Reformation, when the pure doctrines of the goſpel were revived, which were both times of joy to the city of God; ſo in the latter day, when the Lord's people will be righteous, the church will be the joy of many generations; and when the kingdom ſhall be given to the ſaints of the moſt High, and the kingdoms of the world become the Lord's and his Chriſt's, there will be great voices in heaven, rejoicings in the church, and a new ſong ſung, *Iſa.* lx. 21, 15. *Rev.* xi. 15, 17. and xiv. 3, 4. *And when the wicked periſh, there is ſhouting*; as there will be great rejoicings, ſhoutings and hallelujahs, when *Babylon* is fallen, *Rev.* xviii. 20, 21. and xix. 1, 2.

℣. 11. *By the bleſſing of the upright the city is exalted*, &c.] That is, either by the bleſſings with which they are bleſſed; and theſe are either temporal or ſpiritual: when good men are bleſſed with temporal bleſſings, the place where they live is the better for it; and eſpecially the poor, for they do not eat their morſel alone; and where there are many of theſe and in proſperous circumſtances, it is the exaltation and glory of a city taken in a literal ſenſe; and which is the more bleſſed for their ſakes, as well as they themſelves are a bleſſing to it: and as the upright are bleſſed with ſpiritual bleſſings, with bleſſings indeed, with the gifts and graces of the Spirit of God; when they are fruitful and flouriſhing in grace, the city or church of God is in an exalted ſtate: or rather this is to be underſtood of the bleſſings with which the upright bleſs others; and may be interpreted of the bleſſed deeds or good works which they do, and which are profitable to men; or of their bleſſed counſel and advice which they give on emergent occaſions, and which proves ſalutary, and for the good of the city; or rather for their bleſſed prayers which they put up for the peace and proſperity of it, and which ſucceed. So by the bleſſing of the goſpel of Chriſt, or by the bleſſed doctrines of his apoſtles, thoſe upright and ſincere miniſters of the word, the city of the living God was greatly exalted in their times; as it alſo was in the times of *Conſtantine*, and at the Reformation; and this now is a reaſon why the city rejoices at its going well with the righteous, whether in temporals or ſpirituals. So *Aben Ezra* thinks the words have a connection with the former. *But it is overthrown by the mouth of the wicked*; by the corrupt communication which proceeds out of their mouths; by their obſcene and filthy talk the inhabitants of a place are corrupted; evil communications corrupt good manners; by their ſwearing and curſing, their oaths and imprecations, by their lying and perjury, they bring the judgments of God upon a city, to the overthrow of it. So by falſe doctrines, as the faith of particular perſons is ſubverted, ſo whole cities, or viſible congregated churches have been corrupted and deſtroyed, as with the *Arian* hereſy and others.

℣. 12. *He that is void of wiſdom deſpiſeth his neighbour*, &c.] Not only in his heart, but by giving him opprobrious language; he ſpeaks contemptibly of him, either becauſe he thinks he is wiſer than his neighbour, and therefore calls him fool at every turn; as thoſe who are moſt deſtitute of wiſdom conceit they have the largeſt ſhare of it, and deſpiſe others; or elſe becauſe he is richer than his neighbour, as the poor is generally deſpiſed by the rich; or becauſe he fancies he is holier than he, as the phariſee who truſts in himſelf that he is righteous and deſpiſes others: or a man *that wants a heart*[k], as it may be rendered; that wants a good one, or wants grace in his heart; he deſpiſes the counſel and advice, the admonitions and inſtructions which his neighbour gives him for his good. *But a man of underſtanding holdeth his peace*; and will not deſpiſe his neighbour, or give him ill language, becauſe he is not ſo wiſe, or ſo rich, or ſo righteous as he; if he cannot ſpeak any good of him, he will not ſpeak evil of him; or he holds his peace, is ſilent and will not anſwer the man void of wiſdom, that deſpiſes and reproaches him; he will not render railing for railing, when he is reviled he will revile not again; and by ſo doing he ſhews himſelf to be a man of underſtanding, or of intellects; a wiſe and prudent man.

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[t] ישחת corrumpet, Schultens, ſo Pagninus, Montanus; corrumpit, Vatablus, Junius & Tremellius, Piſcator, Mercerus, Gejerus.

℣. 13. *A tale-bearer revealeth ſecrets*, &c.] The *Arabic* verſion adds, in the congregation, openly and publicly; that goes about with tales from place to place, who is like a walking merchant or pedlar, as the word[l] ſignifies; who takes up his wares at one place, and expoſes them to ſale, and vends them at another; ſo a tale-bearer, he goes from houſe to houſe and picks up tales at one place and carries them to another and tells them; and as by his going about he gets into the ſecrets of perſons and families, or is intruſted with them, his character not being known, he reveals them to others, and ſo breaks the truſt committed to him; ſee 1 *Tim.* v. 13. The *Targum* and *Syriac* verſion render it, *an accuſer*; and the ſame name is given to the devil in the New Teſtament, and indeed ſuch a man is no better. *But he that is of a faithful ſpirit concealeth the matter*; that is *faithful* to his friend, that truſts him with his ſecrets, of which there are but few; he *conceals the matter* he is entruſted with; *the things*, as the *Septuagint* verſion; the ſecrets which are imparted to him; or *the word*[m] that he has heard, and has been ſpoken to him in privacy, and in ſtrict friendſhip: or he *covers the matter*[n] or thing; he hides the infirmities of his friend and neighbour, and does not expoſe them as the tale-bearer does; ſee 1 *Pet.* iv. 8.

℣. 14. *Where no counſel is, the people fall*, &c.] Where there is no wiſe and prudent, ſound and good counſel, as the word ſignifies; where that is not, there had as good be none, or better; a people, a kingdom, a commonwealth, nation, or city, fall into ruin and deſtruction, or into ſchemes which bring them to it; they are like a ſhip without a pilot, or without an helm, or one to ſteer it: the *Targum*, *Syriac*, and *Vulgate Latin* verſions render it, "where there is no governor;" and the *Arabic* verſion, "they that have no providence (or fore-"caſt) fall as a leaf falls;" and ſo the *Septuagint* verſion, "they that have no government fall as "leaves," as leaves fall in autumn; and the word ſignifies the helm of government[o], in alluſion to a ſhip. *But in the multitude of counſellors* there is *ſafety*; becauſe what one may miſs, another may hit upon; and if they agree in their advice, it may be the more depended upon; and if not, yet their different ſentiments being compared together, and the reaſons of them, a perſon may the better judge which is beſt to follow, and what is fit to be done: it may be rendered, *in the greatneſs* or *largeneſs of a counſellor*[p], for the word is in the ſingular number; that is, in the large capacity or endowments of a counſellor; in one that is abundantly qualified for a counſellor; whoſe abilities are not to be queſtioned; in the advice of ſuch a one a man may ſafely confide; and who that anſwers to this character as Jeſus Chriſt, the wonderful counſellor? in whoſe counſel we may reſt with the greateſt ſafety; and which may be found in his word, in the ſcriptures, which *David* ſays ſhould be the men of his counſel, *Pſal.* cxix. 24. ſee *Iſa.* ix. 6. and xxviii. 29.

℣. 15. *He that is ſurety for a ſtranger ſhall ſmart for it*, &c.] Or *in breaking ſhall be broken*[q], ruined and undone; he engaging or becoming a bondsman for one whoſe circumſtances he knew not; and theſe being bad bring a load upon him, ſuch an heavy debt as cruſhes him to pieces. Mr *Henry* obſerves that our Lord Jeſus Chriſt became a ſurety for us when we were ſtrangers, and he ſmarted for it, he was bruiſed and wounded for our ſins; but then he knew our circumſtances, and what the conſequence would be, and became a ſurety on purpoſe to pay the whole debt and ſet us free; which he was capable of doing without being broken or becoming a bankrupt himſelf; for he was not broken, nor did he fail, *Iſa.* xlii. 4. *Jarchi*'s note is, "the wicked ſhall be broken, to whoſe heart "idolatry is ſweet." *And he that hateth ſuretiſhip is ſure*; or thoſe *that ſtrike*[r], that is, with the hand, uſed in ſuretiſhip; ſee *chap.* vi. 1. ſuch an one is ſafe from coming into trouble by ſuch means. The *Targum* is, "and hates thoſe that place their "hope in God."

℣. 16. *A gracious woman retaineth honour*, &c.] Or *a woman of grace*[s]; one that has the grace of God in her heart, and is of a virtuous converſation, and by both amiable and lovely to others; as ſhe receives honour or glory from them, which ſhe deſerves, ſo ſhe retains the ſame. The *Targum* is, "a gracious woman divides glory;" that is, between herſelf and her huſband; to which the *Arabic* verſion agrees, which renders it, "a gracious "woman raiſes up glory to her huſband." *Jarchi* interprets it of the congregation of *Iſrael*; his note is, "the congregation of *Iſrael* continually draws "nigh to the glory of God and his law;" and it may be applied to the true church of Chriſt which ſeeks the glory of Chriſt, and retains the glory of goſpel-doctrines, of goſpel-ordinances, of goſpel-diſcipline, and of goſpel-converſation, when the harlot, the apoſtate church, has loſt all honour of theſe things. *And ſtrong* men *retain riches*; ſome render it, *as ſtrong men retain riches*[t]; as they, when they have got them into their poſſeſſion keep them, it being in the power of their hands ſo to do, againſt all that would take them from them; ſo a gracious woman is as tenacious of her honour for chaſtity, modeſty, wiſdom, and conduct: or by thoſe *ſtrong men*, or *terrible* and *violent* ones, as the word [u] ſignifies, may be meant the beaſt of *Rome* and his followers, cruel perſecutors; whoſe principal care it is to amaſs the riches and wealth of others, which when they have got, they hold faſt.

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[k] חסר לב carens corde, Montanus, Mercerus, Gejerus; deſtitutus eſt corde, Schultens.

[l] הולך רכיל obambulat ut mercator, Tigurine verſion; qui incedit nundinator, Schultens.

[m] דבר verbum, Pagninus, Montanus, Mercerus, Baynus.

[n] מכסה דבר tegit rem, Junius & Tremellius, Piſcator; velat negotium, Schultens.

[o] תחבלות gubernationes, Schultens.

[p] ברב יועץ in amplitudine conſiliarii, Junius & Tremellius.

[q] רע ירוע frangendo frangetur, Michaelis; ſo Pagninus and others.

[r] תוקעים complodentes, Junius & Tremellius, Piſcator, Cocceius; defigentes, Mercerus.

[s] אשת חן mulier gratiæ, Montanus, Baynus, Gejerus, Michaelis; quæ gratia prædita eſt, Tigurine verſion; uxor gratia pollens, Schultens.

[t] ו ut, Junius & Tremellius, Piſcator, Schultens.

℣. 17. *The merciful man doeth good to his own ſoul*, &c.] Or *to himſelf*; a man of mercy or grace, a liberal, bountiful man, he comfortably enjoys what God has given him, *Eccl.* v. 18. and he does good to others with it, and thereby does good to himſelf alſo; as well as he is ſolicitous in a ſpiritual ſenſe for the good and welfare of his immortal ſoul. *But* he that is *cruel troubleth his own fleſh*; a ſordid, avaricious man withholds from himſelf that which is meet, will not allow himſelf the neceſſaries of life, nor will he provide that which is fit and convenient for his family; he hides himſelf from his own fleſh, and will not communicate to the wants of his neareſt friends and relations, and ſhuts up his bowels of compaſſion againſt his own brother; all which may be called a troubling his own fleſh; ſee *Iſa.* lviii. 7. R. *Levi Ben Gerſom* interprets this of ſuch who place religion in afflicting and macerating the body by faſting, which the law does not require; and it may fitly be applied to the papiſts, who do this by penances and faſtings, and whippings and ſcourgings; and which the apoſtle calls a neglecting of the body, not in any honour to the ſatisfying of the fleſh, *Col.* ii. 23.

℣. 18. *The wicked worketh a deceitful work*, &c.] Such a wicked man as before deſcribed; that neither enjoys the good things of life he has, nor ſuffers others to enjoy them; and all to accumulate riches, which are deceitful and periſhing; and who abſtains from meats, which God has created for uſe, under a pretence of religion, and ſo deceives his own ſoul: and indeed every ſin which a wicked man commits, is a deceitful work; it promiſes him that pleaſure, or profit, or liberty, which it does not give him, and in the iſſue is the ruin of him; and ſo all falſe doctrines, propagated by deceitful workers, are deceitful works, by which they deceive the ſimple, and at laſt themſelves; they *obtain a deceitful reward of* their *work*, as *Guſſetius* [w] renders it. *But to him that ſoweth righteouſneſs*; does acts of beneficence and liberality; ſee 2 *Cor.* ix. 9, 10. and all other good works, or works of righteouſneſs, ſhall be *a ſure reward*; according to what a man ſows, and the manner in which he ſows, ſo ſhall he reap, 2 *Cor.* ix. 6. *Gal.* vi. 8. or, *a reward of truth*; inſtead of being given up to believe a lie, he ſhall receive the love of the truth, and abide in it, which will bring him to eternal glory and happineſs; he being choſen to it through ſanctification of the Spirit, and belief of the truth, 2 *Theſſ.* ii. 10—13. and inſtead of a deceitful reward, ſhall have a true, real, ſolid and ſubſtantial one.

℣. 19. *As righteouſneſs* tendeth *to life*, &c.] Or, is *unto life*: not mere outward acts of moral righteouſneſs; theſe may be done where there is no principle of ſpiritual life, and are no other than dead works, and will never bring to everlaſting life; indeed the beſt righteouſneſs of man's is no juſtification of life, nor can it intitle to it, nor is meritorious of it. Godlineſs, or true holineſs, has the promiſe of this life and that to come, 1 *Tim.* iv. 8. and ſo here in the *Hebrew* text it is, *unto lives* [x], in the plural number. Internal grace, or powerful godlineſs, which is the new man that is created in righteouſneſs, gives a meetneſs for everlaſting life, and iſſues in it; particularly the righteouſneſs of Chriſt, as that is a perfectly juſtifying one; it makes a man alive in a law-ſenſe, and gives a title and claim to eternal life. *So he that purſueth evil*, purſueth it *to his own death*; or, it is *to his own death*; it iſſues in that: not he that is overtaken in a fault, or falls into ſin through the infirmity of the fleſh and the force of temptation, but ſuch who eagerly follow after it and overtake it; who give up themſelves unto it, weary themſelves in committing it, draw iniquity with cords of vanity, and ſin as it were with a cart-rope; theſe often by their ſins bring diſeaſes upon them, which end in a corporal death; or by means of which they come into the hand of the civil magiſtrate, and are capitally puniſhed; and however, die the ſecond death, or an eternal one, the juſt wages of ſin, *Rom.* vi. 23.

℣. 20. *They that are of a froward heart*, are *abomination to the Lord*, &c.] Such as are men of perverſe diſpoſitions and principles; that are contrary to the light of nature, the law of God, and goſpel of Chriſt; who, like the Jews of old, pleaſe not God, and are contrary to all men, to all good men; as Antichriſt and his followers, theſe work abomination, and make a lie, and ſpeak lies in hypocriſy; are double-hearted men, hypocrites, that ſay one thing and mean another; and, under the pretence of religion, do the vileſt things: ſuch of all men are abominable in the ſight of God, and will have their portion in the lake of fire, in the hotteſt place in hell, as hypocrites will, *Rev.* xxi. 8, 27. *Matt.* xxiv. 51. *But* ſuch as are *upright in* their *way*, are *his delight*; or, *in the way*; there being no need of a ſupplement: ſuch as are in the way, Chriſt, and walk by faith in him, and in the paths of truth and holineſs, in all the commandments and ordinances of the Lord blameleſs, who are the *undefiled in the way*, as in *Pſal.* cxix. 1. where the ſame words are uſed as here: or, are *perfect* in Chriſt; though not in faith, nor in their walk and converſation; yet are ſincere, *Iſraelites* indeed, and walk uprightly according to the truth of the goſpel. Theſe the Lord takes delight and pleaſure in; he is well pleaſed with their perſons in Chriſt; and in their walk and works, as they flow from right principles, and are directed to right ends, and being upright in all; ſee *Pſal.* lxxxiv. 11.

℣. 21. Though *hand* join *in hand*, *the wicked ſhall not be unpuniſhed*, &c.] Though they give the hand to one another, unite in their counſels, enter into combinations, confederacies, and ſtrict alliances, and join all their force and ſtrength together; or though with both hands, with all their might and main endeavour to ſecure themſelves, yet they ſhall not go unpuniſhed. This may be exemplified in the kings of the earth, that will join each other, and gather their armies together, to make war againſt Chriſt; when they will be conquered, taken, and ſlain, *Rev.* xix. 19—21. *Jarchi* interprets it, *from hand to hand*, and explains it thus; from the hand of God into their hand, ſhall come the reward of their work, and ſhall not go unpuniſhed: to which may be added, even though there may be a ſucceſſion of parents and children, and their ſubſtance may be handed down from the one to the other, yet at laſt juſt puniſhments will take place.

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[u] עריצים violenti, Piſcator, Schultens; formidabiles, Gejerus.

[w] Ebr. Comment. p. 692.

[x] לחיים ad vitas, Montanus.

To which is oppoſed, *But the ſeed of the righteous ſhall be delivered*; theſe are the ſeed of the church in all ſucceſſive ages; the ſeed that are accounted of by the Lord for a generation; particularly the remnant of the woman's ſeed, that keep the commandments of God, and have the teſtimony of Jeſus Chriſt; againſt whom the dragon, the old ſerpent the devil, was wroth, and went forth to make war, in order utterly to deſtroy them; but they eſcaped his hands, were delivered from him, and preſerved by the power and grace of God, as a ſeed to ſerve him, *Rev.* xii. 17.

℣. 22. As *a jewel of gold in a ſwines ſnout*, &c.] The alluſion ſeems to be to the ringing of ſwine, to prevent their rooting up the earth; which is uſually done by putting an iron ring into their ſnout; which is much more proper and ſuitable than a gold ring, or a jewel ſet in gold, which is very unbecoming ſuch a creature; and is ſoon had to the dunghil, or to ſome miry place, and there defiled. So is *a fair woman which is without diſcretion*; or, *has departed from taſte* [y]; from a taſte of virtue and honour; loſt all ſenſe of modeſty and chaſtity; forſaken her huſband, and given up herſelf to the embraces of others. As her beauty is fitly expreſſed by a *jewel of gold*, which is valuable and deſirable, and rightly placed and uſed is ornamental; ſo ſhe is properly repreſented by a ſwine, wallowing in the impurities of luſt; to which her beauty was the ſnare, and whereby it is quickly ſullied and loſt. *Jarchi* applies this to a diſciple of a wiſe man, or a ſcholar that departs from the good way, or from the law; which he explains by taſte or ſenſe: but it may be better applied to the ſcarlet whore, or apoſtate church of *Rome*; which has departed from Chriſt, once her profeſſed huſband; from the doctrines of the goſpel, and the ordinances of it; from all taſte and ſavour of true religion; and even from common ſenſe and right reaſon, as in the affair of tranſubſtantiation, and other things; and may be fitly compared to a ſwine with a jewel of gold in its ſnout, being *decked with gold, and precious ſtones, and pearls*; and yet *drunk with the blood of the ſaints*, and *martyrs of Jeſus*; and wallowing in all the filth of fornication, of idolatry, and ſuperſtition; as well as in all manner of other ſins and iniquities, *Rev.* xvii. 4—6.

℣. 23. *The deſire of the righteous* is *only good*, &c.] Or, *what is good* [z]; only good is the object of it. His deſire is to do good, and that only; though he does not always do what he would do: as he delights in the law of God, after the inward man; as he is a righteous, holy, and good man, and would be conformable thereunto, and ſerves it with his mind, will and affections; his deſires are to the Lord, and to the remembrance of his name; he deſires his favour, the diſcoveries of his love, communion with him, and communications of grace from him; he deſires all ſpiritual good things, and every thing that is good for himſelf and others, and which he deſires in ſubmiſſion to the will of God; and all things do work for, and iſſue in his good. Good is what he is continually deſirous of, wiſhing and praying for; and good is what he has eventually here and hereafter: though there may be many irregular and unlawful deſires in him at times, and all things he has may not ſeem good; yet acting as a good man, his deſires are only good, and there is nothing attends him but what is for his good. But *the expectation of the wicked* is *wrath*; what he is deſirous of, wiſhing, and looking for, is wrath and vengeance upon all that diſpleaſe him, and he is angry with; he deſires no good to them, but evil; he deſires and hopes for nothing but what is offenſive to God, and will bring upon him his fierce wrath and ſore diſpleaſure; ſo that eventually nothing elſe will be the fruit and conſequence of his expectation and hope; and ſome are ſo ſhockingly profane, and ſo dreadfully hardened, that they wait for hell, as *Jarchi* on the place obſerves; they look for damnation and expect it, and are eaſy about it.

℣. 24. *There is that ſcattereth, and yet increaſeth*, &c.] That ſcattereth *his own*, as the *Septuagint*, *Vulgate Latin*, *Syriac*, and *Arabic* verſions add: that diſperſes his money here and there, among many poor objects, plentifully and liberally; and his ſubſtance is ſo far from being leſſened by ſuch a conduct, that, by the bleſſing of God, it is increaſed more and more; or *become richer*, as the *Vulgate Latin*; ſee *Pſal.* cxii. 9. So he that diſperſes and diſpenſes the word of God, and ſpreads the truths of the goſpel, and freely and fully preaches them, increaſes himſelf in ſpiritual knowledge and underſtanding. *And* there is *that withholdeth more than is meet*; or, *right* or *juſt* [a], by the laws of God and men; from himſelf, from his family, from his friends and relations, and from the poor of the church and of the world; and from the cauſe and intereſt of Chriſt, and what is neceſſary to ſupport that, according to his ability. *But* it tendeth *to poverty*, or *want* [b]: ſuch a man is often brought to beggary; there is a moth and rottenneſs ſent into his ſubſtance, which ſecretly conſume it: ſo he that withholds any truth or doctrine, that keeps back any thing that may be profitable to the ſaints; this tends to the impoveriſhing of his ſoul, and the ſouls of them that attend on his miniſtry.

℣. 25. *The liberal ſoul ſhall be made fat*, &c.] Or, *the ſoul of bleſſing* [c]: that is, as the *Vulgate Latin* verſion renders it, *the ſoul which bleſſeth*; not that merely prays for a bleſſing upon others, and wiſhes them well, and gives them good words; but beſtows bleſſings on them, gives good things unto them, liberally, chearfully and plentifully; and ſo is a bleſſing to the poor, and receives a bleſſing from them again; as ſuch alſo do from the Lord, by whom they are *made fat*; or are bleſſed with temporal and ſpiritual bleſſings; and are in thriving and flouriſhing circumſtances, both in ſoul and body. So he that comes full fraught with the bleſſing of the goſpel of Chriſt to others, is enriched with it himſelf, and becomes more and more flouriſhing in gifts and grace. *And he that watereth, ſhall be watered alſo himſelf*; he that largely communicateth to others, like a flowing fountain of water, ſhall have an abundance communicated to him again from God, the inexhauſtible fountain of mercies. Watering the plants in Chriſt's vineyard, is one part of the work of a goſpel-miniſter; *I have planted, Apollos watered*, &c. 1 Cor. iii. 6—8. and ſuch who do their work well, are watered, rewarded,

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[y] וסרת טעם Heb. recedens a guſtu, Piſcator; cujus receſſit ſapor, Schultens.

[z] אך טוב tantummodo bonum quid eſt, Michaelis; tantum bonum, Cocceius; nihil cupiunt quod bonum not ſit, Mercerus; tamen bonum quid, Guſſetius, p. 39.

[a] מישר plus æquo, Vatablus, Mercerus, Gejerus; plus quam æquum eſt, Cocceius; præ quam rectum eſt, ſeu plus æquo, Michaelis.

[b] למחסור ad egeſtatem, Junius & Tremellius, Piſcator; ad penuriam, Cocceius; ad raſam egeſtatem, Schultens.

[c] נפש ברכה anima benedictionis, Montanus, Baynus, Cocceius, Michaelis; anima benedictioni dedita, Schultens.

warded, refreſhed and comforted of God, being largely taught and richly furniſhed for ſuch ſervice by him; ſo the *Targum*, "and he that teacheth, "alſo he himſelf ſhall learn."

℣. 26. *He that withholdeth corn, the people ſhall curſe him*, &c.] That hoards it up for a better price, in hopes of a better market; and does not bring it out, and expoſe it to ſale, when there is a ſcarcity of it; ſo the *Targum* adds, *in famine*; or, *in ſtraits*, as the *Syriac* verſion; in a time of diſtreſs through famine: this will bring the curſe of the poor upon him, who will imprecate the moſt dreadful things on him and his family. *Jarchi* interprets it of the law, and of withholding the teaching of it; but it may be better applied to the goſpel, and the withholding the miniſtration of that, and ſo cauſing a famine, not of bread and of water, but of hearing the word of the Lord; which is done by the Papiſts, by prohibiting goſpel-miniſters preaching the word; forbidding the people to read it in their own language; locking it up from them in a language they underſtand not; and ſo ſtarve the ſouls of men, which brings upon them a curſe. *But bleſſing* ſhall be *upon the head of him that ſelleth* it; at a moderate price, ſo that the poor may be able to come at it; ſuch will have their bleſſing; they will wiſh all happineſs to them and their families, here and hereafter. Or, *that breaks*[d] it; ſeparates it from the heap, breaks and grinds it into flour, and then ſells it: or imparts it freely; ſo the *Septuagint* verſion, *that communicates*; and the *Arabic* verſion, *that gives*: and may be fitly applied to a faithful miniſter of the goſpel, who breaks the bread of life, and freely and plentifully imparts it to the ſouls of men; and who has the hearty prayers and good wiſhes of the people to whom he miniſters. The maſter of a family uſed to break the bread, as Chriſt often did.

℣. 27. *He that diligently ſeeketh good*, &c.] Or *early*; who riſes betimes in the morning, as the word[e] ſignifies, and ſeeks both to do good, and to enjoy it all the day; who, in the firſt place, ſeeks the kingdom of God and his righteouſneſs; who, in the morning of his youth, inquires after the beſt things; and diligently purſues what is for his own good and welfare, and that of others, and for the glory of God: *procureth favour*, both of God and men: or, *ſeeketh favour*[f]; or that which is acceptable and well-pleaſing unto God. *But he that ſeeketh miſchief, it ſhall come unto him*; that ſeeks to do hurt to others; that which he ſeeks to do to them ſhall come upon himſelf; ſee *Pſal.* ix. 15. ſo Antichriſt that leads into captivity, ſhall go into captivity; and that kills with the ſword, ſhall be killed by it, *Rev.* xiii. 10.

℣. 28. *He that truſteth in his riches ſhall fall*, &c.] As leaves in autumn, which are withered and dry. To truſt in riches is to truſt in uncertain things; things not to be depended on, being here to day and gone to morrow; it is like leaning upon a broken ſtaff, which giving way, the perſon falls: and ſo the fall of *Babylon* will be, whilſt ſhe is truſting in, and boaſting of her riches and grandeur, *Rev.* xviii. 7, 8. *But the righteous ſhall flouriſh as a branch*; that abides in the tree, is alive and green, full of leaves, and laden with fruit: ſo the righteous are as branches in Chriſt, and receive life and nouriſhment from him, and abide in him; and bring forth fruit and flouriſh, like palm-trees and cedars, in the houſe of the Lord, and grow in every grace, and in the knowledge of Chriſt; ſee *Jer.* xvii. 7, 8.

℣. 29. *He that troubleth his own houſe*, &c.] His family, his wife, and children, and ſervants; by being bitter to the one, and by provoking the others to wrath, and continually giving out menacing words to the reſt; or through idleneſs, not providing for his family; or through an over-worldly ſpirit, puſhing on buſineſs, and hurrying it on beyond meaſure; or through a niggardly and avaricious temper, withholding meat and drink, and cloaths convenient for them; ſee *chap.* xv. 27. or through profuſeneſs and prodigality. Such an one *ſhall inherit the wind*; nothing but vanity and emptineſs; he ſhall come to nothing, and get nothing; and what he does, he ſhall not keep, and on which he cannot live. *And the fool* ſhall be *ſervant to the wiſe of heart*; he who has both got and loſt his ſubſtance in a fooliſh way, ſhall be ſo reduced as to become a ſervant to him who has purſued wiſe meaſures, both in getting and keeping what he has; and to whom perhaps the fool formerly ſtood in the relation of a maſter. Such a change will be with reſpect to Antichriſt and the ſaints, *Dan.* vii. 25—27.

℣. 30. *The fruit of the righteous* is *a tree of life*, &c.] Either the fruit which grows upon Chriſt, the tree of life, and which they receive from him; even all the bleſſings of grace, peace, pardon, righteouſneſs and life, *Rev.* ii. 7. or the fruits which the righteous bring forth under the influence of divine grace; they are trees of righteouſneſs, and are filled with the fruits of righteouſneſs by Chriſt, and have their fruit unto holineſs, and their end everlaſting life. *Aben Ezra* interprets it, "the fruit of "the righteous is as the fruit of the tree of life;" that is, lovely, beautiful, deſirable, ſalutary, and iſſues in life. *And he that winneth ſouls is wiſe*; Antichriſt trades in the ſouls of men, that is one part of his wares, *Rev.* xviii. 13. but his negotiations about them are to the loſs, and not to the ſaving of them: whereas wiſe and faithful miniſters of the word, ſuch as are here deſcribed, uſe all prudent methods to gain and ſave the ſouls of men, 1 *Cor.* ix. 19—22. even their precious, immortal ſouls, which are of more worth than a world, are the immediate production of God, made after his image, which by ſin they come ſhort of; and having ſinned, are liable to eternal death; the redemption of which is precious; the charge of which Chriſt has taken, and therefore is called the Shepherd and Biſhop of ſouls; and which he commits to the care of his under-ſhepherds, who watch for them, as they that muſt give an account. To *win* them is to teach them, for the word[g] has the ſignification of teaching or doctrine; ſee *chap.* iv. 2. the miniſters of Chriſt are teachers, qualified and ſent by him as ſuch; and their buſineſs is to teach men their ſtate by nature, how ſinful, miſerable, and helpleſs they are; and alſo Chriſt, and the way of life by him; that ſalvation is in him, and in no other; that juſtification is only by his righteouſneſs, peace and pardon by his blood, and atonement by his ſacrifice: they alſo teach various other things; as the fear of God, faith in Chriſt, love to him, and obedience to all his commands. To *win* ſouls, is to proſelyte them and convert them to the true religion; to bring them into a love and liking of it, and to embrace it: the ſouls that *Abraham* got or made in *Haran*, are ſuppoſed to be ſuch; and the ſame with thoſe trained or inſtructed in his houſe, whom he armed for the reſcue of *Lot*, Gen. xii. 5. and xiv. 14. the former of which texts, *Jarchi* compares with this, as explanative of it. The phraſes of *turning many to righteouſneſs*, done by the *wiſe*; and of *converting a ſinner from the error of his way*, whereby a *ſoul* is *ſaved from death*, Dan. xii. 3. Jam. v. 20. are a proper comment on theſe words: which moreover may be rendered, *he that taketh ſouls*[h]; as a fort or caſtle is taken, and which is ſometimes expreſſed by *winning*; ſee 2 *Chron.* xxxii. 1. *chap.* xviii. 9. The ſoul of man is a hold, and a ſtrong-hold of foul ſpirits; it is Satan's palace or caſtle, which he keeps and holds againſt Chriſt, but is won and taken by him; which is uſually done by means of the word, and the miniſtry of it, which are made effectual to the pulling down of ſtrong-holds, 2 *Cor.* x. 4, 5. Or the alluſion is to the taking or catching of birds in a ſnare, or fiſhes in a net. The ſouls of men are got into the ſnare of the devil, and they are taken out from hence by breaking this ſnare; by which means they eſcape the hands of the fowler, Satan, and come into better hands: the old ſerpent laid a bait for our firſt parents, by which he gained his point, and that was the fruit of the forbidden tree; but the bait which wiſe men lay to catch ſouls, is the fruit of the tree of life, mentioned in the former clauſe, the bleſſings of grace in Chriſt. Again, Chriſt's miniſters are called *fiſhers* of men, and are ſaid to *catch* men, *Matt.* iv. 19. *Luke* v. 10. which they do by caſting and ſpreading the net of the goſpel; the goſpel is the net; the world is the ſea into which it is caſt; where natural men are in their element, as fiſhes in the ſea: the caſting of the net is the preaching of the goſpel; and by means of this, ſouls are caught and gathered in to Chriſt and his churches, *Matt.* xiii. 47, 48. Once more, the words are by ſome rendered, *he that allureth ſouls*[i]; which is done, not by the terrors of the law, but by the charming voice of the goſpel; by which ſouls are drawn to God and Chriſt, and brought among his people: and one that is an inſtrument of all this had need be *wiſe*, and ſo he appears to be; he that teacheth men the knowledge of divine and ſpiritual things, had need to be as he is, as a ſcribe well inſtructed in the kingdom of God; he who is to be the inſtrument of converting ſinners, muſt have a mouth and wiſdom to addreſs them in a proper manner; as he that wins a caſtle, or takes a fort, ought to have military ſkill as well as courage; and to caſt a net well, requires art as well as ſtrength.

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[d] משביר frangentis, Montanus.

[e] שחר qui mane quærit, Vatablus; quærens mane, Montanus; qui mane veſtigat, Schultens; bene conſurgit diluculo, V. L. ſo the Targum and Ben Melech.

[f] יבקש רצון quærit favorem, beneplacitum, Vatablus, Michaelis; benevolentiam, Junius & Tremellius, Mercerus, Gejerus.

[g] לקח qui docet, Pagninus, Baynus, Mercerus, Gejerus.

℣. 31. *Behold, the righteous ſhall be recompenſed in the earth*, &c.] Which *Aben Ezra* underſtands of the recompence of their good works. There is a reward for the righteous, and which they have now *in* keeping, though not *for* keeping the commandments of God; they have the promiſe of this life, as well as of that which is to come, and which is made good to them; they have every good thing now which is proper and convenient for them; and they ſhall be recompenſed in the new earth, in which only righteous perſons will dwell. But it ſeems better, with *Jarchi*, to interpret it of the recompence of their ſins and tranſgreſſions; that is, of their chaſtiſements and afflictions, with which they are chaſtiſed by their heavenly Father, when they ſin againſt him; which are all in love and for their good; and which they have only here on earth, whilſt they are in this world; they will be all over in another, when there will be no more ſin, and no more chaſtiſement for it, much leſs condemnation; ſee 1 *Cor.* xi. 32. *Much more the wicked and the ſinner*; who ſhall not only be puniſhed on earth, as they often are, but in hell to all eternity. The *Septuagint*, *Syriac* and *Arabic* verſions, render the whole, thus; *if the righteous be ſcarcely ſaved, where ſhall the ungodly and the ſinner appear?* Which words are uſed by the apoſtle *Peter*, to ſhew, that if judgment or chaſtiſement begin at the houſe of God, or with the righteous, that the end of the wicked muſt be very bad; which intirely agrees with the ſenſe of this paſſage; ſee 1 *Pet.* iv. 17, 18. a *behold* is prefixed to the whole, as a note, either of admiration, or rather of attention to what is ſure and certain, and worthy of regard and conſideration. The *Targum* is, "behold, the righteous "are ſtrengthened in the earth; but the wicked and "the ſinners ſhall be conſumed out of the earth:" which ſeems to agree with *Aben Ezra*'s ſenſe of the words; ſee *Pſal.* civ. 35.

CHAP. XII.

℣. 1. WHoſo *loveth inſtruction, loveth knowledge*, &c.] That loves the inſtruction of wiſdom or Chriſt, *chap.* iv. 13. and viii. 10. the means of inſtruction, the ſcriptures, which are profitable for inſtruction in righteouſneſs, and are written for our learning; the goſpel, which inſtructs into the perſon, office and grace of Chriſt; the miniſters of the word, who are ſo many inſtructors in Chriſt; and even the rod of afflictions, by which men are taught their duty, and the will of God: and theſe are to be loved; and he that loves them, clearly ſhews that he loves knowledge; ſince the means of inſtruction, making uſe of them, and getting inſtruction by them, are attended with labour, trouble and difficulty; which a man would not chooſe, had he not a love unto, and a deſire after knowledge, and an increaſe of it; as the knowledge of God, of Chriſt, and of his truths. *Aben Ezra* inverts the words; "he that loves know-"ledge, loves inſtruction;" but the ſenſe is much the ſame. *But he that hateth reproof*, is *brutiſh*; or a *beaſt*[k]: as the man that is willing to be inſtructed in order to gain knowledge, ſhews himſelf to be a wiſe and underſtanding man; ſo he that hates the reproof the word of God gives, or the miniſters of it, or God by them, appears to be no better than a brute, than the horſe or mule that want underſtanding: ſo the man of ſin hates the ſcriptures, the goſpel and the miniſters of it, and the reproofs and convictions they give of his idolatry, ſuperſtition and will-worſhip; nor does he care that his doctrines and practices ſhould be brought to this teſt, or that the people ſhould have knowledge of them; but keeps them from them, and ſets up his own infallibility as the rule of judgment; and it is one character of his followers, that they *receive not the*

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[h] Capit, Vatablus, Tigurine verſion, Junius & Tremellius, Piſcator; capit ſalutari doctrina, Michaelis.

[i] Allicit, Druſius, Gejerus.

[k] בער inſtar bruti indocilis eſt, Michaelis.

the love of the truth, 2 Theſſ. ii. 10. and both he and they are repreſented by a *beaſt*, Rev. xiii. 1, 11. and xvii. 3. and are more brutiſh than any man; ſee *chap*. v. 11, 12.

℣. 2. *A good* man *obtaineth favour of the Lord*, &c.] One that is made ſo by the grace of God, for no man is ſo naturally; there is none good, nor does good, no not one, until ſome good thing is put into him, or the good work of grace is begun in him. And ſuch a man obtains favour or good-will from the Lord; that is, as *Gerſom* explains it, what he himſelf wills, for the will of God is his will; or rather, the good-will of God, his grace and favour; freſh manifeſtations and diſcoveries of which he obtains and enjoys, not by merit, thro' any goodneſs of his own, or by means of his obedience; but he draws it out, as the word [l] ſignifies, as out of a fountain, by prayer and ſupplication, and by freſh repeated acts of faith upon it; which may be ſaid to be had and enjoyed, when it is remembered to him, he is encompaſſed with it, or it is ſhed abroad in his heart, or his heart is directed into it; and he alſo obtains and enjoys all the bleſſings of grace here, and glory hereafter, as ſpringing from it. *But a man of wicked devices will he condemn*; whoſe thoughts, and the imaginations of his heart, are evil continually; who is always contriving miſchief to others: ſuch a man ſhall be ſo far from enjoying the favour of God, that he ſhall be pronounced guilty of death, and condemned to it; he ſhall be baniſhed from the preſence of the Lord, and be puniſhed with everlaſting deſtruction. As the man of ſin is continually deviſing wicked things againſt God, againſt Chriſt, againſt his intereſt and people; he ſhall be condemned by the Lord, conſumed with the breath of his mouth; go into perdition, and be caſt into the lake burning with fire and brimſtone: and this will be the portion of all his followers, that join with him in forming and executing his wicked devices.

℣. 3. *A man ſhall not be eſtabliſhed by wickedneſs*, &c.] Not any man, though he may be eſtabliſhed in his wickedneſs, ſo as not to be rooted out of it; yet he cannot be ſo eſtabliſhed by it, as not to be removed from a proſperous ſtate and condition, into an unhappy and diſtreſſed one; he may ſeem to be in a firm and ſettled ſtate of proſperity, amidſt all his wickedneſs; be like a green bay-tree, ſpreading itſelf and ſeemingly immoveable, when on a ſudden it is blown down and rooted up, and is no more: ſo *Babylon* will ſeem to be in a ſettled ſtate of grandeur, eaſe and reſt, and ſay, *I ſit a queen, and ſhall ſee no ſorrow*; when in one day, and in one hour, her deſtruction ſhall come upon her, *Rev*. xviii. 7, 8. *But the root of the righteous ſhall not be moved*; they are rooted and grounded in the love of God, which is immoveable; they are rooted and built up in Chriſt, and ſo are as mount *Zion*, which can never be removed; the root of the matter or of grace is in them, which can never be loſt; whilſt others wither away becauſe they have no root in them, theſe abide; and though they may be ſhaken with the perſecutions of men, the temptations of Satan, the errors of the wicked, and their own corruptions, yet they afreſh take root again downward, and bring forth fruit upward.

℣. 4. *A virtuous woman is a crown to her huſband*, &c.] One that is loving and chaſte, conſtant and faithful, obſequious and ſubmiſſive to him; that is diligent in the affairs of her houſe, takes care of her family, brings up her children, and keeps up a good order and decorum among her ſervants, is an honour and credit to her huſband. Such is the true church of Chriſt, who is compared to a woman, *Rev*. xii. 1. to a woman of purity and chaſtity, whoſe members are virgins, not defiled with the corruptions, errors and ſuperſtition of the apoſtate church; to a woman of fortitude and courage, as the word [m] ſignifies, who reſiſts ſin, temptation, error, hereſy and idolatry, even unto blood; and whoſe true members love not their lives unto death, but freely lay them down in the cauſe of truth; ſuch an one is an honour to Chriſt her huſband. *But ſhe that maketh aſhamed*; makes her huſband aſhamed, by her levity and wantonneſs, her negligence and ſlothfulneſs, ſo that he is aſhamed to be ſeen with her, or to be known that he ſtands in ſuch a relation to her; ſhe is *as rottenneſs in his bones*; a conſtant grief to his mind, a preſſure upon his ſpirits, a waſting of his body, and a conſumption of his eſtate; ſhe is, as the *Targum* has it, *as a worm in wood*, which rots and conſumes it [n]; ſo the *Septuagint*, *Syriac*, and *Arabic* verſions. Thus the apoſtate church of *Rome*, that profeſſes to be the ſpouſe of Chriſt, has made him aſhamed of her; as being the *Jezebel*, that ſeduces his ſervants to fornication or idolatry; and whoſe doctrine and ſuperſtition eat, like a canker, the vitals of religion.

℣. 5. *The thoughts of the righteous* are *right*, &c.] Or *judgment* [o]. The thoughts of mens hearts are naturally evil, nor can any think a good thought of themſelves; but the thoughts of the righteous are directed and influenced by the grace of God, and are formed according to that Word which is a diſcerner of the thoughts and intents of the heart; their thoughts concerning God and religion, concerning Chriſt and his goſpel, his ways and worſhip, his truths and ordinances, they are judiciouſly framed according to the rule of God's word, the revelation he has made, and ſo are right; and ſuch are their reſolutions and deſigns to ſerve the Lord their God, and him only, and to cleave to him with full purpoſe of heart. But *the counſels of the wicked are deceit*; the deſigns, ſchemes, and contrivances of wicked men are to trick, and overreach, and defraud their neighbours in civil affairs; and of falſe teachers, to deceive the hearts of the ſimple in religious ones. The coming of the man of ſin was with all deceivableneſs; and all the gaudy ſhew and pageantry he makes, and pretended miracles he works, are to deceive the inhabitants of the earth; and by his ſorceries all nations are deceived, 2 *Theſſ*. ii. 10. *Rev*. xiii. 14. and xviii. 23.

℣. 6. *The words of the wicked* are *to lie in wait for blood*, &c.] Which ſome underſtand of perjury and falſe witneſs, as *Jarchi*, whereby the lives of innocent perſons are taken away: or it may be interpreted either of the ſmooth words, and fair ſpeeches, and ſecret artifices, Antichriſt and his emiſſaries make uſe of to entrap the innocent, and draw them into their net, to their ruin; ſee *Pſal*. x. 7—10. as the Jews attempted to deal with Chriſt, *Luke* xx. 20, 21. or of the laws and edicts of the beaſt, that ſuch ſhould be killed who would not worſhip his image; and with the blood of theſe innocent ones, the whore of *Rome* is ſaid to be drunk, *Rev.*

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[l] יפיק educet, Pagninus, Montanus; hauriet, V. L. haurit, Mercerus, Gejerus.

[m] אשת חיל mulier virtutis, Montanus, Vatablus; uxor ſtrenua, Junius & Tremellius, Piſcator, Cocceius; mulier fortis, Pagninus, Gejerus.

[n] Such as are called Coſſi, Tabani, Teredines, Thrypes; Plin. Nat. Hiſt. l. 11. c. 33. & l. 16. c. 41.

[o] משפט judicium, Pagninus, Montanus, Mercerus, Cocceius, Gejerus.

Rev. xiii. 15. and xvii. 6. *But the mouth of the upright ſhall deliver them*; the innocent laid in wait for; either by their prayers to God, which are of great avail with him, and through whoſe importunity he will avenge his elect, and deliver them; or through their apologies for them, and defences of them, as in the times of pagan perſecution; or rather, through the doctrines of the Reformation, whereby many ſimple and unwary ſouls were delivered, who were in danger of being enſnared: and whereby the eyes of many princes were opened, and were ſtirred up to protect thoſe innocent ones, and prevent their blood being ſhed.

℣. 7. *The wicked are overthrown, and* are *not*, &c.] With ſuch an overthrow as God overthrew *Sodom* and *Gomorrah*. The kingdom of the beaſt ſhall not only be full of darkneſs, as at the pouring of the fifth vial, and be in the utmoſt confuſion, but it ſhall be brought to ruin and deſtruction; which ſtands oppoſed to *the houſe of the righteous*, in the next clauſe: the ten kings, the ſupporters of Antichriſt, ſhall be overcome by the Lamb, with whom they will make war; the beaſt, and the falſe prophet, ſhall be taken by him, and deſtroyed; and *Babylon* ſhall ſink like a milſtone into the ſea, and be no more; the wicked ſhall be conſumed out of the earth; theſe heathens ſhall be no more in the land; the man of ſin ſhall never revive again. *But the houſe of the righteous ſhall ſtand*; not his material dwelling-houſe; nor the earthly houſe of his tabernacle, his body; nor his family, as the generality of interpreters, for the family of the righteous may be extinct, and eſpecially not continue as righteous; but the church of God, as the *gloſs* upon the text, the houſe of the living God, the pillar and ground of truth; the church which is built on the rock, Chriſt; the mountain of the Lord's houſe, which ſhall be eſtabliſhed upon the top of the mountains in the latter day, when the kingdom of Antichriſt ſhall be overthrown, and be no more. This is the ſame with the houſhold of faith, and the houſhold of God, and here called *the houſe of the righteous*; becauſe they dwell in it, have a place and a name in it, better than ſons and daughters; and indeed none but they ought to be in it, that have on the wedding-garment, the robe of Chriſt's righteouſneſs; and who walk uprightly, and work righteouſneſs. Now this houſe ſhall ſtand; its foundation, which is Chriſt, is ſure, an everlaſting one; its pillars are firm and ſtable, the miniſters of the word, which will be to the end of the world; the ordinances of it will continue till Chriſt's ſecond coming; the doctrines of it are the word of God, which ſtandeth for ever, when all fleſh is as graſs. This houſe ſtands, notwithſtanding all the perſecutions of men; it has ſtood againſt all the fury of *Rome*, pagan and papal, and ſtill will continue, notwithſtanding the craft of falſe teachers to undermine it; and though it may ſometimes be in a waſte and ruinous condition ſeemingly, yet the Lord will raiſe it up again, and glorify this houſe of his glory, and make it beautiful and honourable: it ſhall ſtand, becauſe it is the Lord's houſe, of his building, and where he delights to dwell in; becauſe it is the houſe of Chriſt, which he, wiſdom, has built; and where he preſides as a Son, as a Prophet, Prieſt and King; and becauſe it is the houſe where his people are born and brought up, and therefore ſhall continue till every one are brought in; and becauſe it is built on a rock, againſt which the gates of hell cannot prevail, *Matt.* xvi. 18. compare with this *Matt.* vii. 24, 25.

℣. 8. *A man ſhall be commended according to his wiſdom*, &c.] Not according to his birth and pedigree; not according to his riches and wealth; not according to the places of honour and truſt he may be in; but according to his wiſdom, which he diſcovers in his words and actions, in his life and converſation: not according to the wiſdom that is earthly, ſenſual and deviliſh; not according to the wiſdom of the world, which comes to nought, either natural or civil; eſpecially that which lies in ſophiſtry and ſubtilty, in wicked craft and cunning, whereby men trick, overreach and defraud one another; but according to that which is ſpiritual and evangelical; which lies in the knowledge of Chriſt, and of God in Chriſt, and of thoſe things which belong to ſalvation; the beginning of which is the fear of the Lord, and which comes from above, and is pure and peaceable. A man poſſeſſed of this is commended by all wiſe and good men, and by the Lord himſelf; as the wiſe man is by Chriſt, *Matt.* vii. 24, 25. who builds his houſe on a rock; for which reaſon it ſtands as in the preceding verſe. *But he that is of a perverſe heart, ſhall be deſpiſed*; and which appears by the perverſe words he ſpeaks againſt God and Chriſt; againſt his people, ways, and worſhip, as Antichriſt and his followers do; and by his perverſe actions, which are contrary to the light of nature, to the law of God, and goſpel of Chriſt: and ſuch vile perſons are contemned in the eyes of all good men, and are had in abhorrence by the Lord himſelf; for ſuch who deſpiſe him are lightly eſteemed; ſee *chap.* xviii. 3.

℣. 9. He that is *deſpiſed and hath a ſervant*, &c.] Meaning not the ſame perſon as before, but one in mean circumſtances of life; and becauſe he has not that ſubſtance as others have, at leaſt does not make that ſhew and figure in the world as ſome; and is mean in his own eyes, as *Jarchi*; and does not affect grandeur, and to look greater than he is; has juſt a ſufficiency to keep a ſervant to wait upon him; or as ſome render it, is *a ſervant to himſelf*[p]; to this purpoſe the *Septuagint*, and ſo *Jarchi* and *Gerſom* interpret it, who does his own work at home and abroad, in the houſe and in the field, and ſo gets himſelf a competent living. He is *better than he that honoureth himſelf, and lacketh bread*; that boaſts of his pedigree, and brags of his wealth; dreſſes out in fine clothes, keeps a fine equipage, makes a great figure abroad, and has ſcarce bread to eat at home, and would have none, if his debts were paid; the former is much the better man on all accounts, and more to be commended; ſee *chap.* xiii. 7. And ſo, as *Cocceius* obſerves, the leaſt ſhepherd (under Chriſt) that has ever ſo few ſheep, one or two under his care, whom he brings to righteouſneſs, and by whom he is loved, is preferable to the pope of *Rome*, who is adored by all; and yet neither has nor gives the bread of ſouls; and without the offerings of others has not any thing to eat.

℣. 10. *A righteous* man *regardeth the life of his beaſt*, &c.] Or *knoweth* it[q]; knows the worth of it and values it, and takes care of it, and is concerned for the preſervation of it; he provides ſufficient food for it, and gives it; he does not overwork it, but allows it proper reſt from labour; and if in any diſorder will make uſe of all ſuitable means to heal it; ſee an inſtance of the care of *Jacob*, that righteous man, of his cattle, *Gen.* xxxiii. 14. and

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[p] עבד לו ſervus ſibiipſi, Montanus; ſuiipſius, Vatablus; ſibimet, Schultens.

[q] יודע novit, Mercerus, Michaelis, ſo Vulgate Latin.

on the other hand, ſee an inſtance of a wicked man's cruelty to his beaſt in *Balaam*, for which he was reproved, *Numb.* xxii. 28. by various laws and rules which God has given, it is his will that men ſhould be merciful to their beaſts, *Deut.* xxv. 4. *Exod.* xx. 10. and ſuch who are ſo will be more eſpecially pitiful and tender-hearted to their fellow-creatures. *But the tender mercies of the wicked are cruel*; or are *the mercies of a cruel one* [r]; the moſt tender things which are expreſſed or done by them are nothing but cruelty; and what then muſt be their more ſevere expreſſions and actions? ſo the moſt tender concern which Antichriſt and his followers ſhew to the ſouls of men breathes nothing but cruelty; the compaſſionate methods they take to convert heretics, as they call them, are dark dungeons and ſtinking priſons, racks and tortures, fire and faggots; theſe are their wholſome ſeverities; this their kindneſs to men, to deliver them up to the ſecular power, to inflict pains and puniſhments on them the moſt grievous to ſave their ſouls. Thus while the beaſt of *Rome* looks like a lamb, he ſpeaks like a dragon, and exerciſes all the cruelty of the firſt beaſt, *Rome* pagan, *Rev.* xiii. 11, 12.

℣. 11. *He that tilleth his land ſhall be ſatisfied with bread*, &c.] This was man's work in innocence; this he was doomed to do with the ſweat of his brow after his fall; every man has his land to till, or ſome calling, work, or buſineſs to be employed in, either civil or ſacred; and it becomes him to be diligent therein, and ſuch as are ſhall not want bread, but ſhall have a ſufficiency of it. *But he that followeth vain* perſons *is void of underſtanding*; that neglects his buſineſs, loiters away his time, ſpends it in the company of vain, empty, and unprofitable perſons; as he ſhews himſelf by ſuch a choice that he is void of underſtanding, or *wants a heart* [s], to improve his time and talents; ſo ere long it is much if he does not want a piece of bread. Thus he that is concerned to have the fallow-ground of his heart plowed up, and righteouſneſs, truth and holineſs ſown therein, that it may bring forth fruit; or who is careful about the welfare and ſalvation of his immortal ſoul, and makes diligent uſe of all means to promote its ſpiritual good, ſhall be filled with the bread of life, ſhall find it and eat it, to the joy and rejoicing of his heart; and on the contrary, he that aſſociates himſelf with vain perſons, empty of all that is ſpiritually good, that have only empty notions of religion; or who attend to the profane and vain boaſtings of Antichriſt, and all falſe teachers; and give heed to ſeducing ſpirits and doctrines of devils, whoſe words eat as do a canker; theſe, as they ſhew themſelves to want wiſdom, ſo they are and will be brought into ſtarving and famiſhing circumſtances in a ſpiritual ſenſe. *Jarchi* interprets the former clauſe of a man that is ſtudious in his doctrine, that revolves it in his mind, that he may not forget it; and the *Arabic* verſion renders the laſt clauſe, "they that run after falſe "dæmons, their minds are deficient;" ſee *Rev.* ix. 20.

℣. 12. *The wicked deſireth the net of evil* men, &c.] To be maſter of all the wicked arts and methods evil men uſe to enſnare and oppreſs others; to get them and their ſubſtance into their hands; or *deſireth the evil net*, as the *Targum*; the evil net of Antichriſt which he lays for the poor, whom he draws into it and catches them; ſee *Pſalm* x. 9. *Jarchi* underſtands it of *hunting* [t], and of wicked men deſiring to be fed and nouriſhed with what evil men get by hunting; compare with this *Ezek.* xiii. 18—21. Some render it the *fortreſs* or *ſtrong-hold* [u] of evil men, in which they fortify and ſecure themſelves to do miſchief to others, and to prevent any beſieging them, ſo *Gerſom*; and this is what all wicked men are deſirous of. *But the root of the righteous yieldeth* fruit; or *ſhall give* [w] that; that ſecurity and protection from real evil and miſchief which the wicked cannot obtain; or *he*, that is, God, *ſhall give the righteous root* [x], firmly fix them that they ſhall not be moved; or as we ſupply it, and ſo *Aben Ezra*, *yieldeth fruit*, much more deſirable than the net of evil men the wicked covet: righteous men are compared to trees, they are called *trees of righteouſneſs*, Iſa. lxi. 3. theſe have a root in the love of God, in the perſon of Chriſt, and in the grace of the Spirit, and this root yieldeth fruit; the love of God is the root and ſource of all good things, of all the bleſſings of grace, of the fruit of grace, faith, hope, and love, and of evangelical obedience; the perſon of Chriſt is the ſource of all ſpiritual bleſſings, of ſalvation and eternal life; the righteous have their being in him as a root; they are bore by him, have all their life, grace, holineſs, fruitfulneſs, and perſeverance therein from him; and the grace of the Spirit in the heart, which is the root of the matter, the hidden man of the heart, from hence are fruits meet for faith and repentance, and good works, which are both pleaſant and profitable. The *Targum* is, "the root of the righte-"ous ſhall remain, or be eſtabliſhed;" ſee ℣. 3.

℣. 13. *The wicked is ſnared by the tranſgreſſion of his lips*, &c.] A wicked man often brings himſelf into trouble by giving his tongue too great a liberty, and by making free with the characters of others; ſometimes by treaſonable ſpeeches againſt his ſovereign; ſometimes by bearing falſe witneſs, and by lies and perjuries, of which he is convicted in open court; and by calumnies, reproaches, detraction, and ſcandal raiſed by him, and caſt on his neighbour, who ſues him for theſe things: or *in the tranſgreſſion of the lips is an evil ſnare*; or *the ſnare of an evil man* [y]; by the wicked things they ſay they lay a ſnare for others, which the ſimple and uncautious are taken in; ſo heretics enſnare men by their good words and fair ſpeeches, and plauſibility of their doctrines; ſo Antichriſt, by lies in hypocriſy, and by his deceivableneſs of unrighteouſneſs. *But the juſt ſhall come out of trouble*; or eſcape it; he eſcapes the ſnare that is laid for him, and ſo the trouble conſequent upon it; a juſt man eſcapes trouble by not giving his tongue the liberty wicked men do; and when he by any means falls into trouble, he gets out of it again by giving good words to thoſe in whoſe hands he is; and by his prayers and ſupplications unto God. The righteous are ſometimes in trouble, and in ſuch ſort of trouble as others are not; by reaſon of their own corruptions, Satan's temptations, the hidings of God's face, as well as various outward afflictions; out of all which the Lord delivers them ſooner or later, in life or in death, *Pſal.* xxxiv. 19. *Jarchi* exemplifies this in the caſe of righteous *Noah*, who eſcaped the flood, when the world of the ungodly were deſtroyed by it, for the tranſgreſſion of their lips, ſaying as in *Job* xxi. 15. *what is the almighty? &c.*

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[r] אכזרי ſunt miſerationes crudelis, Montanus, Junius & Tremellius, Piſcator, Aben Ezra in Mercerus, ſo ſome Jewiſh writers in Vatablus.

[s] חסר לב deficiens corde, Pagninus; carens corde, Montanus; deficitur corde, Schultens.

[t] מצוד venationem, Munſter, Schultens; venatum, Tigurine verſion.

[u] Præſidium, Mercerus, Junius & Tremellius, Piſcator.

[w] יתן dabit. Pagninus, Montanus, Baynus, Mercerus.

[x] Radicem juſtorum dabit Deus, Gejerus, Michaelis.

[y] בפשע שפתים מוקש רע in prævaricatione labiorum laqueus malus, Montanus, Michaelis, Schultens, ſo Junius & Tremellius, Piſcator, Cocceius; vel laqueus hominis mali, Mercerus, Gejerus.

℣. 14. *A man ſhall be ſatisfied with good by the fruit of* his *mouth*, &c.] The wholſome advice, the good inſtruction, and ſound doctrine he delivers to others, which are the fruit of his lips, and come forth by them from his heart; theſe redound to his own advantage, are not only a ſatisfaction to his mind upon reflection, but becauſe of theſe he is filled with good things, even to ſatiety, both in this life and that to come; ſee 1 *Tim.* iv. 6. or *a man ſhall be ſatisfied with good from the fruit of the mouth*; or be *ſatisfied from the fruit of the mouth of a man*[z]; that is, of another man, either of a private man, by his prayers, by the account he gives of his own experience, by the converſation he has with him about the truths of the goſpel; or of a faithful miniſter of the word, who is the means of feeding the ſouls of men with good things even to ſatisfaction, with the wholeſome words of our Lord Jeſus Chriſt, with the ſincere milk of the word, with the bread of life, even with the fineſt of the wheat. *And the recompence of a man's hands ſhall be rendered unto him*; if his words turn to his account, much more his works; if he is filled with good things for the ſake of the one, much more will he be recompenſed in a way of grace on account of the other; and not for the one without the other, nor for words without works: or *the recompence of a man's hands*, or of his works which his hands do, *he ſhall render to him*[a]; that is, God, who renders to every man according to his works; which ſerves not to eſtabliſh the doctrine of merit, but to ſhew the goodneſs and grace of God in taking notice of and accepting the imperfect works of men through Chriſt, and for his ſake.

℣. 15. *The way of a fool* is *right in his own eyes*, &c.] Whether it be the way of open profaneneſs, or ſelf-righteouſneſs, it appears to him to be the right way; it ſeems to him a very plain one, and he finds it pleaſant; and truſting to carnal ſenſe, corrupt reaſon, and a falſe judgment, and having a high opinion of himſelf and his own knowledge, never aſks after the right way, nor takes the advice of others. *But he that hearkeneth unto counſel* is *wiſe*; that aſks advice and takes it of ſuch who are men of age and experience, men of longer ſtanding and are wiſer than himſelf; who conſults the word of God about the right way of walk, worſhip and ſalvation, and makes the teſtimonies of God the men of his counſel, which are able to make him wiſe unto ſalvation; who hearkens to the counſel of goſpel-miniſters, and obeys it; and eſpecially to Jeſus Chriſt the wonderful counſellor, and to the advice he gives, *Rev.* iii. 18. and who not only hears his words but does them; ſuch an one is a wiſe man, *Mat.* vii. 24, 25.

℣. 16. *A fool's wrath is preſently known*, &c.] Having no command of himſelf, he cannot repreſs it, nor keep it in; no ſooner is he provoked but he ſhews it in his countenance, and by his words and actions; it is to be ſeen in the fire of his eyes, in the frowns of his face, in the gnaſhing of his teeth, and in the ſtamping of his feet, as well as in the bitter expreſſions of his mouth: or *a fool's wrath in that day is known*[b]; in the ſame day in which the provocation is given; yea in the ſame hour, and in the ſame moment; he cannot defer ſhewing it for the leaſt ſpace of time; or it is openly known, it is to be ſeen and obſerved by every one; or thus, *a fool is preſently known by his wrath*[c]; ſee *Eccl.* vii. 9. *But a prudent* man *covereth ſhame*; conceals his anger and reſentment at any injury done him by words or actions, which if ſuffered to break out would bring ſhame and diſgrace to him; or he covers the injury itſelf, the diſgraceful words that are ſpoken of him, and the ſhameful actions done unto him; he puts up with the contempt that is caſt upon him, and bears it patiently; takes no notice of the offence given him, and much leſs ſeeks revenge; in which he acts a prudent part, for by ſo doing he creates leſs trouble to himſelf, and gains more credit and reputation from others.

℣. 17. He that *ſpeaketh truth ſheweth forth righteouſneſs*, &c.] He that *blows or breathes out truth*[d], as the word ſignifies; that utters it freely and fully without any heſitation; that ſpeaks nothing but truth, and ſpeaks out the whole truth without any reſerve; ſuch a man upon every occaſion will declare that which is juſt and right, and ſhew himſelf to be an honeſt and upright man; he that uſes himſelf to ſpeak truth in common converſation, will in a court of judicature, whether upon his oath or not, teſtify that which is juſt and the real matter of fact; there is a connection between truth and righteouſneſs, for though they are diſtinct things they go together, what is true is juſt, and what is juſt is true; ſo he that ſpeaks the truth of the goſpel, or is a faithful preacher of it, will ſhew forth righteouſneſs, what is the righteouſneſs of the law, and what is the righteouſneſs of faith; how inſufficient a man's own righteouſneſs is to juſtify him in the ſight of God; the neceſſity of the righteouſneſs of Chriſt, how free and full, excellent and glorious, ſuitable and uſeful it is, *Rom.* i. 17. *But a falſe witneſs deceit*; that is, one that is uſed to lying when he is called to give teſtimony upon any affair in judgment; he will declare that which is falſe and deceitful, having no regard to truth and juſtice. So a falſe teacher, inſtead of ſhewing men the inſufficiency of their own righteouſneſs, and directing them to the righteouſneſs of Chriſt for juſtification, will utter deceitful doctrine, and build up their hopes upon the ſandy and deceitful foundation of their own works; as popiſh teachers, and ſuch as verge towards them.

℣. 18. *There is that ſpeaketh like the piercings of a ſword*, &c.] Whoſe words are like ſharp ſwords, cutting, wounding, dividing, killing; ſee *Pſal.* lvii. 4. and lix. 7. and lxiv. 3. ſuch are the words of falſe witneſſes, who by their falſe teſtimonies and perjuries are as guilty of the murder of men as cut-throats; ſuch are the words of ſlanderers, backbiters, and tale-bearers, who grieve the innocent, wound their characters, deſtroy their good name and credit, and ſeparate chief friends; and ſuch are the words of Antichriſt, who looks like a lamb, but ſpeaks like a dragon, *Rev.* xiii. 11. *But the tongue of the wiſe* is *health*; or *healing*[e]; by giving a faithful teſtimony, which ſets matters right; by clearing and defending the character of thoſe who are falſly accuſed and wrongfully charged; by making up differences and reconciling perſons at variance thro' the detracting and lying inſinuations of others; and by ſpeaking comfortable, chearful and refreſhing words to the injured and abuſed; eſpecially the tongue of a wiſe miniſter of the goſpel is health, or healing, to wounded ſouls, to whom he miniſters the goſpel of the grace of God, which directs to Chriſt for healing, peace, pardon, righteouſneſs, and eternal life.

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[z] מפרי פי איש de fructu oris viri, Pagninus, Montanus, Mercerus, Schultens.

[a] ישיב לו reddet ei, Pagninus, Montanus, Mercerus, Gejerus, Michaelis; reſtituet ei, Munſter, ſo Aben Ezra; ei refundet, Schultens.

[b] ביום eo die quo irritatur, Tigurine verſion; eodem die, Junius & Tremellius; ſo Baynus, Mercerus, Gejerus.

[c] Cognoſcitur ex ira ſua, Munſter.

[d] יפוח efflat, Junius & Tremellius; ſpirat, Schultens.

[e] מרפא medicinæ, Junius & Tremellius; medicina, Piſcator, Cocceius; ſanatio, Michaelis; ſanatrix, Schultens.

℣. 19. *The lip of truth ſhall be eſtabliſhed for ever*, &c.] The man that ſpeaks truth is and will be eſtabliſhed in his credit and reputation among men; he is uniform and all of a piece, and what he ſays is believed; truth, though it may be oppoſed, will prevail againſt lies and falſhood; the word of truth, the goſpel of Chriſt, will ſtand for ever; the miniſters of truth and righteouſneſs will be continued to the end of the world; Chriſt, who is truth itſelf, abides the ſame to-day, yeſterday, and for ever. *But a lying tongue* is *but for a moment*; if a liar ſpeaks truth for once he does not continue in it long, but quickly returns to his former courſe; or rather the lie he tells is very ſhort-lived, it is ſoon diſcovered, and he comes into contempt and diſgrace, and loſes all his credit and reputation among men of honour and honeſty, and is ſometimes ſuddenly ſnatched away by death, as *Ananias* and *Sapphira*; all error and hereſy in a ſhort time will ceaſe and be no more; and Antichriſt, whoſe coming is with lying wonders, the direct oppoſite of the lip of truth, will be brought to ruin in a moment. *Aben Ezra*, *Kimchi*, and *Ben Melech*, who are followed by ſome chriſtian interpreters, as *Montanus*, and ſome in *Vatablus* render it, *but*, or *forever*, *I will cauſe the lying tongue to ceaſe*, or *be at reſt*, from ſpeaking; as if they were the words of God threatning to cut off the lying tongue; but *Jarchi* and *Gerſom* render it *for a moment*, or a very ſhort time, as we and others do; or, *whilſt one winks*[f], in the twinkling of an eye; ſo ſoon is ſuch a perſon removed.

℣. 20. *Deceit* is *in the heart of them that imagine evil*, &c.] That ſecretly deviſe miſchief in their hearts againſt their neighbours; that plow evil as the word[g] ſignifies, and ſow diſcord among men; and by many artful and deceitful methods promote contention and diviſion in order to anſwer ſome baſe deſigns of theirs; but ſooner or later they are deceived themſelves, are diſappointed of their views, the conſequence of which is vexation and ſorrow. *But to the counſellors of peace* is *joy*; ſuch who conſult the good of others, who adviſe to peace, concord, and unity; who ſeek to cultivate it in their families and neighbourhoods, and in the church of God, in which, if they ſucceed, they have joy and pleaſure; if not, they have a ſatisfaction in their own minds and conſciences that they have done what is right and good; ſuch have a conſcience-peace now, and an eternal one hereafter; or as *Aben Ezra* calls it, the joy of ſalvation; ſee *Matt*. v. 9.

℣. 21. *There ſhall no evil happen to the juſt*, &c.] The evil of ſin: no iniquity, as the *Targum*; which, and the *Septuagint*, *Syriac* and *Arabic* verſions, interpret of ſin not being agreeable, convenient, ſuitable and pleaſing to a righteous man. Moreover, the Lord, by his Spirit and grace, weakens the power of ſin in them; and, by his providence, prevents and removes occaſion of ſinning; and by his power preſerves from it, from being overcome and carried away with it, at leaſt finally and totally. Or the evil of puniſhment is here meant; no penal evil ſhall befal them; the puniſhment of their ſin has been inflicted on Chriſt their ſurety, and therefore ſhall never be laid on them; and whatever afflictions may happen to them, which have the name and appearance of evil, theſe work together for their good, ſpiritual and eternal; ſo that in reality, no evil thing, properly ſpeaking, happens to them; ſee *Pſal*. xci. 10. Or whatever does come to them, comes not by chance unto them; but by the decree and will of God, and is overruled for good. *But the wicked ſhall be filled with miſchief*; or *with evil*[h], the evil of ſin; with malice and wickedneſs, with all impiety and unrighteouſneſs, with ignorance and error; with all kind of ſins, both againſt the firſt and ſecond table of the law, and ſo with all the conſequents of ſin: with the evil of puniſhment; with an evil conſcience, with the terrors of it; with many diſtreſſes here, and with everlaſting deſtruction hereafter. Some underſtand it of the miſchief they deviſe to others, which they are full of and big with; and *though* they are, as *Aben Ezra* interprets the word, yet no evil ſhall happen to the righteous; the miſchief contrived by them ſhall fall upon themſelves.

℣. 22. *Lying lips* are *abomination to the Lord*, &c.] Such that ſpeak lies in common talk; and that deliver out doctrinal lies, falſe doctrines, lies in hypocriſy, as are the doctrines of *Rome*; theſe are abominable unto God; as being contrary to his nature as the God of truth; contrary to the ſcriptures of truth he has indited; contrary to the truth of the goſpel he has publiſhed; contrary to his Son, who is truth itſelf; and to the Spirit of truth, which leads into all truth, as it is in Jeſus; wherefore an abomination and a lie are joined together, *Rev*. xxi. 27. *But they that deal truly* are *his delight*; or the objects of *his good-will* and pleaſure, as the word[i] ſignifies; they are grateful and acceptable to him; he is well pleaſed with them, and delights in them. Not only ſuch that ſpeak the truth, but *do the truth*[k], as the words may be rendered; whoſe words and actions, doctrine and life, agree together: it is not enough to embrace, profeſs, or preach the truth, but he muſt practiſe it; ſee *John* iii. 21. 1 *John* i. 6. he muſt deal truly with God and men, or faithfully, as the *Targum* and *Vulgate Latin* verſion; he muſt be true to his word and promiſes, and faithfully perform what he has agreed unto. Or, *that work faith*; that work the work of faith, that faith which works by love; that live on Chriſt and his righteouſneſs; ſuch are well pleaſing to God; without which faith, it is impoſſible to pleaſe him, *Heb*. xi. 6.

℣. 23. *A prudent man concealeth knowledge*, &c.] Of things natural or divine, which he is furniſhed with; not but that he is willing to communicate it, as he ſhould, at proper times, in proper places, and to proper perſons; but he does not needleſly and unſeaſonably ſpeak of it; he does not make a ſhew of it, or boaſt and brag of it: he modeſtly forbears to ſpeak of what he knows, but when there is a neceſſity for it, even of that which may be lawfully divulged; which is a point of prudence and modeſty; otherwiſe it is criminal to reveal ſecrets, or publiſh what ſhould be kept private, or ſhould not be known. *Aben Ezra* interprets it of a wiſe man's hiding his knowledge in his heart, that he may not forget it. *But the heart of fools proclaimeth fooliſhneſs*; that which they have in their hearts and minds, and which they take for deep knowledge, profound and recondite learning, they proclaim with their mouths in a noiſy and clamorous way; and while they declare their ill-ſhaped notions, their incoherent and unconnected ideas of things, they betray their ignorance and folly, as oſtentatious men do.

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[f] עד ארגיעה at dum nictem, Schultens. [g] חרשי [h] רע malo, V. L. Pagninus, Montanus, Michaelis. [i] רצונו eſt beneplacitum ejus, Vatablus, Mercerus, Gejerus; accepti ſunt ei, Junius & Tremellius, Piſcator, Cocceius. [k] עשי אמונה facientibus veritatem, Pagninus, Mercerus, Gejerus; facientes veritatem, Montanus; qui faciunt veritatem, Cocceius.

℣. 24. *The hand of the diligent ſhall bear rule*, &c.] *Shall become rich*, ſo *Jarchi* interprets it, according to *chap.* x 4. Through diligence men get riches, and through riches they arrive to power and authority over others: from apprentices and journeymen-workmen, they become maſters of their buſineſs; diligent men become maſters of families, and have ſervants and workmen under them; become magiſtrates in cities, and bear rule over their fellow-citizens, and are advanced to places of power and authority in the commonwealth; ſee *chap.* xxii. 29. *But the ſlothful ſhall be under tribute*; the *ſlothful* or *deceitful hand*[l], for ſo it may be rendered and ſupplied; for uſually ſuch who are ſlothful, and do not care for buſineſs, get their living by deceitful methods, by tricking and ſharping; and ſuch become ſubject to others, to them that are diligent; hence ſaid to be *under tribute*, or tributary; becauſe thoſe that are tributary, are in ſubjection to thoſe to whom they pay tribute.

℣. 25. *Heavineſs in the heart of man maketh it ſtoop*, &c.] Either an anxious care and ſolicitude about living in the world, as the word[m] ſignifies; when it ſeizes a man's ſpirits, it depreſſes them, and keeps them down: or a fear and dread of adverſity, or ſorrow and grief, on account of ſome calamity and diſtreſs; when it gets into a man's heart, it ſinks and bows it down, that it cannot take any pleaſure or comfort in any thing. The *Septuagint* and *Arabic* verſions render it, *a terrible word troubles the heart of a juſt man*; or *troubles the heart of man*, as the *Syriac* verſion; the *Targum* is, "a word of fear in the heart of man cauſes "fear:" ſuch is the law, which is a word of terror; which ſpeaks terrible things to men; fills the mind with terror; works wrath in the conſcience, and induces a ſpirit of bondage to fear; bows and keeps under the ſpirits of men, through a fearful looking for of judgment and fiery indignation. *But a good word maketh it glad*; a comforting, chearing and encouraging word from any friend, that compaſſionates their diſtreſſed caſe; this lifts up the heart, and inſpires it with joy; ſo a word in ſeaſon, ſpoken by a goſpel-miniſter, raiſes up a ſoul that is bowed down, and gives it comfort and joy: ſuch a good word is the goſpel itſelf; it is good news from a far country, which is like cold water to a thirſty ſoul, very refreſhing and reviving. The *Septuagint* and *Arabic* verſions here render it, *a good meſſage*, and ſuch the goſpel is; which, when brought to the heart of a poor ſinner, depreſſed with the terrors of the law, cauſes joy in it; ſuch is the word of peace, pardon, righteouſneſs, and eternal life by Chriſt; ſuch is the word that he himſelf ſpoke, *Matt.* ix. 2. *Kimchi* inſtances in *Pſal.* lv. 22.

℣. 26. *The righteous* is *more excellent than his neighbour*, &c.] Not than his neighbour who is righteous alſo; for though one may have more excellent gifts than another, or a larger meaſure of grace; one righteous man may have more faith than another, yet not more righteouſneſs; every truly righteous man is juſtified by the ſame righteouſneſs, even the righteouſneſs of Chriſt; and therefore one cannot be more excellent, conſidered as righteous: but the righteous is more excellent than his neighbour, who is ungodly and unrighteous, or however who has no other righteouſneſs than his own; tho' his neighbour may be of more noble birth, and have even the title of *his excellency* given him; though he may have a larger ſhare of wealth and riches; and though he may have attained a greater degree of natural wiſdom and underſtanding, be a man of brighter parts, and of a larger capacity; yet being righteous, he is more excellent than he: his ſuperior excellency lies in his righteouſneſs, from whence he is denominated; the righteouſneſs of Chriſt imputed to him, is far better than the beſt righteouſneſs of his neighbour; it being the righteouſneſs of God, his is the righteouſneſs of a creature; a perfect righteouſneſs, whereas his is imperfect; a ſplendid and glorious one, his filthy rags; a very extenſive one, by which all the ſeed of *Iſrael* are juſtified, his ſuch as not one individual perſon can be juſtified by it; an everlaſting one, that will anſwer for him that has it in a time to come, his like the morning-cloud and early dew that paſſes away: yea, the inherent righteouſneſs of a righteous man, or the grace of Chriſt, imparted to him and implanted in him, that principle of holineſs in him is greatly better than the righteouſneſs of his neighbour a phariſee; for this is true and real holineſs, truth in the inward part, whereas the other's is only a ſhadow of holineſs, a form of godlineſs without the power; this has the Spirit of God for its author, it is his workmanſhip, and a curious piece it is, whereas the other is only the produce of nature; this makes a man all-glorious within, and gives him a meetneſs for heaven, whereas, notwithſtanding the other, the man is inwardly full of all manner of iniquity, and has neither a right nor meetneſs for eternal glory. Nay, the external works of righteouſneſs done by a truly righteous man, are preferable to his neighbour's, deſtitute of the grace of God; the one being a courſe of obedience to the will of God, and a reſpect to all his commandments; when the other conſiſts only of a little negative holineſs, and of an obſervance of a few rituals of religion: the one ſpring from a heart purified by the blood of Chriſt, and the grace of the Spirit, and from principles of grace and love, and are done to the glory of God; whereas the other do not ariſe from a pure heart, and faith unfeigned; nor are they done ſincerely, with a view to the glory of God, only to be ſeen of men, and gain credit and reputation among them; and in theſe reſpects the righteous man is more excellent as ſuch than his neighbour, who at moſt and beſt is only externally and morally righteous: his ſuperior excellency does not lie in nature, in which they are both alike; nor in outward circumſtances, in which they may differ; nor in the opinion of men, with whom the ſaints are the offſcouring of all things; but in the eſteem of Chriſt, and through his grace and righteouſneſs; ſee *Pſal.* xvi. 3. Some render the words, *the righteous explores* his way *more than his neighbour*[n]; ſeeks and finds out a better way than he does; and is careful that he is not ſeduced and carried out of the way, and periſh. *But the way of the wicked ſeduceth them*; or cauſes them to err; it deceives, by promiſing the honour, pleaſure, and profit, which it does not lead unto and give, and which they find not in it; and hereby they are led to wander from the way of the righteous, by which they attain a ſuperior excellency to them.

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[l] Manus fraudulentiæ, Michaelis; doloſa, Montanus, Junius & Tremellius, Mercerus, Gejerus; fraudulenta, Tigurine verſion, Vatablus.

[m] דאגה ſolicitudo, Tigurine verſion, Montanus, Piſcator, Michaelis; ſolicitudo anxia, Mercerus, Gejerus; ſolicita anxietas, Junius & Tremellius; anxietatem, Schultens.

[n] יתר מרעהו צדיק juſtus explorat viam ſuam præ ſocio ſuo, Gejerus; explorat pro compaſcuo ſuo juſtus, Schultens; explorato ducit proximum ſuum juſtus, Cocceius.

℣. 27. *The ſlothful* man *roaſteth not that which he took in hunting*, &c.] Becauſe he takes none. The ſlothful man takes no pains to get any thing for a livelihood, by hunting or otherwiſe; and though he loves to live well, and eat roaſt-meat, yet what he roaſts is not what he has got himſelf, but what another has laboured for. It is obſerved[o], that fowlers burn the wings of birds taken by them, that they may not fly away; to which the alluſion may be. Or, *the deceitful*[p] man, as it may be rendered; though he may get much in a fraudulent way, yet it does not proſper with him, he does not enjoy it; it is taken away from him before he can partake of it, or receive any comfort from it, or advantage by it; juſt as a man that has took any thing in hunting, he cannot keep it; it is taken away from him, perhaps by a dog or ſome man, before he can roaſt it, and make it fit for eating. *Ben Melech*, from *Joſeph Kimchi*, obſerves, that fowlers, when they catch fowls, burn the top of their wings, that they may not fly away at once; and they do not cut their wings off, that they may be left, and appear beautiful to them that buy them: but the ſlothful or deceitful man does not let the fowl remain in his hands till he burns it; for before that it flies out of his hands, and it is loſt to him; which is figuratively to be underſtood of riches and wealth, gathered by violence and deceit, and loſt ſuddenly. What is ill gotten, does not ſpend well; it does not laſt long, it is preſently gone; there is no true enjoyment of it. Or he will not ſhut it up within lattices[q], and reſerve it, but ſpend it directly; ſee *Cant.* ii. 9. *But the ſubſtance of a diligent man is precious*; what is gotten by induſtry and diligence, and in an honeſt way, is valuable; it comes with a bleſſing; there is comfort in the enjoyment of it, and it continues. Some render it, *the ſubſtance of a precious man is gold*[r]; ſo the *Targum*, "the ſubſtance of a man is precious gold;" and to the ſame purpoſe the *Vulgate Latin* verſion: a diligent man grows rich; and what he gets ſpends well, and his ſubſtance is daily increaſing.

℣. 28. *In the way of righteouſneſs is life*, &c.] The life of the ſoul, or ſpiritual life, as *Aben Ezra*; and eternal life, as *Gerſom*. One that is in the true way of righteouſneſs, is one that is juſtified by the righteouſneſs of Chriſt, which juſtification is the juſtification of life: ſuch an one is made alive, and reckons himſelf alive in a law-ſenſe; and enjoys true ſpiritual peace and comfort, ariſing from the love and favour of God, and acceptance with him, in which he ſees his intereſt, and in which is life; and this righteouſneſs, by which he is juſtified before God, intitles him to eternal life; to which the path of holineſs, he is directed and enabled to walk in, leads; though it is a narrow way, and a ſtrait gate, *Matt.* vii. 14. Chriſt, and righteouſneſs and holineſs in and by him, are the way, the truth, and the life, or the true way to eternal life; and all in this way now live ſpiritually, and ſhall live eternally, *John* xiv. 6. *And in the pathway thereof there is no death*; no condemnation to them that are in Chriſt, the way, and are juſtified by his righteouſneſs; the law's ſentence of death ſhall not be executed on them, though it paſſed upon them in *Adam*; ſpiritual death ſhall not again prevail over thoſe who are paſſed from death to life; nor ſhall they be hurt of the ſecond death; they ſhall never die that death, it ſhall have no power over them; life and immortality are the ſure effects of being in the way of righteouſneſs. The *Targum* renders it, *the way of the perverſe*; and the *Septuagint* verſion, *of thoſe that remember evil*; and the *Syriac* and *Arabic* verſions, *the way of angry men* is *unto death*; and ſo the *Vulgate Latin* verſion, "the out of the way path leads to death:" and ſo ſome *Hebrew* copies read, inſtead of *no death*, *unto death*; but the moſt read as we do, and which the Jewiſh commentators follow.

CHAP. XIII.

℣. 1. A *Wiſe ſon* heareth *his father's inſtruction*, &c.] As he ſhould, and has good reaſon to do; ſince it muſt be cordial, faithful and diſintereſted, as well as the effect of age and experience. He *aſks for* it and *loves* it, as *Jarchi* ſupplies the text; he likes and approves of it, is well pleaſed with it, and delights in it; ſeeing it tends to his profit and advantage; he *receives* it, as the *Targum*, ſo *Ben Melech*; he liſtens to and obeys it, and acts agreeably to it, which ſhews him to be wiſe; and this is the way to be wiſer and wiſer. So one that is ſpiritually wiſe, will attend to and receive the inſtruction of wiſdom or Chriſt; who ſtands in the relation of an everlaſting Father to his children; whoſe inſtruction is the doctrine of the goſpel; which a wiſe man hears, ſo as to underſtand it; to love and like it, and approve of it; cordially to embrace and obey it, and put it in practice; ſee *Matt.* vii. 24. The word alſo ſignifies *correction*[s], becauſe inſtruction often comes by it; and he that is a wiſe man, will hear the rod and him that has appointed it, and learn to know his mind by it, and receive inſtruction from it: or is *chaſtiſed by his father*[t], and takes it well, *Micah* vi. 9. *But a ſcorner heareth not rebuke*; that is, a ſon who is a ſcorner, as the *Targum* and *Aben Ezra*; one that makes a mock at ſin, and ſcoffs at religion: ſuch a man will be ſo far from hearing, attending to, and receiving the rebuke and reproof of his father, that he will ſcoff alſo at that; ſuch as were the ſons-in-law of *Lot*, and the ſons of *Eli* and *Samuel*. So ſcornful men, that make a jeſt of every thing that is ſacred, will not hearken to the reproof of God's word, to the rebukes of goſpel-miniſters, or even to the rebukes of providence, which will iſſue in their deſtruction, *chap.* v. 11, 12.

℣. 2. *A man ſhall eat good by the fruit of* his *mouth*,

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[o] Vid. Schindler. Lexic. col. 653.

[p] רמיה vir doloſus, Pagninus, Mercerus, Gejerus, Michaelis; fraudulentus, Montanus.

[q] Vid. Stockium, p. 388.

[r] הון אדם יקר חרוץ ſubſtantia hominis pretioſi eſt aurum, De Dieu, ſo ſome in Mercerus; ſubſtantia hominis præſtantis eſt aurum, Guſſetius, p. 255.

[s] מוסר obedivit caſtigationem Baynus, ſo Gejerus.

[t] Caſtigatur a patre, vel caſtigatus patris, Schultens, ſo De Dieu.

mouth, &c.] Or, *of the mouth*; either another's or his own, ſince the word *his* is not in the text; though it is ſupplied by the *Targum*, *Aben Ezra*, the *Vulgate Latin* and *Syriac* verſions, as by us. The *Septuagint* and *Arabic* verſions render it, *ſhall eat of the fruits of righteouſneſs*. I ſhould chooſe to tranſlate the whole, thus; *a good man ſhall eat of the fruit of his mouth:* ſo *Aben Ezra* interprets it, *a good man ſhall eat*; and ſo the *Septuagint*, *Syriac* and *Arabic* verſions render it. The ſenſe is, that a good man brings forth good things out of the good treaſure of his heart by his mouth; which not only miniſter grace to the hearers, and are for the uſe of edifying to others, but alſo to himſelf; whilſt he gives wholſome counſel and advice to others, it is of ſervice to himſelf; whilſt he comforts others, he comforts himſelf; and whilſt he teaches and inſtructs others, he teaches and inſtructs himſelf: ſo a good miniſter of Jeſus Chriſt, whilſt he feeds others with knowledge and underſtanding, he himſelf is nouriſhed up with the words of faith and good doctrine; ſo *Jarchi* refers it to a man's doctrine, and the reward of it here and hereafter. *But the ſoul of the tranſgreſſors* ſhall eat *violence*; *Jarchi* interprets it, "the delight of tranſgreſſors "is violence [u]"; that is what their ſouls deſire, chooſe, will, and take pleaſure in, even uſing violence, and doing miſchief to others; and to the ſame purpoſe is the note of *Gerſom:* but *Aben Ezra* ſupplies it from the former clauſe, as we do; and the ſenſe is, that the ſame meaſure they mete out to others, ſhall be meaſured out to them again; what they give others to eat, they ſhall eat themſelves, even the bread of violence; ſee *chap*. iv. 16. and x. 6. And this will be the caſe of all perfidious and treacherous ones, as the word [w] uſed ſignifies; of falſe teachers and cruel perſecutors; and of *Babylon*, of whom it will be ſaid, *reward her as ſhe rewarded you*, Rev. xviii. 6.

℣. 3. *He that keepeth his mouth, keepeth his life*, &c.] He that keeps his mouth ſhut, keeps it as with a bridle; keeps it from ſpeaking things of other perſons, particularly of ſuch as are in high places, of kings and princes, and civil magiſtrates: he keeps himſelf quiet and comfortable; keeps himſelf from many troubles, which otherwiſe he would come into; keeps his life from danger, to which it would be expoſed, ſhould he ſpeak evil of dignities, or give himſelf the freedom, as ſome do, whereby they are brought to an untimely end; ſee *chap*. xviii. 21. beſides, perſons ought to be careful of their words, ſince by them a man will either be juſtified or condemned hereafter, *Matt*. xii. 37. But *he that openeth wide his lips, ſhall have deſtruction*; or *conſternation* [x]*:* he that is raſh and inconſiderate, haſty with his lips, a talkative man; that ſpeaks freely every thing that comes into his mind, regardleſs of the characters of men, or conſequences of things; is often brought into frights and fears, through the menaces and threatenings of men in power, whoſe characters he has made too free with, and oftentimes is brought to ruin and deſtruction: ſo he, whoſe throat is as an open ſepulchre, belching out filthy words, horrid oaths, curſes and imprecations, deſtruction is near him, even in all his ways; and the man of ſin, that opens his mouth in blaſphemy againſt God, and his tabernacle, and his ſaints, ſhall go into perdition, *Rev*. xiii. 5, 6. and xvii. 8.

℣. 4. *The ſoul of the ſluggard deſireth, and* hath *nothing*, &c.] He deſires knowledge, but does not care to be at any pains to get it, and ſo has it not; he deſires riches, but chooſes not to make uſe of the means, to be diligent and induſtrious, and ſo he is without them; he deſires to wear good cloaths and rich raiment, but is unwilling to labour for them, and therefore is cloathed with rags; he deſires food, and plenty of it, but refuſes to work for it; and he that will not work ſhould not eat, and therefore he has it not, but ſtarves and famiſhes: and in ſpiritual things, the ſluggard deſires heaven and happineſs, but does not care to do the duties of religion; he would die the death of the righteous, but is unwilling to live his life; to abſtain from ſin, and live ſoberly and righteouſly, is too hard ſervice for him; he does not chooſe to do or ſuffer any thing for the cauſe of Chriſt and true religion. *Jarchi*'s note is, that "in the future ſtate, "he ſhall ſee the glory of the wiſe man, and deſire "it; but ſhall not attain to it." *But the ſoul of the diligent ſhall be made fat*; become rich; increaſe in temporal things, and have great plenty and proſperity: and ſo in ſpiritual matters, ſuch who are diligent in the uſe of means, conſtantly attend on the word and ordinances, and labour for the meat which endures to everlaſting life; ſuch are filled and ſatisfied, as with marrow and fatneſs; and become fat and flouriſhing, and fruitful in every good word and work; and ſhall at laſt arrive to that ſtate, where there will be no more hunger and thirſt.

℣. 5. *A righteous* man *hateth lying*, &c.] Or *a word of falſhood* [y]; as being contrary to honour, truth and conſcience. He hates it in himſelf and others; he hates all ſorts of lies, lies in common converſation, religious lies, doctrinal ones, falſe doctrines, lies ſpoken in hypocriſy; ſuch as the followers of Antichriſt ſpread, being given up unto them that they might be damned, 1 *Tim*. iv. 2. 2 *Theſſ*. ii. 11, 12. theſe are an abomination to God and all good men, *Rev*. xxi. 27. *But a wicked* man *is loathſome, and cometh to ſhame*; or, *cauſes* or *ſpreads a ſtink* [z]*:* all wicked men are loathſome and abominable, being very corrupt in principle and practice; all over defiled with ſin, and covered with wounds, bruiſes, and putrifying ſores, from the crown of the head to the ſole of the feet; and eſpecially liars, who are often brought to ſhame and confuſion in this life, and will hereafter come to everlaſting ſhame and contempt. Or, *makes himſelf to ſtink* [a]; in the noſtrils of all good men, and ſo brought to ſhame: or *digs*; a metaphor, as *Cartwright* thinks, from thoſe that dig in the earth, where ſuch as are covered with ſhame, would gladly put their heads.

℣. 6. *Righteouſneſs keepeth* him that is *upright in the way*, &c.] Men of uprightneſs and integrity, whoſe hearts are ſincere in the ways of God; the principle of grace and righteouſneſs in them, keeps them in thoſe ways, and will not ſuffer them to turn aſide into crooked paths; the word of righteouſneſs, the doctrine of the goſpel, is a means of preſerving them from ſin, and of keeping them in the right way; particularly the doctrine of Chriſt's righteouſneſs, and juſtification by it, is a great antidote againſt ſin, and a powerful motive and incentive to the performance of good works, and all the duties of religion: it engages men to obſerve every command of Chriſt, to walk in all his ways; and is a great preſervative from falſe doctrine and antichriſtian worſhip. *But wickedneſs overthroweth the ſinner*; it is the cauſe of his utter overthrow, of his being puniſhed with everlaſting deſtruction. It is in the *Hebrew* text, *ſin* [b] itſelf; the ſinner is ſo called, becauſe he is perfectly wicked, as *Jarchi* obſerves; he is nothing but ſin, a mere maſs of ſin and corruption. *Aben Ezra* renders it, *the man of ſin*; and it may be well applied to him who is emphatically called ſo, and is likewiſe the ſon of perdition; who, for his wickedneſs, will be overthrown and deſtroyed at the coming of Chriſt, and with the brightneſs of it, 2 *Theſſ.* ii. 3, 8.

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[u] Anima ſeu cupido prævaricatorum eſt violentia, Guſſetius, p. 524. [w] בגדים perfidioſorum, Junius & Tremellius, Piſcator; perfidorum, Cocceius. Schultens. [x] מחתה conſternatio, Mercerus, Cocceius, Michaelis; terrebitur, Tigurine verſion. [y] דבר שקר verbum falſitatis, Montanus, Michaelis; verbum fuci, Schultens. [z] יבאיש fœtere facit, Vatablus, Mercerus; fœtere faciet, Montanus; fœtere fecit fœtorem, Guſſetius, p. 114. fœtorem ſpargit, Schultens.

[a] Se ipſe fœtere facit, Coccei Lexic. col. 77. fœtidum ſe reddit, Piſcator.

℣. 7. *There is that maketh himſelf rich, yet* hath *nothing*, &c.] Some perſons make a great ſhew of riches, and would be thought to be rich; put on fine cloaths, live at a high rate, and appear in great pomp, and yet not worth a farthing; which they do to gratify their pride and ambition, and to draw in others to truſt them with their ſubſtance. So in ſpirituals; ſome perſons, as hypocrites, would be thought to be rich in grace, and to be poſſeſſed of all the graces of the Spirit, faith, hope and love; and yet have nothing of true grace, only what is counterfeit; the root of the matter is not in them; no principle of life and grace, only a name to live; nothing of the power, only the form of godlineſs; no oil of grace in the veſſels of their hearts, only the lamp of an outward profeſſion: ſome, as the Phariſees, would be thought to be rich in good works, when they have no good thing in them, and do nothing that is ſpiritually good; either what they do, is not done according to the revealed will of God, as many things done by the Phariſees formerly, and by the Papiſts now, or they do not flow from love; nor are they done in faith, nor in the name and ſtrength of Chriſt, nor to the glory of God by him: ſome, as the ſame perſons, would be thought to be rich in righteouſneſs, when they have no true righteouſneſs at all; not the righteouſneſs of the law, which requires perfection of obedience; not the righteouſneſs of faith, which is the righteouſneſs of another; the righteouſneſs of God is imputed, and is without the works of men; they have no righteouſneſs that can juſtify them, or ſave them, or bring them to heaven: ſome, as the *Arminians*, would be thought to be rich in ſpiritual ſtrength, and in the power of their free-will, when they have neither will nor power to any thing ſpiritually good; neither to regenerate and convert themſelves, nor to come to Chriſt, nor to do any good work: ſome, as the Perfectioniſts, would be thought to be ſo rich as to be free from ſin, and perfect in grace, when they have none at all, as ſays the apoſtle, 1 *John* i. 8. their picture is drawn in *Ephraim*, and their language ſpoke by him, *Hoſ.* xii. 8. The apoſtate church of *Rome* would be thought rich with the merits of ſaints, and works of ſupererogation, when ſhe has no merit at all; nor is it poſſible for a creature to merit any thing at the hands of God; compare with all this *Rev.* iii. 17. There is *that maketh himſelf poor, yet* hath *great riches*; there are ſome, on the other hand, who greatly degrade themſelves; live in a very mean way, as though they were very poor; either through covetouſneſs, or becauſe they would not draw upon them the envy of their neighbours, or encourage their friends to borrow of them, or invite thieves to ſteal from them, or for ſome low end or another: the pope of *Rome* ſometimes affects to ſeem poor, though at other times, and in other reſpects, he would be thought rich; at the *Lateran* proceſſion, the new-elected pope ſcatters pieces of braſs money among the people, ſaying, as *Peter*, whoſe ſucceſſor he pretends to be, did, *Silver and gold have I none*; yet comes into great riches. Theſe words may be applied ſpiritually, in a good ſenſe; there are ſome who are ſenſible of their ſpiritual poverty, and own it; they ingenuouſly expreſs the ſenſe they have of their own nothingneſs and unworthineſs; they declare they have nothing, and can do nothing; they renounce all their own works in the buſineſs of ſalvation, and aſcribe it wholly to the grace of God; they have very mean thoughts, and ſpeak very meanly of themſelves, as leſs than the leaſt of ſaints, and the chief of ſinners: yea, ſome carry the matter too far in the expreſſions of their poverty; will not be perſuaded that they have the true riches of grace, at leaſt will not own it; but give way to their doubts and fears about it, when they are poſſeſſed of much; to whom, ſome think theſe words are applicable. However, they are to ſuch who are *poor in ſpirit*, as before deſcribed; who have, notwithſtanding *great riches*, the riches of juſtifying grace, the riches of Chriſt's righteouſneſs; the riches of pardoning grace, a large ſhare thereof, much being forgiven them; the riches of ſanctifying grace, faith, more precious than that of gold that periſheth, with all other graces; the riches of ſpiritual knowledge, preferable to gold and ſilver: they have Chriſt, and all things along with him; they have God to be their portion, and exceeding great reward; they have a large eſtate, an incorruptible inheritance in heaven; they have a better and a more enduring ſubſtance there; *theirs is the kingdom of heaven*, Matt. v. 3. it is prepared for them, and given to them; compare with this 2 *Cor.* vi. 10.

℣. 8. *The ranſom of a man's life* are *his riches*, &c.] As *Benhadad*'s were to him, when he was in the hands of the king of *Iſrael*, 1 Kings xx. 34. and as the treaſures the ten men had in the field were to them, for the ſake of which *Iſhmael*, the ſon of *Nethaniah*, ſlew them not, *Jer.* xli. 8. This is the advantage of riches; when a man is taken captive in war or by pirates, or is in the hands of thieves and robbers, he can redeem himſelf by his money; or when his life is in danger by diſeaſes, he can procure healing medicines; or by famine, he can get food to preſerve it, when a poor man cannot: but this is not to be done always, and is only to be underſtood of a temporal life; for as to the ſpiritual and eternal redemption of the ſoul of man, that requires a greater ranſom-price than ſuch corruptible things as ſilver and gold; nothing ſhort of the precious blood of Chriſt is ſufficient for that, *Job* xxxvi. 18. *Pſal.* xlix. 6—8. 1 *Pet.* i. 18, 19. Moreover, theſe words may not ſo much deſign the convenience as the inconvenience of riches to men; ſince theſe often invite thieves to aſſault their perſons, and break into their houſes, and threaten their lives; and put wicked men upon forming ſchemes, and drawing up charges and accuſations againſt them, purely to get their money; which bring their lives into danger, and which they can only redeem by their riches. *But the poor heareth not rebuke*; no charge and accuſation is brought againſt him; no rebuke or reproof is given him; no notice is taken of him, becauſe nothing is to be got from him; he may ſleep with his door unlocked, thieves will give him no diſturbance; he may travel upon the road without being bid to ſtand [c]. *Jarchi* interprets this of him that is poor in the law; that hearkens not to reproofs and admonitions, given him to depart from evil: but rather, it may be applied to the poor in ſpirit; who truſt not in themſelves and their own righteouſneſs, but in the grace of God and righteouſneſs of Chriſt; who indeed hear the rebukes of good men, and take them kindly; and of bad men, and return not revilings for them; and alſo the rebukes of providence, or the chaſtiſements of their heavenly Father, yet they will never hear any rebuke in wrath from him here or hereafter; when the rich in their own conceit, who truſt in their riches and righteouſneſs, and think to ranſom their ſouls from death by them, will have rebukes with flames of fire.

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[b] חטאת peccatum, Montanus, Vatablus, Cocceius, Michaelis; lapſationem, Schultens.

ỷ. 9. *The light of the righteous rejoiceth*, &c.] The light of joy and gladneſs, which is ſown for them, and ariſes to them; the light of ſpiritual knowledge and experience they have; the light of ſound doctrine; the light of good works, and a goſpel-converſation; all this, as it is delightful to themſelves and others, ſo it is increaſing more and more to the perfect day, and it continues: ſo the *Septuagint* and *Arabic* verſions, *light* is *always for the righteous*; eſpecially it will be in the latter day, and particularly in the new *Jeruſalem*-ſtate, when there will be no night, *Rev.* xxi. 23—25. *But the lamp of the wicked ſhall be put out*; the light of the righteous is like that of the ſun, bright and pleaſant; but the light of the wicked is like that of a lamp, leſſer and not ſo agreeable, nor will it laſt; their proſperity is ſhort-lived, their joy is but for a moment; the pleaſures of ſin are but for a ſeaſon; their candle ſoon goes out; it is put out in obſcure darkneſs, and they themſelves are reſerved to blackneſs of darkneſs, *Job* xviii. 5, 6. and xx. 5. *Prov.* xx. 20. as proſperous and flouriſhing as the kingdom of Antichriſt has been or is, it will be full of darkneſs, *Rev.* xvi. 10.

ỷ. 10. *Only by pride cometh contention*, &c.] Though it comes by other things, yet by this chiefly, and there are no contentions without it: or *truly*, *verily*, *certainly* [d], *by pride*, &c. Unleſs the words may be better rendered, *an empty man through pride will give contention* [e], or make it; ſuch as are empty of knowledge and wiſdom; and ſuch are generally the moſt proud, and are very apt to raiſe contentions, and foment diviſions: contentions in families, in neighbourhoods, in towns, cities and countries, and in churches, are generally owing to pride; what contentions and confuſions has the pride of the pope of *Rome* brought into kingdoms and ſtates, into councils, and into the church of God? *But with the well-adviſed is wiſdom*; ſuch who are humble and modeſt, will ſeek counſel of God; will conſult the ſacred oracles, and aſk advice of thoſe who are ſuperior to them in knowledge and underſtanding; and ſo will neither raiſe contentions themſelves, nor join with thoſe that make them, but do all they can to lay them; theſe ſhew that true wiſdom is with them.

ỷ. 11. *Wealth* gotten *by vanity ſhall be diminiſhed*, &c.] In an unjuſt or unlawful way, either by robbery and theft, as *Aben Ezra*; or by fraud and tricking, by overreaching and circumventing others; or by vain practices, as by cards or dice, and by ſtage-playing and the like; or by curious and illicit arts, as necromancy, judiciary aſtrology, and ſuch like things; whatever is gotten in a wicked way very ſeldom laſts long; it leſſens by little and little till it comes to nothing [f]; ſee *Jer.* xvii. 11. and ſometimes very quickly and ſuddenly, all at once; thus that maſs of riches which the church of *Rome* has got together by her vain and wicked practices, by her idolatry, pardons, and indulgences, will in one hour come to nought, *Rev.* xviii. 17. *But he that gathereth by labour ſhall increaſe*; or *that gathereth by the hand* or *in* it [g]; by hand-labour in an honeſt way, or with the diligent hand which maketh rich; who labours with his hand and gets by it ſufficient to ſupport himſelf and his family, and to give to the neceſſities of others; who does not lay it up in coffers, but keeps it in his hand to diſtribute; ſuch generally thrive and flouriſh: ſome copies read it, *he that gathereth* עד *unto the hand* [h], that gathers and puts it into the hands of others; that liberally communicates to the poor; he ſhall increaſe, as commonly liberal perſons do; ſo the *Targum*, "he that gathereth and giveth to the poor "ſhall increaſe in ſubſtance."

ỷ. 12. *Hope deferred maketh the heart ſick*, &c.] That is, the object hoped for; if it is not enjoyed ſo ſoon as expected, at leaſt if it is delayed any length of time, the mind becomes uneaſy, the heart ſinks and fails, and the man is diſpirited and ready to deſpond, and give up all hope of enjoying the deſired bleſſing; whether it be deliverance from any evil, or the poſſeſſion of any good. *But when the deſire cometh*, it is *a tree of life*; when that which is hoped and wiſhed for, and has been long expected and deſired comes; when there is an accompliſhment of mens wiſhes, it is as grateful to him as the tree of life was in *Eden*'s garden; it gives him an unſpeakable pleaſure and delight. This may be applied to many things in a ſpiritual way, as to the firſt coming of Chriſt; and ſome have thought this is greatly regarded and chiefly intended; this was the object of the hope of Old Teſtament-ſaints; and it was hoped for on a good foundation, on the promiſe of God, which was frequently repeated, enlarged and confirmed; yet this promiſed and hoped for bleſſing was deferred a long time; from the firſt promiſe of it to its accompliſhment were four thouſand years; though not deferred longer than the appointed time, yet longer than the ſaints expected, and which ſometimes made their hearts ſick; they became weak and feeble, fearful and diſſpirited, leſt it ſhould never come to paſs, which occaſioned freſh promiſes and aſſurances to them; ſee *Iſa.* xxxv. 3, 4. *Hab.* ii. 3. *Mal.* iii. 1. but when *the deſire* came, Chriſt the deſired object; and who is deſirable for the excellencies of his perſon, his mediatorial qualifications, the work of redemption and ſalvation he came about, and the bleſſings he brought with him; and who is the *deſire of all nations* that was to come, *Hag.* ii. 7. it was exceeding joyful and delightful to all that expected him, and were looking for redemption in *Iſrael*, or Chriſt; *the coming deſire* [i], as it may be rendered, is *a tree of life*, or *lives*, the author of life, natural, ſpiritual, and eternal; ſee *chap.* iii. 18. It may be applied alſo to the ſpiritual preſence of Chriſt, and communion with him; this is what believers, being ſometimes without, hope and wait for; and ſometimes it is deferred a long time, at leaſt they think it ſo, which makes them very uneaſy, and even ſick of love, as the church was, *Cant.* v. 8. but when what they ſo earneſtly deſire is granted them, it is as if they were in *Eden*'s garden, or rather in the paradiſe above, plucking the fruit of the tree of life: likewiſe it may be applied to eternal glory and happineſs; this is the object of hope in the preſent ſtate; it is ſometimes impatiently expected and deſired, and the language of the ſoul is, *Why is his chariot ſo long in coming? come, Lord Jeſus, come quickly*; and when this deſired happineſs is enjoyed, how ſweet will it be, and the ſweeter for having been ſo much longed and wiſhed for; and when the ſaints will be in the paradiſe of God, and eat of the tree of life in the midſt of it, and never hunger more.

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[c] Cantabit vacuus coram latrone viator, Juvenal. Sat. 10. v. 22.

[d] רק certe, Vatablus; vere, Pagninus, Montanus, Mercerus.

[e] Levis per ſuperbiam dabit contentionem, Gejerus.

[f] De malo quæſitis vix gaudet tertius hæres, Horat.

[g] על יד in manu, Pagninus, Junius & Tremellius, Piſcator; ſuper manu, Guſſetius, p. 310. ſuper manum, Michaelis, Schultens.

[h] Uſque ad manum, Montanus.

[i] תאוה באה deſiderium veniens, V. L. Pagninus, Mercerus, Cocceius, Michaelis, Schultens.

℣. 13. *Whoſo deſpiſeth the word, ſhall be deſtroyed*, &c.] The word of God. Either Chriſt, the eſſential Word; which muſt be a great evil, conſidering the dignity of his perſon; great ingratitude, conſidering the grace of his office; very dangerous, conſidering what a quick, ſharp and powerful Word he is: and ſuch may be ſaid to deſpiſe him, who deſpiſe his miniſters, and the goſpel preached by them; and which may be meant by the Word, that being the word of God and of truth, the word of righteouſneſs, peace, life and ſalvation; and is to them that periſh fooliſhneſs; and to whom it is ſo, they ſhall periſh, and be puniſhed with everlaſting deſtruction, for their contempt of it and diſobedience to it. Or the written word may be meant, the ſcriptures, which are given by inſpiration of God, and therefore ought to be had in the greateſt reverence; and yet are greatly ſlighted and deſpiſed by the man of ſin and his followers; who ſet up and prefer their unwritten traditions to them, and ſo make them of none effect: ſuch are all falſe teachers, that deſpiſe or abuſe them, they bring deſtruction to themſelves; for ſo the words may be rendered, *ſhall bring deſtruction to himſelf*, or ſhall receive detriment from it: ſo the *Targum*, from the Word itſelf; the *Syriac* verſion, *by it*; and the *Arabic* verſion, *by the commandment itſelf*; by the threatenings in it, and according to them: or, *becauſe of it*; becauſe of the contempt of it. *But he that feareth the commandment*; receives the word with reverence, trembles at it; fears God, and keeps his commandments, and fears to break them; he *ſhall be rewarded*, with good, as the *Targum* adds; for in keeping the commandments of God there is great reward: or, *ſhall enjoy peace*, or *be in ſafety*[k]; for great peace have they which love the law of God, and ſerve it: or, *ſhall be ſound*, and *in health*[l]; when thoſe that deſpiſe it, *ſhall be corrupted*[m], as the word in the preceding clauſe may be rendered.

℣. 14. *The law of the wiſe* is *a fountain of life*, &c.] Or *doctrine*[n]; the doctrine of thoſe who are taught by the word, and are wiſe unto ſalvation; the words or doctrines of the wiſe, which are given forth by one Shepherd; the inſtructions of ſuch who are like ſcribes, well inſtructed themſelves unto the kingdom of heaven: theſe are as a fountain of living water; which are the means of quickening dead ſinners, and of reviving and refreſhing the ſouls of weary ſaints; and bring life and immortality to light, and point and lead to eternal life: and ſo direct ſouls, *To depart from the ſnares of death*; the ſnares of ſin, Satan, and the world, to ſhun and avoid them; with which men being entangled, are brought to deſtruction and death.

℣. 15. *Good underſtanding giveth favour*, &c.] A good underſtanding in things natural and civil, gives favour among men; and ſo a good underſtanding in divine and ſpiritual things, gives a man favour among religious people, makes him taken notice of by them, and acceptable to them: and ſuch an underſtanding no man has, unleſs it be given him; and ſuch appear to have one that do the commandments of God, *Pſal.* cxi. 10. The *Iſraelites*, for having and keeping the ſtatutes of the Lord, were accounted by others a wiſe and an underſtanding people; and Chriſt, as man, when he increaſed in wiſdom, grew in favour with God and men. It may be rendered, *good doctrine*, as the *Vulgate Latin* verſion, or *right doctrine*, as the *Arabic* verſion, *gives grace*[o]; is the means of conveying grace into the hearts of men, and of increaſing it. What if it ſhould be rendered, *Grace gives a good underſtanding*[p]? ſince it is certain, that an underſtanding to know God and Chriſt, is a gift of grace, 1 *John* v. 20. *But the way of tranſgreſſors is hard*; ungrateful and unpleaſant to themſelves and others; it is a rough and rugged way, in which they ſtumble and fall; and cannot walk with pleaſure themſelves, when their conſciences are awakened, and they are loaded with guilt, and filled with terror; and muſt be very diſagreeable to thoſe who have ſeen the evil of them.

℣. 16. *Every prudent* man *dealeth with knowledge*, &c.] In order to get more, and with men of knowledge for the ſame purpoſe; all he does is with knowledge and diſcretion; he does not meddle with things, nor has he to do with perſons he knows nothing of; he both acts and ſpeaks with knowledge, cautiouſly, wiſely, conſidering well time, place and perſons: and every wiſe and good man deals with evangelical knowledge, and ſtudies to grow in the knowledge of the goſpel, and the myſteries of it; in the knowledge of Chriſt, and of God in Chriſt; the iſſue of which is life eternal. *But a fool layeth open* his *folly*; or *ſpreads*[q] it; and expoſes it to the view of every one, by his fooliſh talk and indiſcreet actions.

℣. 17. *A wicked meſſenger falleth into miſchief*, &c.] That does not do his errand right, nor deliver his meſſage faithfully; ſuch an one falls from the degree of honour in which he was, into diſgrace; he loſes his maſter's favour that ſent him; he is degraded from his poſt and office: he falls *by evil*, or *into evil*[r]; by the evil of ſin, into the evil of puniſhment. So wicked miniſters and falſe teachers, ſuch who transform themſelves into the apoſtles of Chriſt and into angels of light, who corrupt the word of God, and handle it deceitfully; theſe ſhall receive their juſt condemnation; ſince they do a deal of miſchief to the ſouls of men, and therefore ſhall fall into miſchief themſelves, even into everlaſting perdition. *But a faithful ambaſſador*

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[k] ישלם in pace verſabitur, V. L. fruetur pace, Vatablus; donatur pace, Junius & Tremellius; pacabitur, Cocceius; ſalvabitur, Syriac verſion.

[l] Υγιαινει, Sept.

[m] יחבל corrumpetur, Pagninus, Montanus, Junius & Tremellius.

[n] תורת doctrina, Junius & Tremellius, Piſcator, Cocceius, Schultens.

[o] חן gratiam, Pagninus, Montanus, Vatablus, Mercerus, Druſius, Michaelis, Schultens.

[p] Succeſſum bonum dat gratia, Junius & Tremellius.

[q] יפרש expandit, Mercerus, Gejerus, Michaelis.

[r] ברע in malum, V. L. Pagninus, Montanus, Tigurine verſion, Junius & Tremellius, Piſcator, &c.

dor is *health*; or, *an ambaſſador of truths*[s]; one that performs his embaſſy well and truly, he is ſalutary, uſeful, and profitable to himſelf, and to them that ſend him: the word for ambaſſador, is tranſlated an *hinge*, chap. xxvi. 14. and he is ſo called, becauſe upon his negotiations abroad, the hinge of political affairs turn at home. An ambaſſador of Chriſt, who does his work faithfully, keeps back nothing that is profitable, but declares the whole counſel of God; the ſound doctrines he delivers, are health to the ſouls of men; as well as he is approved of God and Chriſt; and ſo it turns to his own health and advantage, who will hear one day ſaid unto him, *Well done, good and faithful ſervant.*

℣. 18. *Poverty and ſhame* ſhall be to *him that refuſeth inſtruction*, &c.] Of parents, maſters, and miniſters of the word; the inſtruction of wiſdom, the inſtruction of the goſpel, in things relating to their preſent ſpiritual peace, and to their eternal welfare: ſuch generally come to poverty and diſgrace in this life, and to everlaſting ſhame and contempt in another; ſee *chap.* v. 11, 12. *But he that regardeth reproof*; the reproof of the word, and of the miniſters of it, and of all good men; and takes it kindly, and acts according to it, *ſhall be honoured*; with riches and reputation; if not with the riches of this world, yet with the riches of grace and glory; and ſhall have honour among the ſaints, and from the Lord himſelf; who will honour thoſe that honour him, as they do who regard the reproof and inſtruction of his word, 1 *Sam.* ii. 30.

℣. 19. *The deſire accompliſhed is ſweet to the ſoul*, &c.] Whether the deſire be after riches and honour, after wiſdom and knowledge; or after the beſt things, the knowledge of God, and communion with him; an intereſt in Chriſt, and the bleſſings of his grace, as pardon, righteouſneſs, *&c.* and a right and title to eternal glory and happineſs, and the enjoyment of that: and how ſweet are theſe things the ſoul deſires, when they are poſſeſſed! ſee ℣. 12. ſuch are *the deſires of the godly*, as the *Septuagint* render the word. *But* it is *abomination to fools to depart from evil*; they cannot bear the thoughts of parting with their luſts; they are ſo delightful to them, not knowing any thing of the ſweetneſs of the things before mentioned; and which they can never enjoy without departing from ſin, to which they are exceedingly averſe.

℣. 20. *He that walketh with wiſe* men, *ſhall be wiſe*, &c.] Who is a companion of them that fear the Lord; converſes frequently with them in private about ſpiritual and experimental things, and walks with them in public in all the commandments and ordinances of the Lord; he by thoſe means grows wiſer and wiſer, gains a large ſtock of ſpiritual knowledge and experience; for this holds good both in natural and ſpiritual wiſdom, a man of any capacity at all will improve by keeping wiſe company. *But a companion of fools ſhall be deſtroyed*; the *Vulgate Latin* verſion renders it, *ſhall become like* them; be a fool as they are, and grow ſtill more and more fooliſh. The *Septuagint* verſion is, *ſhall be known*; known by the company he keeps to be a fool alſo: or rather, *ſhall be broken*[t]; ruined and deſtroyed, *evil communications corrupt good manners*, and ſo bring to ruin and deſtruction.

℣. 21. *Evil purſueth ſinners*, &c.] They purſue the evil of ſin, and the evil of puniſhment purſues them, and at laſt overtakes them; their damnation, though it may ſeem to ſlumber and linger, it does not; it is upon the full ſpeed after them, and will quickly ſeize upon them. Some underſtand this of the evil of ſin in the conſcience, which purſues the ſinner, and fills him with terror. *But to the righteous good ſhall be repaid*; or, *he ſhall recompenſe the righteous with good*[u], or *good to the righteous*; that is, God ſhall do it; for all the good things they have done, from a right principle, and to a right end; which good works of theirs will purſue and follow them; and for all the ill things they have ſuffered for righteouſneſs-ſake, a reward of grace, though not of debt, will be given them; as they have had their evil things here, they ſhall have their good things hereafter; as well as are often recompenſed in this life, either in themſelves or in their poſterity, as follows.

℣. 22. *A good* man *leaveth an inheritance to his childrens children*, &c.] He not only has a ſufficiency for the preſent ſupport of himſelf and family; but is ſo proſpered and ſucceeded, as to leave an inheritance after him; and which is continued to and enjoyed, not only by his immediate offſpring, but theirs alſo; for being got honeſtly, it wears well; ſee ℣. 11. *And the wealth of the ſinner* is *laid up for the juſt*; the riches which wicked men get, are laid up in the purpoſes of God for good men; and in his providence they are tranſlated from the one to the other: ſo the riches of the *Egyptians* were deſigned for the *Iſraelites*, and by the providence of God were put into their hands; ſee *Job* xxvii. 16, 17. *Prov.* xxviii. 8. *Eccl.* ii. 26.

℣. 23. *Much food* is in *the tillage of the poor*, &c.] The poor are generally employed in tilling land; from whoſe labours in plowing and ſowing, much food ariſes to men, bread to the eater, and ſeed to the ſower: or a poor farmer, that has but a ſmall farm, a few acres of land to till; yet, through his diligence and induſtry, with the bleſſing of God upon it, he gets a comfortable livelihood for himſelf and family; much food, or a ſufficiency of it for the preſent year, and ſeed to ſow his land again the following year. *But there is* that is *deſtroyed for want of judgment*; or diſcretion in tilling his land, and managing the affairs of huſbandry, which is God's gift, *Iſa.* xxviii. 26. or, *through injuſtice*[w], as ſome render it; for want of doing that which is right and juſt; not paying his labourers their hire and wages, as he ought, and ſo it is blaſted, and comes to ruin. This may be ſpiritually applied. By the *poor* may be underſtood the poor miniſters of the goſpel; who, though poor, make many rich, 2 *Cor.* vi. 10. much ſpiritual food is to be had under their labours and miniſtrations, they being employed in cultivating the churches: or elſe, the poor ſaints and poor churches themſelves may be meant; who are tilled by them, among whom is plenty of ſpiritual proviſions; as in the poor proteſtant churches, who, though in the wilderneſs, are nouriſhed for a time, and times, and half a time, when there is no food in the apoſtate church of *Rome*: and ſo by the *tillage*, may be meant the church of Chriſt itſelf, which is *God's huſbandry*, 1 Cor. iii. 9. his agriculture, his tillage, his arable land; which he has ſeparated and diſtinguiſhed from the wide world, and employs his power and care about. For he is the huſbandman, *John* xv. 1. it is he that breaks up the fallow-ground of mens hearts; that makes the ground good which he tills; who ſows the ſeed of the word, and the ſeed of his grace there; who waters it with the dews of his grace, and cauſes his people to grow as the corn, and ripens them for glory: and when the harveſt is come, the end of the world or of life, he ſends his reapers, his angels, to gather them, the wheat, into his garner. And he employs the miniſters of the word as under-huſbandmen, as labourers under him and with him; theſe are the plowmen that hold the plough of the goſpel, and manage that; theſe are his ſeedſmen that go forth, bearing the precious ſeed of the word, and ſow it under his direction; and theſe water the ground that is ſown and planted; their doctrines diſtil as the rain and dew upon it; and theſe bring in their ſheaves with joy at laſt. And now in this tillage is much ſpiritual food; in God's huſbandry, the church, are the word and ordinances, in which are milk for babes, and meat for ſtrong men, ſalutary, wholſome, nouriſhing and ſtrengthening food; here Chriſt, the beſt food, is ſet forth to faith to feed upon; true and real food, meat and drink indeed, ſpiritual, ſavoury, ſatisfying food; ſoul-reviving, refreſhing and nouriſhing food; here is plenty of it, enough and to ſpare: and yet there are ſome that are deſtroyed for want of ſpiritual judgment and diſcerning; who take the poiſon of falſe teachers, inſtead of the food to be had under a goſpel-miniſtry: ſo the followers of the man of ſin are given up to believe a lie and be damned; for want of judgment, they receive the groſſeſt abſurdities, and periſh; as others alſo give in to damnable hereſies, denying the deity, ſatisfaction, and righteouſneſs of Chriſt, and other ſoul-deſtroying notions; ſee *Hoſ.* iv. 6. 2 *Theſſ.* ii. 10—12. 2 *Peter* ii. 1.

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[s] ציר אמונים legatus veritatum, Montanus, Vatablus.

[t] ירוע conteretur, Pagninus, Montanus, Piſcator, Mercerus, Gejerus; conquaſſabitur, Cocceius; frangetur, Michaelis; infringetur, Schultens, ſo Ben Melech.

[u] ואת צדיקים ישלם טוב & juſtis reddet bonum, Pagninus, Montanus, Mercerus, Gejerus; juſtos remunerabit Deus bono, Michaelis; juſtis autem bonum rependet, Tigurine verſion, Piſcator, ſo Cocceius.

[w] בלא משפט ob non jus, Vatablus; i. e. ob injuſtitiam, Michaelis; ſine juſtitia, Gejerus.

℣. 24. *He that ſpareth his rod, hateth his ſon*, &c.] Who withholds or withdraws his rod of correction, which is in his hand, which he has power to uſe, and ought to exerciſe at proper times; he, inſtead of loving his ſon, may be ſaid to hate him; for ſuch fond love is no better than hatred; and if he really hated him, he could ſcarcely do a more ill thing by him, than not to correct him for a fault; which was the ſin of good old *Eli*, and both he and his ſons ſuffered for it. *But he that loveth him*; that has a true love for his ſon, and a hearty concern for his welfare and future good; he will regulate his affections by his judgment, and not give way to a fond paſſion, to the prejudice of his child: but he *chaſteneth him betimes*, or *in the morning*[x]; in the morning of his infancy, before vicious habits are contracted, or he is accuſtomed to ſinning, and hardened in it; or as ſoon as a crime is perpetrated, before it is forgot or repeated: or every morning, as *Jarchi* and *Aben Ezra*; that is, continually, as often as it is neceſſary, or as faults are committed.

℣. 25. *The righteous eateth to the ſatisfying of his ſoul*, &c.] He is bleſſed with a ſufficient competency to live upon; and he is contented with what he has, and uſes it moderately; he has enough to eat, and is contented with his portion, and eats no more than ſufficeth; he eats to the ſatisfying of his appetite, and no more; he does not indulge to luxury and exceſs: and ſo as to ſpiritual things; he eats to the ſatisfying of his ſoul, with the goodneſs and fatneſs of God's houſe, with the word and ordinances, with the promiſes of the goſpel, and with Jeſus Chriſt, the bread of life; with theſe he is ſatisfied, as with marrow and fatneſs. *But the belly of the wicked ſhall want*; not only ſpiritual food, which he has no appetite for, but corporal food; he ſhall ſtarve in the midſt of plenty, not having a heart to put that food into his mouth, and fill his belly with it, as nature requires, through his coveteouſneſs; or having ſpent his ſubſtance in rioting and wantonneſs, wants bread to ſatisfy the craving of his appetite.

CHAP. XIV.

℣. 1. EVERY *wiſe woman buildeth her houſe*, &c.] Not only by her fruitfulneſs, as *Leah* and *Rachel* built up the houſe of *Iſrael*; but by her good houſewifry, prudent oeconomy; looking well to the ways of her houſhold; guiding the affairs of her houſe with diſcretion; keeping all things in a good decorum; and bringing up her children in virtue, and in the fear and admonition of the Lord. So Chriſt, who in this book goes by the name of *wiſdom*, or the wiſe woman, builds his houſe upon himſelf, the rock; and all his people on their moſt holy faith, by means of the miniſtry of the word, and adminiſtration of ordinances: he guides and governs his houſe, where he is, as a Son in it and over it; and of whom the whole family in heaven and earth is named, taken care of, and wiſely and plentifully provided for: and ſo goſpel-miniſters, who are wiſe to win ſouls, being well inſtructed in the kingdom of God; theſe *wiſe women*[y], ſo it is in the original text, or wiſe virgins; theſe wiſe maſter builders lay the foundation Chriſt miniſterially, and build ſouls on it; and ſpeak things to the edification of the church and people of God, and the building of them up in faith and holineſs. *But the fooliſh plucketh it down with her hands*; the *Vulgate Latin* verſion adds, *being built*; this ſhe does by her idleneſs and lazineſs; by her laviſh and profuſe way of living; by her negligence and want of oeconomy; by her frequenting playhouſes, and attention to other diverſions; and ſo her family and the affairs of it go to wreck and ruin. Thus the apoſtate church of *Rome*, who is called a *woman*, and may be ſaid to be a *fooliſh* one, being a wicked one and a harlot; ſee *Rev.* xvii. 2, 3. pulls down the true church and houſe of God with both hands, as much as in her lies, by her falſe doctrines, and ſuperſtitious worſhip and idolatry; and by her murders and maſſacres of the ſaints, with the blood of whom ſhe is ſaid to be drunk; nay, not only pulls it down with her hands, but treads upon it with her feet; *Rev.* xi. 2. So likewiſe all falſe teachers do as this fooliſh woman does, by their impure lives and impious doctrines, defile the temple of God, ſubvert the faith of many; by means of whom the tabernacle of *David*, or houſe of God, is fallen down;

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[x] שחרו mane caſtigat eum, Munſter; matutinat ei diſciplinam, Michaelis.

[y] חכמות נשים ſapientes mulieres, Munſter, Baynus; ſo the Septuagint and Arabic verſions.

the ruins and breaches of which Chriſt will repair in the latter day.

℣. 2. *He that walketh in his uprightneſs, feareth the Lord*, &c.] It is plain that the fear of the Lord is upon the heart, and before the eyes, of ſuch that walk according to the word of God, with a ſincere deſire to glorify him; for it is by the fear of the Lord that men depart from evil, and becauſe of that they cannot do what others do; and therefore when a man walks uprightly, and his converſation is in all holineſs and godlineſs, it ſhews that the fear of God has a place in his heart, which influences his outward behaviour. *But* he that is *perverſe in his ways, deſpiſeth him*; either God himſelf, whom the upright walker fears; for he that acts perverſly, contrary to the law of God, or tranſgreſſes that, and goes out of the way, deſpiſes God the lawgiver, tramples upon his authority, ſtretches out his hand, and commits acts of hoſtility againſt him; and he that perverts the goſpel of Chriſt, deſpiſes his miniſters, and deſpiſes Chriſt himſelf, and him that ſent him. Or elſe the meaning is, that ſuch a perverſe walker deſpiſes him that fears the Lord; ſo *Aben Ezra* interprets it; and ſuch are generally the contempt of wicked men: to this ſenſe is the *Vulgate Latin* verſion, "he that walks in a right way and fears God, is deſpiſed by him that walks in an infamous way;" but the *Septuagint* and *Arabic* verſions render it, *is deſpiſed*; meaning the perverſe man.

℣. 3. *In the mouth of the fooliſh* is *a rod of pride*, &c.] A proud tongue, or a tongue ſpeaking proud and haughty things; with which fooliſh or wicked men ſmite others, and wound and hurt their reputation and credit, and in the iſſue hurt themſelves alſo; their tongue is not only a rod to others, but a ſcourge to themſelves, or is the cauſe of evil coming upon them; ſuch was the tongue of *Pharaoh*, as *Jarchi* on the place obſerves, *Exod.* v. 2. and of thoſe the pſalmiſt ſpeaks of, *Pſal.* lxxiii. 9. and particularly of Antichriſt, whoſe mouth is opened in blaſphemies againſt God, and his tabernacle, and his ſaints, *Rev.* xiii. 5, 6. *But the lips of the wiſe ſhall preſerve them*; from ſpeaking ſuch proud and haughty things againſt God and men; or from being hurt by the tongues of men or their own; yea, what comes out of their mouth, is confounding and deſtructive to their enemies, *Rev.* xi. 5.

℣. 4. *Where no oxen* are, *the crib* is *clean*, &c.] Or *empty*[z], ſo *Jarchi* and *Aben Ezra*. Oxen were uſed in *Judea* in ſeveral parts of huſbandry; in plowing the land, bringing home the corn, and in threſhing or treading it out, *Deut.* xxii. 10. and xxv. 4. Now where theſe are not, or not uſed, where huſbandry is neglected, there is no ſtraw in the crib for beaſts, and much leſs food for men; or rather, no corn or *wheat*[a] on the *threſhing-floor*[b], or in the barn, granary or ſtorehouſe; for ſo the ſame word is rendered, *Jer.* l. 26. and in this manner it is interpreted by *Gerſom* here, as alſo by *Kimchi*[c]: the word tranſlated *clean*, is uſed for *wheat*, Amos viii. 5. By ſupplying the negative particle, the whole may be rendered, thus; *where no oxen are, the threſhing-floor, granary*, or ſtorehouſe, *is without wheat*; or there is no wheat on *the floor*, or *in the barn*, &c. the note of *Jarchi* on the text is, "where there are no ſcholars of the wiſe men, there is no inſtruction in the conſtitutions." But much better is the myſtical ſenſe, thus; that where there are no miniſters of the goſpel, there is no food for ſouls. Oxen are an emblem of faithful and laborious miniſters. The ox was one of the emblems in the *cherubim*, which deſign goſpel-miniſters; the names by which oxen are called agree with them. Here are two words uſed of them in the text; the one comes from a root which ſignifies to *teach*, *lead*, *guide* and *govern*; and the ſame word for *oxen*, ſignifies *teachers*, *leaders*, *guides* and *governors*; names which moſt properly belong to miniſters of the word: the other word comes from a root which ſignifies to *ſee*, to *look*; becauſe theſe creatures are ſharp-ſighted. Miniſters are ſeers, overſeers, and as *John*'s living creatures in *Rev.* iv. 6. one of which was an ox, were full of eyes, within, and before, and behind. So miniſters of the word had need to have good ſight, to look into the ſcriptures, and ſearch them; to look to themſelves and to their flock, and to look out to deſcry enemies, and danger by them; and to look into their own experience, and into things both paſt and to come. There is a likeneſs in miniſters to theſe creatures, as to the nature of them; they are clean creatures, as ſuch ſhould be that miniſter in holy things; and chew the cud, as ſuch ſhould revolve in their minds, and conſtantly meditate upon divine things; and, like them, are patient and quiet under the yoke; and are not only ſtrong to labour, but very laborious in the word and doctrine; ſubmit to the yoke, draw the plough of the goſpel; bring home ſouls to Chriſt, to his church, and to heaven; and tread out the corn, the myſteries of grace, out of the ſacred writings. Now where there are no ſuch laborious and diligent miniſters of the word, as there are none in the apoſtate church of *Rome*, there is no ſpiritual food for the ſouls of men; but a famine of the word, and men periſh for lack of knowledge. *But much increaſe* is *by the ſtrength of the ox*; as there is a large increaſe of the fruits of the earth, through the tillage of it by proper inſtruments; as by the ſtrong and laborious ox, whoſe ſtrength is employed in plowing the ground[d], and treading the corn; which is put for all means of huſbandry, where that is uſed or not: ſo through the unwearied labours of goſpel-miniſters, the bleſſing of God attending them, there is much ſpiritual food; ſee *chap.* xiii. 23. There is an increaſe of converts, a harveſt of ſouls is brought in; and an increaſe of gifts and of grace, and of ſpiritual light and knowledge, and plenty of proviſions; which ſpiritual increaſe, through the miniſtry of the word, is owing to God, 1 *Cor.* iii. 6, 7.

℣. 5. *A faithful witneſs will not lie*, &c.] For that would be contrary to his character as faithful; and as he will not witneſs to a falſhood upon oath in a court of judicature, ſo neither will he tell a lie in common converſation. This may be applied to goſpel-miniſters, who are witneſſes of Chriſt; the goſpel they preach is a teſtimony concerning him, and they bear a faithful witneſs to the truth; nor will they, knowingly and willingly, deliver out a falſhood or a doctrinal lie, ſince *no lie is of the truth*: the character of a faithful witneſs is given to Chriſt, *Rev.* i. 5. and iii. 14. who is a *witneſs* of his Father's love and grace, of his mind and will, and of the doctrines of the goſpel relating to himſelf, and the method of ſalvation by him; and he is *faithful* to him that appointed him; nor can he, nor will he lie, for he is *truth* itſelf. *But a falſe*

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[z] בר vacuum, V. L. Munſter, Pagninus, Mercerus, Gejerus, Amama, ſo the Syriac verſion.

[a] Triticum, Baynus.

[b] אבוס area, Guſſetius, p. 14. Michaelis, Schultens.

[c] Sepher ſhoraſh rad. אבס & R. Joſeph Kimchi in Abendana in loc.

[d] Fortis arat valido ruſticus arva bove, Tibullus, l. 2. eleg. 2. v. 14.

witneſs will utter lies; or *blow*[e] them out, and ſpread them abroad in great plenty; he will not ſtick to tell them, and, having no conſcience, will utter them as faſt as he can, with all boldneſs and confidence; for one that fears not to bear teſtimony to a falſhood upon oath, will not ſcruple to lie in common talk. Or the words may be rendered, *he that uttereth lies* will be *a falſe witneſs*; he that accuſtoms himſelf to lying, in his converſation with men in private company, will become a falſe witneſs upon occaſion in a public court of judicature: ſuch a one is not to be depended on; leſſer ſins lead to greater, lying to perjury. So falſe teachers, and the followers of the man of ſin, ſpeak lies in hypocriſy, doctrinal ones, which they are given up to believe; and ſuch as do ſo, are falſe witneſſes, deceivers and Antichriſt.

℣. 6. *A ſcorner ſeeketh wiſdom and* findeth it *not*, &c.] So the ſcornful *Greeks*, that ſcoffed at the plainneſs and ſimplicity of the goſpel, ſought natural wiſdom, and thought they found it, and profeſſed they had; but profeſſing themſelves to be wiſe they became fools, and with all their wiſdom knew not God; and falſe teachers, that boaſted of their evangelical wiſdom, and of their great attainments in goſpel-light, and derided others, were ever learning and never came to the knowledge of the truth; and the ſcornful Jews that mocked at the true Meſſiah, would ſeek him, the wiſdom of God, as they have done, and find him not; ſee *John* vii. 34. Men often ſeek for wiſdom in a wrong way and manner, in the uſe of wrong means; and ſeek it of wrong perſons, and to wrong ends and purpoſes, and ſo ſeek amiſs and find not; and ſome ſeek for wiſdom, even evangelical wiſdom, in a ſcornful manner, in a jeering ſarcaſtic way, as the ſcoffing *Athenians* did, *Acts* xvii. 18, 19. and find it not, nor Chriſt the ſubſtance of it, and ſo periſh for lack of knowledge of him. *But knowledge* is *eaſy unto him that underſtandeth*; the knowledge of wiſdom, or of Chriſt, is eaſy to him that has a ſpiritual underſtanding given him; the knowledge of the goſpel, and the doctrines of it, is eaſy to him to whom it is given to know the myſteries of the kingdom of heaven; there is nothing perverſe or froward in the words and doctrines of Chriſt; they are all plain to a man whoſe underſtanding is opened by the Spirit of God; eſpecially ſuch as relate to the glory of Chriſt's perſon, and to the way of life and ſalvation by him; ſee *chap.* viii. 8, 9.

℣. 7. *Go from the preſence of a fooliſh man*, &c.] A wicked one; avoid him, ſhun his company, depart from him, have no fellowſhip with him, it being dangerous, infectious, and hurtful. *When thou perceiveſt not* in him *the lips of knowledge*; when it is obſerved that his lips pour out fooliſhneſs, what is corrupt and unſavoury, unchaſte and filthy; what does not miniſter grace to the hearers, nor is for the uſe of edifying, nor any ways improving in uſeful knowledge, but all the reverſe: the *Targum* is, "for there is no knowledge in his lips," in what is expreſſed by them; ſome underſtand this ironically, and render the words thus, *go right againſt a fooliſh man*[f]; join in company with him, *and thou ſhalt not know the lips of knowledge*, or learn any thing by him; if you have a mind to be ignorant, keep company with a fooliſh man; ſo *Jarchi* and *Gerſom*: or rather to this ſenſe the words may be rendered, *go to a fooliſh man, ſeeing thou knoweſt not the lips of knowledge*[g], ſince thou doſt not approve of wiſe and knowing men, whoſe lips would teach knowledge; and deſpiſeſt the goſpel, and goſpel-miniſters; go to the pope of *Rome*, as *Cocceius* on the text obſerves, and hear him, what his holineſs and infallibility ſays; or ſome other falſe teacher.

℣. 8. *The wiſdom of the prudent* is *to underſtand his way*, &c.] The way of his calling, in which he ſhould abide, and how to manage it in the beſt manner; the way of his duty, that he may walk inoffenſively both towards God and men; and the way of life and ſalvation, which is by Jeſus Chriſt, which to underſtand and to walk in is the higheſt wiſdom and prudence. *But the folly of fools* is *deceit*; or *the wiſdom of fools*, which the oppoſition requires, and is meant, and is what the holy Ghoſt calls *folly*, as elſewhere, 1 *Cor.* iii. 19. this is itſelf *deceit*; it is ſcience, falſly ſo called; it lies in tricking and deceiving; and the iſſue of it is, not only the deceiving of others but themſelves alſo: ſuch is the folly of the man of ſin and his followers, which lies in deceiving the inhabitants of the earth with their ſorceries and ſuperſtitions, with their lying wonders and miracles; ſee 2 *Theſſ.* ii. 10. *Rev.* xiii. 14. and xviii. 23.

℣. 9 *Fools make a mock at ſin*, &c.] At ſinful actions, their own or others; they make light of them, a jeſt of them, call evil good and good evil; take pleaſure in doing them themſelves, and in thoſe that do them; yea ſport themſelves with the miſchief that ariſes from them unto others; they make a mock at reproofs for them, and ſcoff at thoſe that inſtruct and rebuke them; and laugh at a future ſtate, and an awful judgment they are warned of, and in a ſcoffing manner ſay, *Where is the promiſe of his coming?* Some, as *Aben Ezra* obſerves, render it *a ſin-offering*, and interpret it of the ſin-offerings and ſacrifices under the law, as derided by wicked men; but may be better applied to the ſin-offering or ſacrifice of Chriſt, who made his ſoul an offering for ſin, to make ſatisfaction and atonement for the ſins of his people; this is mocked at by falſe teachers, who deny it; and is expoſed to deriſion and contempt by the papiſts, by their unbloody ſacrifice of the maſs, and by their merits and works of ſupererogation, which they prefer to the ſacrifice and ſatisfaction of Chriſt. The words may be rendered, *ſin makes a mock of fools*[h]; it deceives them, it promiſes them pleaſure, or profit, or honour, but gives them neither, but all the reverſe. *But among the righteous* there is *favour*; they enjoy the favour of God and man; or *there is good will*[i], good will towards men; they are ſo far from making a mock at ſin, and taking delight in the miſchief that comes by it to others, that they are willing to do all good offices unto men, and by love to ſerve their friends and neighbours: or *there is acceptance*[k]; they are accepted with God upon the account of the ſin-offering, ſacrifice, and ſatisfaction of Chriſt, which fools mock and deſpiſe.

℣. 10. *The heart knoweth his own bitterneſs*, &c.] Or *the bitterneſs of his ſoul*[l], the diſtreſs of his conſcience, the anguiſh of his mind; the heart of man only knows the whole of it; ſomething of it may be known to others by his looks, his words, and geſtures, but not all of it; ſee 1 *Cor.* ii. 10. *Job* xxiii. 2. bitterneſs of ſoul often ariſes from outward troubles, pains, and diſeaſes of body, loſſes, croſſes, and diſappointments, 1 *Sam.* i. 10, 15. *Job* iii. 20. and vii. 11. and x. 1. *Iſa.* xxxviii. 15, 17. Sometimes it is upon ſpiritual accounts; but this is not the caſe of every heart; men may be in the gall of bitterneſs, and have no bitterneſs of ſoul on account of it; the ſenſualiſt and voluptuous worldling feels nothing of it, nor the hardned and hardhearted ſinner; only ſuch who are awakened and convinced by the Spirit of God; to theſe, as ſin is a bitter thing in itſelf, it is ſo to their taſte; it makes bitter work for repentance in them; it brings trembling and aſtoniſhment on them; fills them with ſhame and confuſion of face, cauſes ſelf-lothing and abhorrence, and ſevere reflections upon themſelves; ſeeing ſin in its own colours, they are cut to the heart and killed with it; they are preſſed down with the guilt of ſin, and the load of it; and having no views of pardon are in that diſtreſs and bitterneſs of ſoul which no tongue can expreſs nor heart conceive, but what has felt the ſame. *And a ſtranger doth not intermeddle with his joy*; or *mingle himſelf with it* [m]; he does not ſhare in it or partake of it; this is more eſpecially true of ſpiritual joy, which as it is unſpeakable to the man that poſſeſſes it, it paſſes the underſtanding of a natural man; he can form no true idea of it: ſpiritual joy is what a ſenſible ſinner partakes of upon the goſpel, the joyful ſound of ſalvation, reaching his ears and his heart; at the revelation of Chriſt in him and to him, as a Saviour; when an application of pardoning grace is made to his ſoul, and he has a view of the compleat righteouſneſs of Chriſt, and his intereſt in it, and can ſee all his ſins expiated and atoned for by his ſacrifice; when he is favoured with a ſight of the fulneſs of grace in Chriſt, and of the ſpiritual and eternal ſalvation he has wrought out for him; and likewiſe when he is indulged with a viſit from him, and enjoys communion with him; and when he has a glimpſe of eternal glory, and a well-grounded hope of right unto it, and meetneſs for it: now a ſtranger, one that is a ſtranger to God and godlineſs, to Chriſt and the way of ſalvation by him, to the Spirit and his work of grace upon the heart, to the goſpel and the doctrines of it, to his own heart and the plague of it, to the ſaints and communion with them; knows nothing at all of the above joy, nor can he interrupt it, nor take it away.

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[e] יפוח efflabit, Montanus; efflat, Junius & Tremellius, Piſcator.

[f] לך מנגד לאיש כסיל e regione viri ſtulti, De Dieu; ſo Guſſetius, p. 495. and Schultens.

[g] Abi ut ſtes coram viro ſtolido, Cocceius.

[h] אוילים יליץ אשם φρονας χλευαζει πλημμελεια, Aquila & Theodotion in Druſius; delictum illudit fatuos, Gejerus.

[i] רצון benevolentia, Montanus, Baynus, Piſcator, Mercerus, Gejerus.

[k] Acceptatio, Cocceius, Guſſetius.

[l] מרת נפשו amaritudine animæ ſuæ, V. L. Pagninus, Montanus, Mercerus, Cocceius, Gejerus, Michaelis.

℣. 11. *The houſe of the wicked ſhall be overthrown*, &c.] Houſes built to perpetuate their names and eternize their memory; and which, though built high and ſtately, ſtrong and firm, yet by one accident or another ſhall come to ruin, when they imagined they would continue for ever, and their dwelling places to all generations, *Pſal.* xlix. 11. or their families ſhall become extinct, none to be their heirs and inherit their eſtates, and tranſmit their name to poſterity; or the ſubſtance of their houſe, their riches and wealth, eſpecially that gotten diſhoneſtly, ſhall waſte away: and in a ſpiritual ſenſe the houſe or hope of ſuch, as to eternal ſalvation, being built on the ſand, or ſomething of their own, their external duties, or an outward profeſſion of religion, ſhall not ſtand; though they lean upon it and would hold it faſt, but it ſhall fall, and great ſhall be the fall of it; and particularly the apoſtate church of *Rome*, that ſynagogue of Satan, that habitation of devils, that hold of every foul ſpirit, and cage of every unclean bird, ſhall be overthrown with an utter overthrow, ſhall fall and never riſe more, *Rev.* xviii. 2. *But the tabernacle of the upright ſhall flouriſh*; their low and mean cottages, which are run up ſlightly, like tents moveable from place to place, yet ſhall be eſtabliſhed, *chap.* xv. 25. their families ſhall become numerous like a flock of ſheep, *Pſal.* cvii. 41, 42. and their ſubſtance increaſe; they ſhall flouriſh in worldly things and grow rich, or however in ſpirituals, in gifts and grace; ſhall flouriſh in the courts of the Lord, and tabernacles of the moſt High, like palm-trees and cedars; for the alluſion is to the flouriſhing of trees, *Pſal.* xcii. 13, 14. eſpecially they will be in ſuch flouriſhing circumſtances in the latter day, when Antichriſt will be deſtroyed, and when the tabernacle of God will be with men, *Pſal.* lxxii. 8. *Rev.* xxi. 3.

℣. 12. *There is a way which ſeemeth right unto a man*, &c.] As the way of ſin and wickedneſs does, it promiſing much carnal pleaſure and mirth; there is a great deal of company in it, it is a broad road, and is pleaſant, and ſeems right, but it leads to deſtruction; ſo the way of the hypocrite and phariſee that truſts to his own righteouſneſs, and deſpiſes others, and even the righteouſneſs of Chriſt; or however does not ſubmit to it, but tramples upon him, and counts the blood of the covenant an unholy thing, and ſo is deſerving of ſorer puniſhment than the profane ſinner; yet on account of his good works, as he calls them, fancies himſelf to be in a fair way for heaven and happineſs; ſo popery, through the pomp and grandeur and gaudineſs of worſhip, through the lying miracles of the prieſts, and the air of devotion that appears in them, ſeems to be a right way. *But the end thereof* are *the ways of death*; which lead unto eternal death; for that is the wages of ſin, let it appear in what ſhape it will.

℣. 13. *Even in laughter the heart is ſorrowful*, &c.] As *Belſhazzar*'s was in the midſt of his feaſt and jollity, when he ſaw the writing on the wall; ſo ſin may ſtare a man in the face, and guilt load his conſcience and fill him with ſorrow, amidſt his merriment; a man may put on a merry countenance, and feign a laugh, when his heart is very ſorrowful; and oftentimes this ſorrow comes by ſinful laughter, by mocking at ſin and jeſting at religion. *And the end of that mirth* is *heavineſs*; ſometimes in this life a ſinner mourns at laſt, and mourns for his wicked mirth, or that he has made himſelf ſo merry with religious perſons and things, and oftentimes when it is too late; ſo the end of that mirth the fool in the goſpel promiſed himſelf was heavineſs, when his ſoul was required of him; this was the caſe of the rich man who had his good things here, and his evil things hereafter.

℣. 14. *The backſlider in heart ſhall be filled with his own ways*, &c.] One that is a backſlider at heart, whoſe heart departeth from the Lord; in whom there is an evil heart of unbelief in departing from the living God; and indeed apoſtaſy begins at the heart, and ſhews itſelf in the life and converſation: there may be a backſliding when the heart does not wickedly depart from God; but is through the infirmity of the fleſh and the force of temptation; from which backſlidings the Lord's people are recovered, and which are healed by his grace: but here ſuch an one is meant who willingly and heartily backſlides; and ſuch ſhall have the reward of their hands and actions given them, or the full and due puniſhment of their ſins; they ſhall have their belly full of their own wicked ways and works, the juſt recompence of reward for them. *And a good man* ſhall be ſatisfied *from himſelf*; ſhall eat the fruit of his own doings, ſhall be bleſſed in his deeds, and have peace and ſatisfaction therein; though not ſalvation by them, or for them: he ſhall be ſatisfied with the grace of God beſtowed on him and wrought in him; and from a feeling experience of the grace of God within him, ſhall be ſatisfied that he has in heaven a better and an enduring ſubſtance; or he ſhall be ſatisfied *from above himſelf*[m], from the grace that is in Chriſt, out of the fulneſs which is in him; and ſhall be filled with all the fulneſs of God he is capable of; and eſpecially in the other world, when he ſhall awake in his likeneſs. The *Targum* is, "a good man "ſhall be ſatisfied with his fear;" and ſo the *Syriac* verſion, with the fear of his ſoul; it may be rendered as by the *Vulgate Latin* verſion, *a good man ſhall be above him*[n]; that is, above the backſlider; ſhall be better filled, and be more happy than he.

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[m] לא יתערב non immiſcet ſe, Michaelis, ſo Tigurine verſion; non miſcebit ſeſe, Baynus; non intermiſcet ſe, Junius & Tremellius, Piſcator.

℣. 15. *The ſimple believeth every word*, &c.] Every thing that is ſaid to him, every ſtory that is told him, and every promiſe that is made him; and ſo is eaſily impoſed upon, and drawn in to his hurt: every word of God, or doctrine of his, ought to be believed; becauſe whatever he ſays is true, he cannot lie; every word of his is pure, free from all error and falſhood; it is a tried word, and found to bear a faithful teſtimony, and if we receive the witneſs of men, the witneſs of God is greater; beſides his word is profitable for inſtruction, and for the increaſe of peace, joy, and comfort, and is effectual to ſaving purpoſes: every word of Chriſt is to be believed, who is a teacher ſent from God; whoſe miſſion is confirmed by miracles, and whoſe doctrine is not his own as man, but his Father's; he is the faithful witneſs, and truth itſelf; his words are more than human, and beſides are pleaſant and wholſome: and every word and doctrine of his apoſtles, who received their miſſion, commiſſion, and doctrines from him, is alſo to be believed; but every ſpirit, or every one that pretends to be a ſpiritual man, and to have ſpiritual gifts, is not to be believed; but the words and doctrines of ordinary men and miniſters are to be firſt tried by the unerring rule of the ſacred ſcriptures; yea, the doctrines of the apoſtles were examined by them; ſee 1 *John* iv. 1. *Acts* xvii. 11. they are *ſimple*, weak, ſilly, fooliſh perſons, that believe all they hear, whether right or wrong, true or falſe, good or hurtful; they are children in knowledge, who are toſſed to and fro with every wind of doctrine, and are deceived with good words and fair ſpeeches, *Eph.* iv. 14. *Rom.* xvi. 18. This truly deſcribes the followers of the man of ſin; who give heed to ſeducing ſpirits, and doctrines of devils; who believe as the church believes; that believe with an implicit faith; believe every word and doctrine the pope and councils ſay they ſhould, though ever ſo abſurd; as for inſtance, the doctrine of tranſubſtantiation: theſe are *ſimple* or fools with a witneſs, who give up their underſtandings, and even their ſenſes unto, and pin their faith upon another. *But the prudent* man *looketh well to his going*; or *its going*[o]; to the courſe and tendency of the word he hears, or the doctrine which is propoſed to his faith; he conſiders well whether it is agreeable, or is contrary to the perfections of God; whether it derogates from the glory of any of the divine perſons; whether it makes for the magnifying the riches of God's grace, and for the debaſing of men; or for the depretiating of the one, and ſetting up of the other; and whether it is a doctrine according to godlineſs, or no, that tends to promote holineſs of heart and life, or to indulge a looſe converſation; and according to theſe criteria, he judges and determines whether he ſhall believe it or no. Or, *to his going*; that is, to the going of the deceiver and impoſtor; he obſerves narrowly the methods he takes, the artifices he makes uſe of, the cunning ſlight by which he lies in wait to deceive; how craftily he walks, and handles the word of God deceitfully; and he takes notice of his moral walk and converſation, and, as our Lord ſays, *ye ſhall know them by their fruits*, Matt. vii. 16. Or elſe the meaning is, and which ſeems to be the ſenſe of our verſion; that he looks well unto, and carefully obſerves his own goings; he takes heed to his ways, that they are right; that he is not in ways of his own deviſing and chooſing, but in God's ways; in the way of life and ſalvation by Chriſt; in the path of faith on him, and in the way of holineſs; that he has choſen the way of truth, and walks in that; and that every ſtep he takes in doctrine, is according to the word of truth; and that whatever he does in worſhip, is agreeable to the divine rule; and that every path of duty he treads in, is according to the ſame, and as he has Chriſt for a pattern, and the Spirit for a guide; and that his walk is as becomes the goſpel, worthy of the vocation wherein he is called, and that it is circumſpect and wiſe; and ſuch a man may be truly ſaid to be a *prudent* man: the *Targum* is, "he attends "to his good;" and ſo he does.

℣. 16. *A wiſe* man *feareth, and departeth from evil*, &c.] He fears God, and is careful not to offend him; wherefore he departs from ſin, ſtands at a diſtance from it, abſtains from all appearance of it; being influenced by the goodneſs and grace of God unto him, he fears the Lord and his goodneſs, and therefore avoids all occaſions of ſinning againſt him: his motive is not merely fear of puniſhment, as *Jarchi*, but a ſenſe of goodneſs; and now, as it is through the influence of divine fear, that men depart from evil; ſo to do this ſhews a good underſtanding, and that ſuch a man is a wiſe man, *chap.* xvi. 6. *Job* xxviii. 28. *But the fool rageth, and is confident*; he fears neither God nor men, he ſets his mouth againſt both; he *rages* in heart, if not with his mouth, againſt God and his law, which forbid the practice of ſuch ſins he delights in; and againſt all good men, that admoniſh him of them, rebuke him for them, or diſſuade him from them: and *is confident*, that no evil ſhall befal him; he has no concern about a future ſtate, and is fearleſs of hell and damnation, though juſt upon the precipice of ruin; yet, as the words may be rendered, *he goes on confidently*, nothing can ſtop him; he puſhes on, regardleſs of the laws of God or men, of the advices and counſels of his friends; or of what will be the iſſue of his deſperate courſes in another world.

℣. 17. He that is *ſoon angry, dealeth fooliſhly*, &c.] A man that is quick and ſhort, of a haſty ſpirit, and preſently diſcovers anger and reſentment in his face; he ſays and does many fooliſh things, which he afterwards is ſorry for, and repents, and is aſhamed of; and he is to be pitied and forgiven. *And a man of wicked devices is hated*; one that hides his anger, covers his reſentment, contrives ſchemes to revenge himſelf, and waits an opportunity to put them in execution, is juſtly hateful to God and men.

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[m] מעליו de ſuper eo, Montanus; de ſuper ſemet, Schultens.

[n] Et ſuper eum erit vir bonus, V. L. De Dieu.

[o] לאשרו greſſum illius, ſc. ſermonis, Baynus, ſo ſome in Mercerus.

℣. 18. *The ſimple inherit folly*, &c.] It is natural and hereditary to them, they are born like wild aſſes colts; the fooliſh ſayings and proverbs, cuſtoms and practices of their anceſtors, though they have been demonſtrated to be mere folly, yet theſe, their poſterity, approve them; they love, like and retain them as their patrimony, *Job* xi. 12. *Pſalm* xlix. 13. Such are the fooliſh traditions, cuſtoms, principles and doctrines of the church of *Rome*, handed down from father to ſon; and becauſe popery is the religion they have been bred and brought up in, though ſo fooliſh and abſurd, they will not relinquiſh it. *But the prudent are crowned with knowledge*; natural, civil and ſpiritual, eſpecially the latter; evangelical knowledge, the knowledge of Chriſt, and of God in Chriſt, and of goſpel-truths; they are honoured with an acquaintance with them; and they eſteem the knowledge of theſe above all things elſe, and reckon all things elſe but loſs and dung in compariſon of them; they are as a crown unto them, and the knowledge of them is the way to the crown of life; yea, is itſelf life eternal, *Phil.* iii. 8. *John* xvii. 3. Or, they *crown themſelves with knowledge*[p]; they labour after it, purſue it with eagerneſs, follow on to know the Lord, and attain to a large ſhare of it; ſurround, encompaſs, and lay hold upon it, and gird themſelves about with this girdle of truth. Or, *they crown knowledge*[q]; do honour to that, by putting it in practice; by adding to it temperance, and every virtue, and by bringing others to it; and are an ornament to it in their lives and converſation; they adorn the doctrine of God their Saviour.

℣. 19. *The evil bow before the good*, &c.] Wicked men before good men. This, as *Jarchi* obſerves, reſpects future time; even the latter day-glory, or the ſpiritual times of the Meſſiah, when the kingdom under the whole heaven ſhall be given to the ſaints of the moſt High: for though there may have been ſome few inſtances of this kind, as *Haman* bowing before *Mordecai*, and the heathen emperors before *Conſtantine*; and there may be ſome now, in ſome caſes where obligation requires; yet this is far from being general, as it will be in the ſpiritual reign of Chriſt; when the ſons of thoſe that afflicted the church will come bending to her, and they that have deſpiſed her ſhall bow themſelves down at the ſoles of her feet; and even great perſonages too ſhall bow down and lick the duſt of her feet; the kings of the earth, who before have been in confederacy with Antichriſt, and have perſecuted the ſaints, now ſhall hate the whore, and honour the true church of Chriſt: this will be in the *Philadelphian* ſtate, which is the ſame with the ſpiritual reign of Chriſt; ſuch who called themſelves Jews, and are not, ſhall come and worſhip before the feet of the church, and own that ſhe and her members are the favourites of heaven, *Dan.* vii. 27. *Iſa.* xlix. 23. and lx. 14. *Rev.* iii. 9. *And the wicked at the gates of the righteous*; or, *come to the gates of the righteous*, as the *Syriac* verſion ſupplies it; they come and knock there, ſtand and wait, or lay themſelves down; become proſtrate and humble ſupplicants for relief and protection, as beggars do. This may alſo reſpect their attendance at wiſdom's gates, at the gates of *Zion*, on public ordinances, for counſel and inſtruction, which before they deſpiſed, *chap.* viii. 34. The *Septuagint* verſion is, *ſhall ſerve thy gates*; that is, at them; ſee *Iſa.* lx. 11, 12.

℣. 20. *The poor is hated even of his own neighbour*, &c.] As well as of ſtrangers; that is, he is ſhy of him; he does not care to take any notice of him, or be friendly with him, leſt he ſhould be burdenſome to him. Poverty brings a man into contempt and diſgrace; the ſame man, in affluence and indigence, is reſpected or diſreſpected: this is true, as *Gerſom* obſerves, of a man that is poor, whether in money or in knowledge, in his purſe or in his underſtanding. *But the rich* hath *many friends*; or, *many* are *the lovers of the rich*[r]: for the ſake of their riches; either for the ſake of honour or profit, or becauſe the rich want nothing of them, or becauſe they themſelves may gain ſomething by them: this alſo is obſerved by the above Jewiſh commentator, to be true of the rich in ſubſtance or in wiſdom; but the former ſenſe is beſt; for a wiſe man, if poor in the world, is but little regarded.

℣. 21. *He that deſpiſeth his neighbour, ſinneth*, &c.] He that deſpiſeth his neighbour in his heart, ſpeaks ſlightly of him, overlooks him, is not friendly to him; will neither converſe with him, nor relieve him in his neceſſity; for it ſeems to be underſtood of his poor neighbour; and ſo the *Septuagint* and *Arabic* verſions render it, *he that deſpiſeth the poor*; that deſpiſes him for his poverty; becauſe of his pedigree and education, and the low circumſtances he is in; or on account of his weakneſs and incapacity, or any outward circumſtance that attends him; ſuch a one ſins very greatly, is guilty of a heinous ſin; and he will be reckoned and dealt with as a ſinner, and be condemned and puniſhed, and ſo be unhappy and miſerable. *But he that hath mercy on the poor, happy* is *he*; or, "that gives to the poor," as the *Targum*; who has compaſſion on him in his diſtreſs, and ſhews it by relieving him: he that ſhews favour to the meek and humble ones, as the word[s] may be rendered, and as they generally are that are in affliction and poverty, for theſe tend to humble men; and ſuch who regard them in their low eſtate are *happy* or bleſſed; they are bleſſed in things temporal and ſpiritual, and both here and hereafter; ſee *Pſal.* xli. 1—3. *Matt.* v. 7.

℣. 22. *Do they not err that deviſe evil?* &c.] Certainly they do; they go aſtray from the right way, from the word of truth, from the goſpel of Chriſt, who contrive ſchemes to commit ſin, and do miſchief to their neighbours; or who *plow*[t] it, and ſow it, and expect a fine harveſt; but they will be miſtaken, and find it will not turn to account, and that they have took a wrong courſe, and have gone out of the way: none more miſchievous deviſers or contrivers of evil than the Papiſts, and none more ſadly and fatally err. *But mercy and truth* ſhall be *to them that deviſe good*; who deviſe liberal things, to do good to the poor and needy; to their neighbours, their fellow-creatures and fellow-chriſtians: ſuch receive grace and *mercy* at the hands of God, and his *truth* will appear in making good all promiſes to them; mercy and truth will preſerve them from the evil way, and guide them in the right way, ſo that they ſhall not err as others do; neither from the doctrines of grace and truth, nor from the practice of them.

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[p] יכתירו דעת imponent coronam ſibi ſcientiam, Montanus; coronant ſe ſcientia, Piſcator, ſo Ben Melech.

[q] Coronabunt ſcientiam, Baynus; ornant ſcientiam, Druſius.

[r] ואהבי עשיר רבים & amatores divitiis ſpiſſi, Schultens; dilectores autem divitis multi ſunt, Piſcator. Donec eris felix, multos numerabis amicos, Ovid. Triſt. eleg. 8. Dat cenſus honores, cenſus amicitias, Ib. Faſti, l. 1. ſo Phocylides, v. 925, 926.

[s] ענוים modeſtorum, Montanus, Mercerus; manſuetos, Cocceius.

[t] חרש arant, Baynus; arantibus, Amama; verbum proprie ſignificat arare, Piſcator.

℣. 23. *In all labour there is profit*, &c.] Or *abundance*[u]; much is got by it, food, raiment, riches, wealth, wiſdom, honour; either with the labour of the hands or head, and nothing is to be got without labour; and he that is laborious in his calling, whether it be by manual operation, working with his hands that which is good; or by hard ſtudy, much reading, and conſtant meditation, is like to gain much for his own uſe and the good of others. *But the talk of the lips* tendeth *only to penury*; or *want*[w], of food and raiment, the common neceſſaries of life; a man that ſpends his time in idle talk, boaſting of what he can do and does, and yet does nothing, is in a fair way to come to beggary: ſo all talk about wiſdom, and knowledge, and religion, without making uſe of the proper means of improvement, tends to the poverty of the mind; and generally they are moſt empty of knowledge, natural or ſpiritual, that talk and brag moſt of it; empty caſks make the greateſt ſound; good diſcourſe, wholſome words, ſound doctrine, thoroughly digeſted, tend indeed to edification, to the enriching of the mind; but vain words, the enticing words of mens wiſdom; logomachies, ſtriving about words to no profit; and all great ſwelling words of vanity, which are all mere lip-labour; they tend to ſpiritual poverty and leanneſs of ſoul.

℣. 24. *The crown of the wiſe is their riches*, &c.] Riches being uſed by them to increaſe and improve their knowledge and wiſdom, and for the good of men, are an honour to them, and give them credit and reputation among men of ſenſe and goodneſs; ſee *Eccl.* vii. 11, 12. But *the fooliſhneſs of fools* is *folly*; mere folly, extreme folly, juſt the ſame as it was; riches make them never the wiſer; yea, their folly is oftentimes made more manifeſt through the ill uſe they make of their riches; ſpending them in the gratification of their ſinful luſts; and making no uſe of them for their own improvement in knowledge, or for the good of their fellow-creatures. The *Targum* is, "the glory of fools "is their folly;" and that is no other than their ſhame, and in which they glory; ſuch fools are wicked men.

℣. 25. *A true witneſs delivereth ſouls*, &c.] Or, *a witneſs of truth*[x]: one that witneſſes truth upon oath in a court of judicature, he *delivers ſouls*; men, not one man only, but many; a whole family, or more, in danger of being ruined; he delivers them, as the *Septuagint* and *Arabic* verſions add, *from evils*; from evil charges and accuſations brought againſt them; from the oppreſſion of their enemies, from the loſs of their good name, and from ruin and deſtruction, that otherwiſe would have come upon them; he delivers their *lives*[y], as it may be rendered, in danger of being loſt by falſe accuſations: ſo a witneſs of the truth of Chriſt, or a faithful miniſter of the goſpel, not only ſaves himſelf, but them that hear him; and is an inſtrument of delivering the ſouls of men from error and damnation. *But a deceitful* witneſs *ſpeaketh lies*; boldly, openly, by wholeſale; he *blows* them out[z], to the ruin of the good names and characters, and to the deſtruction of the lives of the innocent: and ſo a falſe teacher, one that lies in wait to deceive, ſpeaks lies in hypocriſy, doctrinal lies, to the ruin of the ſouls of men. The *Targum* is, "he that "ſpeaketh lies is deceitful;" he is *deceit*[a] itſelf, as in the *Hebrew* text. Such is the man of ſin, and ſuch are his emiſſaries.

℣. 26. *In the fear of the Lord* is *ſtrong confidence*, &c.] Such who fear the Lord, may be confident that he has a love to them, a delight in them; that his eye is upon them, and his heart towards them; and will communicate every needful good to them, and protect and defend them: or the Lord himſelf that is feared, who is the object of fear, called the fear of *Iſaac*, Gen. xxxi. 42. he is a ſtrong tower, a place of defence to thoſe that fear him and truſt in him, *chap.* xviii 10. *And his children ſhall have a place of refuge*; the children of God, as thoſe that fear him are; the Lord is a place of refuge to them, from the avenger of blood, from the vindictive juſtice of God; from the ſtorm and tempeſt of divine wrath, and from the curſes of a righteous law; as well as from the rage and perſecutions of men.

℣. 27. *The fear of the Lord* is *a fountain of life*, &c.] Where the true fear of God is, there is a real principle of grace, which is *a well of living water, ſpringing up unto everlaſting life*; eternal life is connected with it; it makes meet for it, and iſſues in it: or the Lord, who is the object of fear, he is the fountain of life; as of natural, ſo of ſpiritual and eternal life; ſpiritual life ſprings from him, is ſupported and maintained by him, the conſequence of which is life everlaſting. *To depart from the ſnares of death*; ſins, tranſgreſſions, as *Aben Ezra* interprets it; theſe are the works of mens hands, in which they are ſnared; theſe are the cords in which they are holden, and ſo die without inſtruction; the wages of them are death, even death eternal: likewiſe there are the ſnares of the world and of the devil, temptations to ſin, with which being enſnared, lead to death; now the fear of the Lord is a means of delivering from and of avoiding thoſe ſnares, and ſo of eſcaping death.

℣. 28. *In the multitude of people* is *the king's honour*, &c.] For it is a ſign of a good and wiſe government, of clemency and righteouſneſs being exerciſed, of liberty and property being enjoyed, of peace, plenty and proſperity; which encourage ſubjects to ſerve their king chearfully, and to continue under his reign and government peaceably; and which invites others from different parts to come and ſettle there alſo; by which the ſtrength and glory of a king are much increaſed. This is true of the King of kings, of Jeſus Chriſt, who is King of ſaints; his honour and glory, as Mediator, lies in a large number of voluntary ſubjects, made *willing* to ſerve him *in the day of* his *power* upon them, as numerous as the drops of the morning-*dew*; ſuch as he had in the firſt times of the goſpel, both among the Jews and among the Gentiles; and as he will have more eſpecially in the latter day, when thoſe prophecies ſhall be fulfilled in *Iſa.* lx. 4—8. and ſo this is interpreted of the King Meſſiah, in an ancient writing[b] of the Jews. *But in the want of people* is *the deſtruction of the prince*; or, *the conſternation*[c] of him; if his people are deſtroyed in wars, his ambition or cruelty has led him to; or they are driven out from his kingdom by perſecution or oppreſſion; hence follows a decay of trade, and conſequently of riches; uncultivation of land, and ſo want of proviſion: in courſe of time there is ſuch a decreaſe, that, as there are but few to carry on trade and till the land, ſo to fight for their prince, and defend his country; wherefore, when attacked by a foreign power, he is thrown into the utmoſt conſternation, and is brought to deſtruction. This will be the caſe of the prince of darkneſs, the man of ſin, Antichriſt; who, though however populous he may be, or has been, ruling over tongues, people and nations, yet ere long he will be deſerted by them; one nation after another will fall off from him; they and their kings will hate him, make him bare and deſolate, and burn him with fire, *Rev.* xvii. 15, 16. Some render it, *the conſternation of leanneſs*[d]; ſuch conſternation as cauſes leanneſs in a king.

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[u] מותר abundantia, Tigurine verſion, Baynus, Mercerus, Gejerus.

[w] למחסור ad defectum, Pagninus, Montanus; ad egeſtatem, Tigurine verſion, Piſcator, Cocceius.

[x] עד אמת teſtis veritatis, Montanus, Cocceius, Schultens.

[y] נפשות vitas; animam pro vita uſurpari notum, Gejerus.

[z] יפח efflat, Tigurine verſion, Piſcator, Gejerus; ſpirat, Schultens; efflabit, Montanus.

[a] מרמה dolus, Montanus, Vatablus; fraus, Cocceius.

[b] Zohar in Exod. fol. 67. 3, 4.

[c] מחתת formidat princeps, Tigurine verſion; conſternatio, Cocceius, Michaelis, Schultens.

℣. 29. He that is *ſlow to wrath* is *of great underſtanding*, &c.] Or *long in wrath*[e]; it is long before he is angry; he is long ſuffering, bears much and long, is very patient; ſuch an one appears to underſtand himſelf and human nature, and has a great command over his paſſions; which ſhews him to be a man of great wiſdom and underſtanding. *But* he that is *haſty of ſpirit exalteth folly*; or is *ſhort of ſpirit*[f]; is ſoon angry; preſently diſcovers reſentment in his words, looks and geſtures; ſuch an one *exalts folly*, prefers it to wiſdom, ſets it above himſelf, and makes it his maſter: or he *lifts* it[g] up; expoſes his folly to public view, ſo that it is ſeen of all men to his diſgrace.

℣. 30. *A ſound heart* is *the life of the fleſh*, &c.] A heart made ſo by the grace of God, in which are ſound principles of truth, righteouſneſs and holineſs; theſe preſerve from ſin, and ſo from many diſeaſes; whereby the life of the fleſh or body is kept ſafe and ſound, or that is kept in health and vigour: or *a quiet heart*[h]; a heart free from wrath, anger and envy, and ſuch like paſſions and perturbations; this contributes much to the health of the body, and the comfort of life: or *a healing heart*, or *ſpirit*[i]; that is humane, kind and friendly; that pities and heals the diſtreſſes of others, and makes up differences between perſons at variance: ſuch an one is *the life of fleſhes*[k], as in the original text; or of men, of the ſame fleſh and blood; the life of others, as well as of his own fleſh; ſuch an one contributes to the comfortable living of others as well as of himſelf. *But envy the rottenneſs of the bones*; a man that envies the happineſs and proſperity of others, this preys upon his own ſpirits, and not only waſtes his fleſh, but weakens and conſumes the ſtronger parts of his body, the bones; it is as a *moth* within him, as the *Arabic* verſion: the *Targum* is, "as rottenneſs in wood, ſo is envy in the bones;" hence *Ovid*[l] calls it *livor edax*, and ſo *Martial*[m].

℣. 31. *He that oppreſſeth the poor, reproacheth his maker*, &c.] That does him any injury, either by ſcoffing at him, and reproaching him for his poverty; or by vexatious law-ſuits; or by withholding from him his wages; or not giving him that relief which he ought: ſuch an one not only injures the poor man; but reproaches God that made him, not only a man, but a poor man; and who is the maker of the rich man alſo, *chap.* xxii. 2. *But he that honoureth him, hath mercy on the poor*; he that is deſirous of honouring God and glorifying him, will give of his ſubſtance to the poor; having compaſſion on him in his neceſſitous circumſtances, will relieve him; and in ſo doing he honours God, whoſe image the poor man bears, and who has commanded him ſo to do. The words may be rendered, *he that hath mercy on the poor, honoureth him*; that is, his maker: ſo the *Targum*, "he that hath mercy on him that ſuffers injury, honoureth him."

℣. 32. *The wicked is driven away in his wickedneſs*, &c.] That is, at death, as the oppoſite clauſe ſhews; he is driven out of the world, his heart is ſo much ſet on; from all the good things of it, which are his all, his portion; from the place of his abode, which will know him no more; and from all his friends and acquaintance, with whom he has lived a merry and jovial life; he ſhall be driven out of light into darkneſs, even into outer darkneſs; into hell, which is a place of torment, a priſon, a lake burning with fire and brimſtone; he ſhall be driven as a beaſt is driven: and ſuch is the man of ſin, who ſhall go into perdition; and ſuch are his followers, and that will be their end, *Rev.* xiii. 1, 11. and xvii. 8. he ſhall be driven ſore againſt his will; the righteous depart, and deſire to depart; but the wicked are driven, and go unwillingly, with reluctance; they would fain flee out of the hand of God, and yet they have no power to withſtand; go they muſt, they are driven forcibly and irreſiſtibly: and it may alſo denote the ſuddenneſs of their death, and the ſwiftneſs of their deſtruction. The driver is not mentioned; it may be underſtood of the Lord himſelf, who, in and by a ſtorm of his wrath, hurls them out of their place; or of death, as having a commiſſion from him, when a man has no power over his ſpirit to retain it; or of angels, good or bad, employed by the Lord in driving their ſouls to hell upon their ſeparation from their bodies. The circumſtance, *in his wickedneſs*, may denote their dying in their ſins unrepented of, unforgiven, and without faith in Chriſt; in the midſt of them, in their full career of ſin, under the power, filth and guilt of it; and as ſometimes, in the horror of a guilty conſcience, in black deſpair, without any hope or view of pardon, the reverſe of the righteous man; and ſo will have all their wickedneſs to anſwer for, it being not taken away, but found upon them: or this may be expreſſive of the cauſe of the wicked man's being driven away, namely, his wickedneſs; for ſo it may be rendered and interpreted, *becauſe of his wickedneſs*[n]; it is for that he ſhall die and go to hell: or it may be rendered, *into his evil*[o]; and ſo denote the everlaſting puniſhment into which he ſhall go, being driven. *But the righteous hath hope in his death*; not in the death of the wicked man, as *Aben Ezra*, when he ſhall be delivered, and he can do him no more hurt; but in his own death; he dies as other men; his righteouſneſs, though it delivers him from eternal death, yet not from a corporal one; though the death of a righteous man is different from others; he dies in Chriſt, in the faith of him, and in hope of eternal life by him; and to die his death is very deſirable: he has a hope of intereſt in the bleſſings of grace and glory; which is a good hope through grace; is wrought in him at regeneration; and is founded on that righteouſneſs from whence he is denominated righteous, even the righteouſneſs of Chriſt; and is of ſingular uſe and advantage to him in life: and this grace he exerciſes at death; it carries him through the valley of death, and above the fears of it; he hopes, though he dies, he ſhall riſe again; and he hopes to be in heaven and happineſs, immediately upon his diſſolution, and to all eternity; he hopes to ſee God, be with Chriſt, angels and good men, for evermore. *Jarchi*'s note is, "when he dies, he truſts he ſhall enter into the garden of *Eden*, or paradiſe."

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[d] Conſternatio maciei, Guſſetius, p. 785. conſternatio tabifica, Schultens; contritio maciei, Gejerus; terror tenuitatis, Mercerus e Gerſom.

[e] ארך אפים longus iris, Vatablus; longus naribus, Montanus; longus narium, Schultens.

[f] קצר רוח brevis ſpiritu, Montanus, Vatablus, Cocceius, Mercerus, Michaelis; curtus ſpiritu, Schultens.

[g] מרים attollit, Mercerus, Piſcator; alte proclamat, Schultens; elevat, Baynus.

[h] לב מרפא cor leve, Baynus; cor lene, Mercerus; cor lenitatis, Gejerus, ſo Ben Melech.

[i] Animus ſanans, Junius & Tremellius, ſo the Tigurine verſion; ſanator, Guſſetius, p. 800.

[k] חיי בשרים vitæ carnium, Montanus; vita carnium, V. L. Pagninus, Michaelis.

[l] Amorum, l. 1. eleg. 15 v. 1. & de Remed. Amor. l. 1. in fine.

[m] Epigr. l. 11. ep. 21.

[n] ברעתו propter ſuam malitiam, Pagninus, Mercerus, Gejerus.

[o] In malum ſuum, Junius & Tremellius, Amama, ſo ſome in Mercerus.

℣. 33. *Wiſdom reſteth in the heart of him that hath underſtanding*, &c.] It is in his heart, as the treaſury where it is laid up, and where it is kept in ſafety; here it lies hid and undiſcerned, unmoleſted and undiſturbed; no noiſe is made about it, or any oſtentation of it; it dwells quietly and conſtantly there. *But* that which is *in the midſt of fools is made known*; the leaſt ſhare of knowledge which ſuch perſons have, or think they have, does not lie long in the midſt of them; they take every opportunity of ſhewing it to others, or of letting others know what they have attained to; and thereby, inſtead of getting the character of wiſe and prudent men, obtain that of fools; for though a prudent man is communicative of his knowledge to others, it is at proper times, and in proper places, and to proper perſons, which fools do not obſerve; but without any manner of judgment or diſcretion, or regard to perſons, places and ſeaſons, vainly thruſt out their knowledge, and ſo proclaim their folly. The *Syriac* verſion is, "in the heart of fools it ſhall not be known;" it has no place there.

℣. 34. *Righteouſneſs exalteth a nation*, &c.] Adminiſtered by the government, and exerciſed by ſubjects towards one another; doing juſtice between man and man: this exalts a nation, as it did the people of *Iſrael*, whilſt practiſed among them; this ſets a people above their neighbours, and high in the eſteem of God and men; and is attended with privileges and bleſſings, which make a nation great and honourable. Some underſtand this of almsdeeds or beneficence to the poor; which, both in the *Hebrew* and *Greek* languages, is called righteouſneſs; ſee *Matt.* vi. 1. and the note there. It may be put for the whole of true religion, which is an honour to a nation, where it obtains; and is what makes the holy nation, and peculiar people, ſo truly illuſtrious; and particularly the righteouſneſs of Chriſt makes ſuch who are intereſted in it, really great and noble, and promotes and exalts them to heaven and happineſs. *But ſin is a reproach to any people*; where vice reigns, iniquity abounds, profaneneſs, impiety and immorality of all ſorts prevail, a people become mean and deſpicable; they fall into poverty and contempt; are neither able to defend themſelves, nor help their neighbours, and ſo are deſpiſed by them. The word rendered *reproach*, moſt commonly ſignifies *mercy* or goodneſs; and ſome render it, *and the mercy of a people is a ſin-offering* [p]; or as one; or it is ſo *to the nations*: it is as good as a ſacrifice for ſin, of which the word is ſometimes uſed, or better, more acceptable to God, who *will have mercy, and not ſacrifice*; even beneficence and kindneſs to the poor, the ſame with righteouſneſs as before. I think it may be as well rendered, *the piety* or religion *of the nations is ſin* [q]; it being idolatry, as *Aben Ezra* obſerves: ſuch is the religion of the antichriſtian nations, who worſhip idols of gold and ſilver; and though they may afflict themſelves, as *Gerſom* remarks of the idolatrous nations, with faſting and penance, with whippings and ſcourgings; yet it is nothing elſe but ſin, will-worſhip and ſuperſtition.

℣. 35. *The king's favour* is *toward a wiſe ſervant*, &c.] Who does his prince's buſineſs well, committed to him; manages all his affairs wiſely and prudently; is diligent and careful to do every thing for the king's honour, and the good of his ſubjects; ſuch an one has a ſhare in royal favour, a place in the affections of his maſter; and is ſure to be promoted to honour by him, and exalted to higher places of truſt and profit, as well as to be protected and defended by him: ſo Chriſt, the King of kings, ſhews favour to his wiſe and faithful ſervants, *Luke* xii. 42—44. *But his wrath is* againſt *him that cauſeth ſhame*; who neglects his buſineſs, or does it fooliſhly; in ſuch a manner as his prince is aſhamed of him, and which brings ſhame and diſgrace to himſelf; all which provokes the anger of his maſter, who diſcharges him from his ſervice, and this fixes a mark of infamy upon him; ſee *Luke* xii. 45—48.

CHAP. XV.

℣. 1. A *Soft anſwer turneth away wrath*, &c.] Mild words, gentle expreſſions, delivered with kindneſs and tenderneſs, humility and ſubmiſſion; theſe will work upon a man's paſſions, weaken his reſentments, and break and ſcatter the ſtorm of wrath raiſed in his breaſt, juſt breaking forth in a very boiſterous and bluſtering manner; ſo high winds are ſometimes laid by ſoft ſhowers. Thus the *Ephraimites* were pacified by *Gideon*'s mild anſwer; and *David* by *Abigail*'s very ſubmiſſive and reſpectful addreſs, *Judg.* viii. 1—3. 1 *Sam.* xxv. 25—32. *But grievous words ſtir up anger*; ſuch as are rough and menacing, ſcornful and ſneering, reproachful and reviling, proud, haughty and overbearing; like thoſe of *Jephtha* to the *Ephraimites*; and of the *Ephraimites* to the *Gileadites*; and of *Nabal* to *David*'s ſervants, concerning him; and of *Rehoboam*, who anſwered the people roughly; in all which inſtances, anger was ſtirred up, and either were or like to have been attended with bad conſequences, *Judg.* xii. 1—4. 1 *Sam.* xxv. 10, 11, 21, 22. 1 *Kings* xii. 13, 14. Or a *word* cauſing, or rather expreſſing *grief* [r]; upbraiding others with being the cauſe of grief to them.

℣. 2.

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[p] חסד לאמים חטאת beneficentia expiatio eſt populi, Grotius; ſacrificium expiatorium, Tigurine verſion; velut ſacrificium pro peccato, Vatablus, Gejerus; gratuita beneficentia nationibus eſt aliquid ſacrificium peccati expiatorium, Guſſetius, p. 74.

[q] Pietas nationum eſt peccatum, Munſter, Mercerus; ſtudium nationum peccatum, Cocceius.

[r] דבר עצב verbum vel ſermo doloris, Montanus, Vatablus, Michaelis; vid. Guſſetium, p. 177.

℣. 2. *The tongue of the wiſe uſeth knowledge aright*, &c.] As the heart of a wiſe and good man is filled with uſeful knowledge, civil, moral, ſpiritual and evangelical; ſo he takes care to communicate it, at proper times and ſeaſons, in proper places, and to proper perſons; adapting it to their caſe and circumſtances, ſo as it may be for their comfort, edification and inſtruction, and miniſter grace unto them; which is uſing knowledge *well*, as the word [s] ſignifies: ſuch an uſe of it recommends it, and makes it appear beautiful and lovely, decorates and adorns it. Thus every good man, out of the good treaſure of knowledge in his heart, brings forth his good things ſeaſonably, to the uſe of edifying; in like manner, miniſters of the word, ſcribes well inſtructed in the things of God, bring forth both new and old, to the profit of thoſe to whom they miniſter; ſo Chriſt, as man and Mediator, had the tongue of the learned, to ſpeak a word in ſeaſon to weary ſouls. *But the mouth of fools poureth out fooliſhneſs*; their knowledge as they take it to be, but it is no other than folly; this they throw out in great plenty, in a hurry, without fear or wit; they *bubble* it out, as the word [t] ſignifies, as water out of a fountain; their hearts are full of it, and their mouths proclaim it, *chap.* xii. 23.

℣. 3. *The eyes of the Lord* are *in every place*, &c.] Which are expreſſive of his omniſcience, of the full, clear, diſtinct, and perfect knowledge, which he has of all creatures and things; ſo that nothing is hid from him, but all open and manifeſt to him; as they are to Chriſt, the eſſential Word, *Heb.* iv. 13. and alſo of the providence of God, with reſpect to all perſons in general, and to his own people in particular; and as he is infinite and immenſe, omnipreſent and in all places of the world, ſo his omniſcience and providence reach every where, to places moſt diſtant and ſecret, and to perſons in them, who cannot be concealed from him, ſince he fills heaven and earth, *Jer.* xxiii. 23, 24. *Beholding the evil and the good*; meaning not evil things and good things, though that is true; the one he beholds with diſlike, the other with pleaſure; but evil men and good men: he beholds them, as from a watch-tower, as the word [u] ſignifies, from above, from heaven, where he is; ſee *Pſal.* xxxiii. 13, 14. By *evil* men may be meant, both profane ſinners and carnal profeſſors; ſuch as are more openly wicked, and declare their ſin, as *Sodom*, or more ſecretly ſo; he ſees into all the wickedneſs there is in their hearts, all their ſecret devices againſt his people; the works done by them in the dark, as well as their more open ones; and his eyes are upon all of them, to bring them into judgment at the laſt day: his eyes are particularly on the proud, to abaſe them; ſuch as are under a diſguiſe of religion, and have a form of godlineſs, he has his eyes upon; he ſees through all their diſguiſes; he knows on what foot they took up their profeſſion; he diſcerns between that and true grace; he ſees how they retain their luſts with their profeſſion; obſerves the ſprings and progreſs of their apoſtaſy; and will fix his eyes on the man without a righteouſneſs, not having on the wedding-garment, and order him into outer darkneſs. He alſo beholds *good* men; he ſees all their bad things, their ſins, and corrects them for them; their good things, their graces, and the exerciſe of them; their good works, the fruits of his own grace; their weakneſſes, and ſupports and ſtrengthens them; their wants, and ſupplies them; their perſons, and never withdraws his eyes from them: theſe are on them continually, to protect and defend them; nor will he leave them till he has brought them ſafe to heaven; ſee 1 *Chron.* xvi 9.

℣. 4. *A wholſome tongue* is *a tree of life*, &c.] A tongue that delivers out ſalutary inſtructions, wholſome advice and counſel; a *healing tongue* [w], as it may be rendered, which pacifies contending parties, and heals the diviſions between them; to have the benefit of ſuch a man's company and converſation, is like being in paradiſe. Such is the tongue of a goſpel-miniſter, which delivers out the wholſome words of our Lord Jeſus Chriſt; ſound ſpeech and doctrines, which cannot be condemned; healing truths to wounded conſciences, ſuch as peace, pardon, righteouſneſs, and atonement by the blood of Chriſt. Theſe are the means of quickening dead ſinners, reviving and comforting diſtreſſed ones, and ſhew the way of eternal life unto them. *But perverſeneſs therein* is *a breach in the ſpirit*; impure, unchaſte, unſavoury and corrupt language, does miſchief to the ſpirits of men; evil communications corrupt the heart and manners, defile the ſoul and the converſation; falſe and unſound doctrines eat as a canker; and as they make the heart of God's people ſad, whom he would not have made ſad; ſo they bring diſtreſs and deſpair into the ſpirits of others, and make ſad wounds and breaches there, which are never healed, and that both in the ſpirits of ſpeakers and hearers; for damnable hereſies bring ſwift deſtruction on the propogaters of them, and them that receive them.

℣. 5. *A fool deſpiſeth his father's inſtruction*, &c.] They are fools that deſpiſe any inſtruction that is wiſe, good and profitable; and eſpecially a father's inſtruction, whoſe love, tender affection and care, will not ſuffer him, knowingly, to give any but what is good and wholſome: wherefore to deſpiſe it, is not only a contempt of his authority, but a ſlight of his love; which are both very aggravating, and ſufficiently demonſtrate his folly; and of which he may be himſelf convinced, when it is too late, and ſay, *How have I hated inſtruction*, and *deſpiſed reproof?* He is a fool that deſpiſes the inſtruction of any one ſuperior to him in years and experience; of miniſters of the word; and eſpecially of our Father which is in heaven, declared in the ſacred ſcriptures, which are written for inſtruction in righteouſneſs. *But he that regardeth reproof is prudent*; the reproof of a father, whoſe corrections are to be ſubmitted to, and received with reverence; and eſpecially of the Father of ſpirits, whoſe rebukes are in love, and for profit and advantage; yea, he is a wiſe man that regards the reproof of the word of God, and the miniſters of it; and indeed of any Chriſtian, whether his ſuperior, equal, or inferior, as *David* did, *Pſal.* cxli. 5.

℣. 6. *In the houſe of the righteous* is *much treaſure*, &c.] God ſometimes bleſſes the righteous with great riches, as he did *Abraham*; or, however, if they have but little, it is better than the riches of many wicked; becauſe they have what they have with a bleſſing, and they are content with it: and they have abundance of ſpiritual treaſure; they have God for their portion; Chriſt, and all good things along with him; the rich graces of the Spirit; a rich experience of the grace of God; and all this is but a pledge and earneſt of what they ſhall poſſeſs hereafter. *But in the revenues of the wicked is trouble*; they have much trouble in getting their riches, by which they pierce themſelves through with many ſorrows; they have much trouble in keeping them; cannot reſt nor ſleep becauſe of their abundance, leſt it ſhould be taken away from them; and they have much trouble in parting with them, when they are, by one providence or another, ſtripped of them; and beſides, they have them with a curſe, and are ever attended with uneaſineſs, on one account or another.

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[s] היטיב utitur bene, Caſtalio; pulchre, Vatablus.

[t] יביע effutit, ebullit, fundit, Vatablus; eructat, Junius & Tremellius, Piſcator; ebullit, V. L. Tigurine verſion, Schultens; ſcaturire facit, Michaelis.

[u] צופות proſpectantes velut a ſpecula, Michaelis; ſpeculatores, Schultens; ſpeculantes, Montanus, Junius & Tremellius, Piſcator; ſpeculantur, Cocceius.

[w] מרפא ſanans, ſo ſome in Vatablus.

℣. 7. *The lips of the wiſe diſperſe knowledge*, &c.] Scatter it about for the benefit of others; they are communicative and diffuſive of it unto others, that fruit may abound to their account: ſo the firſt miniſters of the goſpel diffuſed the ſavour of the knowledge of Chriſt and his goſpel in every place; their words went into all the earth, and their ſound to the end of the world; and ſo every goſpel-miniſter will ſpeak according to the oracles of God, and according to the abilities and meaſure of the gift which he has received; and to the utmoſt of his power feed ſouls with knowledge and underſtanding. *But the heart of the fooliſh* doth *not ſo*; does not diſperſe knowledge, for he has no ſolid, ſubſtantial knowledge in him: or, *the heart of the fooliſh* is *not right*[x]; it is full of folly and wickedneſs: or, *the heart of the fooliſh* does *not* diſperſe that which is *right*[y]; true and right things, and the knowledge of them; but, on the contrary, as in ℣. 2. *pours out fooliſhneſs*.

℣. 8. *The ſacrifice of the wicked* is *an abomination to the Lord*, &c.] Even thoſe ſacrifices which were of divine appointment under the former diſpenſation, when offered by wicked men, without faith in Chriſt, without any ſenſe of ſin, repentance for it, and reformation from it; when theſe were uſed as a cloke for ſin, under which they ſheltered and ſatisfied themſelves, and went on in ſin; when they brought them *with a wicked mind*, as in *chap.* xxi. 27. when either what they brought were not according to the law, the lame and the blind; or were not their own, but robbery for burnt-ſacrifice; or ſuppoſing that theſe would atone for their ſins of themſelves; when either of theſe, or all this was the caſe, it was an abomination to the Lord; ſee *Iſa.* i. 11—15. and lxi. 8. and lxvi. 3. Wherefore much more muſt pagan ſacrifices be an abomination to him; which were not of his appointing, and were offered to devils, and not to him; and which were many of them very inhuman and ſhocking; as giving a man's firſt-born for his tranſgreſſion, and the fruit of his body for the ſin of his ſoul: and ſo likewiſe papal ſacrifices, the ſacrifice of the maſs; the unbloody ſacrifice, the offering up again of the body and blood of Chriſt, they pretend to; which, as it is wicked and blaſphemous, is an abomination to the Lord, and perhaps is chiefly intended. Sacrifice may ſtand for every religious duty, performed by a wicked man, being hypocritically done and with no good view; and all their good works, which ſeem to be ſo; and are either not according to the word and will of God, being never commanded by him, of which ſort are many among the Papiſts; or they are not done in faith, and ſo ſin, and do not ſpring from love to God; but are done with a heart full of enmity to him, and are not directed to his glory: in ſhort, whatever is done by them, let it have ever ſuch an appearance of devotion and goodneſs; yet if it is placed in the room of Chriſt, and uſed to the ſetting aſide of his righteouſneſs, ſatisfaction and ſacrifice, it is an abomination to the Lord. *But the prayer of the upright* is *his delight*; the prayer of ſuch, whoſe hearts are right with God; who have right ſpirits renewed in them; are *Iſraelites* indeed; have the truth of grace, and root of the matter in them; are honeſt, ſincere, and upright in heart: the prayer of ſuch, which is an inwrought one, wrought in his heart by the Spirit of God, and ſo comes from God, and is his own breathing in him, muſt be well-pleaſing to him; that which is fervent, earneſt and importunate, which cometh not out of feigned lips, but from the heart, and is put up with a true heart, in the ſincerity of it; the prayer of faith, the cry of the humble; the prayer which is addreſſed to God as a Father, in the name of Chriſt the Mediator, which comes perfumed with the incenſe of his mediation, introduced with the celebration of the divine perfections, contains humble confeſſions of ſin and unworthineſs, aſcribes all bleſſings to the grace of God, and expreſſes thankfulneſs for favours received, is very acceptable and delightful to God; though it is the prayer of a poor, mean, deſpicable creature in his own eyes, and in the eyes of others, *Pſalm* cii. 17. and ix. 12. *Cant.* ii. 14. *Luke* xviii. 11—14. This ſtands oppoſed to the pompous rites and ceremonies, the gaudy worſhip and coſtly ſacrifices of wicked men; ſuch as uſed by the Papiſts.

℣. 9. *The way of the wicked* is *an abomination unto the Lord*, &c.] The way his heart deviſes, which he chooſes and delights in, in which he walks; nor will he leave it, nor can he be diverted from it, but by the powerful grace of God. This is a way not good, but evil, and ſo an abomination to the Lord; and the whole tenour and courſe of his life, which is meant by his way being evil: hence his ſacrifices, and all his external duties of religion performed by him, are abominable to the Lord; for whilſt he continues in a courſe of ſin, all his religious exerciſes will be of no avail, cannot be pleaſing and acceptable to God. *But he loveth him that followeth after righteouſneſs*; either after a juſtifying righteouſneſs; not the righteouſneſs of the law, which the carnal Jews followed after, but did not attain unto; nor is righteouſneſs to be had by the works of the law, nor any juſtification by it, nor can a man be acceptable to God on account of it; but the righteouſneſs of Chriſt, which he has wrought out, and is revealed in the goſpel: to follow after this ſuppoſes a want of one; a ſenſe of that want; a view of the glory, fulneſs, ſuitableneſs, and excellency of Chriſt's righteouſneſs; an eager deſire after it, ſometimes expreſſed by hungering and thirſting after it, as here by a purſuit of it; which means no other than an earneſt and importunate requeſt to be found in it: and ſuch, as they ſhall be ſatisfied or filled with it; ſo they are loved by the Lord, and are acceptable to him through the righteouſneſs they are ſeeking after: or elſe it may be underſtood of following after true holineſs of heart and life, without which there is no ſeeing the Lord; and though perfection in it is not attainable in this life, yet a gracious ſoul preſſes after it, which is well-pleaſing in the ſight of God.

℣. 10. *Correction is grievous unto him that forſaketh the way*, &c.] The right way, the way of

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[x] לא כן non erit rectum, Pagninus, Baynus; non eſt rectum, Piſcator, Mercerus. Junius & Tremellius, Amama; eventilant non rectum, Schultens, Cocceius.

[y] Spargit quod abeſt a recto,

God; the way of his commandments: the *Vulgate Latin* verſion is, *the way of life*; the ſame with the way of righteouſneſs, which apoſtates, having known and walked in, turn aſide from; ſee 2 *Pet*. ii. 15, 21. And ſuch deſerve ſevere correction, the chaſtiſement of a cruel one, correction in wrath and hot diſpleaſure; which when they have, is very diſagreeable to them; they behave under it like a bullock unaccuſtomed to the yoke, and yet they are but dealt righteouſly with. Or the words may be rendered, *he* has had *bad diſcipline* or *inſtruction*[z], *that forſakes the way*; due care has not been taken of him; he has not been properly inſtructed, nor ſeaſonably corrected; had he, he would not eaſily have departed from the way in which he ſhould go; ſee *chap*. xxii. 6. The *Targum* is, "the diſcipline of "an evil man cauſes his way to err;" or him to err from his way. And *he that hateth reproof ſhall die*; that hates the reproof of parents, maſters, and miniſters of the word; as he may be ſaid to do, that neglects and rejects it, and does not act agreeably to it: and ſuch a man, dying in impenitence and without faith in Chriſt, dies in his ſins; and ſometimes ſhamefully, or a ſhameful death, as the *Septuagint* and *Arabic* verſions, or an untimely one; as well as dies the ſecond death, an eternal one.

ỳ. 11. *Hell and deſtruction* are *before the Lord*, &c.] Or *the grave*[a], which is the pit of deſtruction; where bodies being put, putrify, and are deſtroyed by worms: this is known by the Lord, even the grave of every one from the beginning; the graves of *Adam*, *Abel*, *Abraham*; he knows where their duſt lies, and will raiſe it up again at the laſt day. *Hades*, or the inviſible ſtate of the departed, as the *Septuagint* has it, is manifeſt before him; he knows where departed ſpirits are; what their condition and employment be; and ſo the place and ſtate of the damned, known by the name of *hell*; and may be called *deſtruction*, where ſoul and body are deſtroyed by the Lord with an everlaſting deſtruction; and is the deſtruction which the broad way of ſin leads unto. Now though we know not where this place is, who are there, and what the torments endured in it; yet all is before the Lord, and known to him: *tophet* is ordained of old; everlaſting fire is prepared by the Lord for devils and wicked men; ſee *Job* xxvi. 6. *How much more then the hearts of the children of men?* which, tho' deſperately wicked, are known by him; who is the ſearcher of the hearts, and the trier of the reins of the children of men: he to whom hell is naked, and can look into that outer darkneſs, the blackneſs of darkneſs, can look into a man's heart, a ſecond hell, in which all manner of wickedneſs is, and obſerve it all; he needs no teſtimony of man; he knows what is in man, all his ſecret thoughts, wicked purpoſes, deſigns and devices; ſee *Jer*. xvii. 9, 10. *John* ii. 25. *Heb*. iv. 12, 13.

ỳ. 12. *A ſcorner loveth not one that reproveth him*, &c.] He that makes a jeſt of religion; ſcoffs at godlineſs and godly men; treats the goſpel and the miniſters of it with contempt; makes a mock at good men, and all that is good; a peſtilent fellow, as the *Vulgate Latin* verſion: ſuch an one not only does not love, for more is intended than is expreſſed; but hates him that reproves him, and eſpecially if publickly, *Amos* v. 10. he thinks ill of him; bears him a grudge, and abhors him; and ſpeaks evil of him, and reproaches him; and does all he can to the injury of his perſon and name; hence the advice of the wiſe man, *chap*. ix. 7, 8. Some render it, he *loves not reproving himſelf*, or *to reprove himſelf*[b]; he does not care to look into his own heart and ways, or to call himſelf to an account for what he does; nor to check himſelf in the purſuit of ſin, nor argue with and reprove himſelf for it. *Neither will he go unto the wiſe*; to the private houſes of wiſe and good men; nor to the houſe of wiſdom, or place of public inſtruction, where wiſe diſpenſers of the word give good advice and counſel; ſcorners do not chooſe to go to either, leſt they ſhould be reproved for their evil ways, and be adviſed to leave them; neither of which is agreeable to them; ſee *John* iii. 20, 21.

ỳ. 13. *A merry heart maketh a chearful countenance*, &c.] Or, *a joyful heart*[c]; that is joyful in the God of its ſalvation; that rejoices in Chriſt Jeſus; is filled with joy and peace through believing in him, in his perſon, blood, righteouſneſs and ſacrifice; that has a comfortable view of his juſtification by his righteouſneſs, of peace and pardon by his blood, of the atonement of his ſins by his ſacrifice; to whom he has ſaid, *be of good chear, thy ſins are forgiven thee*; who has peace in him, tho' tribulation in the world: as ſuch a man's heart muſt be made glad, this will make his countenance chearful, or cauſe him to lift up his head with joy; as it is in natural things, ſo it is in ſpiritual ones. *But by ſorrow of the heart the ſpirit is broken*; a man is dejected, his ſpirits ſink, and it is ſeen in his countenance: there is a great ſympathy between the body and mind, the one is much affected by the other; when the heart is full of ſorrow, the animal ſpirits are low, the nerves are looſened, the whole frame of nature is enfeebled, and the body emaciated; this is often the caſe through outward troubles[d]: phyſicians ſay[e], that grief weakens the ſtrength, and deſtroys the ſpirits, more than labour does. *The ſorrow of the world worketh death*; and ſometimes through ſpiritual troubles, a ſenſe of ſin and guilt of it, a legal ſorrow, which produces a legal contrition of ſpirit; and ſuch *a wounded ſpirit, who can bear?* This is the effect of a mere work of the law upon the conſcience; and ſtands oppoſed to the ſpiritual joy, and the effects of it, the goſpel brings.

ỳ. 14. *The heart of him that hath underſtanding, ſeeketh knowledge*, &c.] He that has in his heart an underſtanding of divine and ſpiritual things, of the goſpel and of the truths of it, will ſeek earneſtly and diligently in the uſe of proper means after more knowledge; as he will deſire to know more of Chriſt, his perſon, offices and grace; he will follow on to know him, and not be content with the preſent degree of knowledge he has attained unto; he will hear and read the word, and pray and meditate, in order to come to a more perfect knowledge of the Son of God, and of thoſe things which relate to his ſpiritual peace and eternal welfare. *But the mouth of fools feedeth on fooliſhneſs*; on fooliſh talking and jeſting; on fooliſh and unlearned queſtions; on fooliſh and falſe doctrines; on fooliſh and hurtful luſts; on wind and aſhes, a deceived heart having turned then aſide: they take pleaſure and ſatisfaction in thoſe things; feed their fancy with them, and feaſt upon them, which ſhews what fools they are; and ſuch all unregenerate men be.

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[z] מוסר רע fuit illi mala diſciplina, vel caſtigatio, Baynus.

[a] שאול ſepulchrum, Munſter, Piſcator, Mercerus, ſo Ben Melech.

[b] הוכח לו corripere ſe, Gejerus.

[c] לב שמח cor gaudens, V. L. Baynus.

[d] Frangit fortia corda dolor, Tibullus, l. 3. eleg. 2. v. 6.

[e] Fernel. Method. Medendi, l. 7. c. 9. p. 54.

℣. 15. *All the days of the afflicted are evil*, &c.] And ſome are afflicted all their days, from their youth up; ſo that not only the days of old age are evil days, in which they have no pleaſure, but even the days of their youth; all their days, as *Jacob* ſays, *few and evil have the days of the years of my life been*, Gen. xlvii 9. becauſe they had been filled up with affliction and trouble of one ſort or another. Or, *all the days of the poor* [f]; either in purſe, who want many of the good things of life; or in knowledge, as *Gerſom* and *Aben Ezra* obſerve. *But he that is of a merry heart hath a continual feaſt*; a heart that has *the kingdom of God* in it, which lies *not in meat and drink*, but in *righteouſneſs, peace, and joy in the holy Ghoſt*; which has the love of God ſhed abroad in it by the Spirit, where Chriſt dwells, by faith; and that lives by faith on him, and on the proviſions of his grace; all this is a conſtant, continual feaſt, to a gracious ſoul, made joyful hereby.

℣. 16. *Better is little with the fear of the Lord, than great treaſure and trouble therewith.*] Not that *a little* is better than *much* of that which is good, as the things of this world are in themſelves; poverty is not better than riches ſimply conſidered; but as theſe are attended with different circumſtances: if a man has but little of worldly ſubſtance, yet if he has *the fear of God* in his heart, and before his eyes; that fear which has God for its author and for its object, and which is itſelf a treaſure; and may be here put for all grace, for the riches of grace ſaints are partakers of; ſuch a man's little is better than another man's abundance without the fear of the Lord, as the *Septuagint* and *Arabic* verſions render it: for ſuch a man, though he has but little, which is the common portion of good men, yet he does not lack; he has enough, and is content; what he has he has with a bleſſing, and he enjoys it, and God in it, and has communion with him; and has alſo other bread to eat, the world knows nothing of: and particularly having the fear of God, the eye of God is upon him with pleaſure; his heart is towards him, and ſympathiſes with him in all his troubles; his hand communicates unto him both temporal and ſpiritual meat, which is given to them that fear the Lord; his angels encamp about him, his power protects him; his ſecrets are with him, and inconceivable and inexpreſſible goodneſs is laid up for him: wherefore he is better off with his little, having the fear of God, than another with his great abundance and affluence, being deſtitute of it: and beſides, having a great deal of *trouble* along with his treaſure; trouble in amaſſing and getting it together; trouble in keeping it from being loſt, or taken away by thieves and robbers, for fear of which he cannot ſleep; trouble through an inſatiable deſire of having more; he has no reſt nor peace becauſe he has not ſo much as he would have, or as others have. Beſides, he has what he has with a curſe; God ſends upon him curſing, vexation and rebuke, in all he ſets his hand to, *Deut.* xxviii. 2. where the ſame word is uſed as here: and he has it alſo with the cry of the poor; ſo ſome render the word, *a noiſe* or *tumult* [g], and interpret it of the cries and tears of thoſe that are oppreſſed and injured; ſo *Jarchi* and *Gerſom*: or, *with terror* [h], as ſome render it; with the terrors of a guilty conſcience, with the fear of hell and everlaſting damnation. Better have a little with a good conſcience, than ever ſo much attended with ſuch circumſtances; it is not any man's little, but the good man's little, that is preferable to the wicked man's much; ſee *Pſal.* xxxvii. 16.

℣. 17. *Better is a dinner of herbs, where love is*, &c.] What *Plautus* [i] calls *aſperam & terreſtrem cœnam*, an harſh and earthly ſupper, made of what grows out of the earth; which is got without much coſt or care, and dreſſed with little trouble; a traveller's dinner, as the word [k] ſignifies, and a poor one too to travel upon, ſuch as is eaſily obtained, and preſently cooked, and comes cheap. Now, where there are love and good nature in the hoſt that prepares this dinner; or in a family that partakes of ſuch an one, having no better; or among gueſts invited, who eat friendly together; or in the perſon that invites them, who receives them chearfully, and heartily bids them welcome: ſuch a dinner, with ſuch circumſtances, is better *than a ſtalled ox, and hatred therewith*; than an ox kept up in the ſtall for fattening; or than a fatted one, which with the ancients was the principal in a grand entertainment; hence the alluſion in *Matt.* xxii. 4. *Luke* xv. 23. In the times of *Homer*, an ox was in high eſteem at their feſtivals; at the feaſts made by his heroes, *Agamemnon*, *Menelaus*, and *Ajax*, an ox was a principal part of them, if not the whole; the back of a fat ox, or a ſurloin of beef, was a favourite diſh [l]. Indeed in ſome ages, both among *Greeks* and *Romans*, an ox was abſtained from, through a ſuperſtitious regard to it, becauſe ſo uſeful a creature in plowing of the land; and it was carried ſo far, as to ſuppoſe it to be as ſinful to ſlay an ox, as to kill a man [m]: and *Aratus* [n] repreſents it as not done, neither in the golden nor ſilver age, but that in the brazen age men firſt began to kill and eat oxen; but this is to be confuted by the laws of God, *Gen.* ix. 3. *Deut.* xiv. 4. and by the examples of *Abraham* and others. Now if there is hatred, either in the hoſt, or in the gueſts among themſelves, or in a family, it muſt ſtir up ſtrifes and contentions, and render all enjoyments unpleaſant and uncomfortable; ſee *chap.* xvii. 1. *Eccl.* iv. 6. but where the love of God is, which is better than life, and the richeſt enjoyments of it; which ſweetens every mercy, and cannot be purchaſed with money; and ſecures the beſt of bleſſings, the riches of grace and glory, and itſelf can never be loſt; where this is, the meaneſt diet is preferable to the richeſt and moſt coſtly banquets of wicked men; who are hated and abhorred by the Lord, for their oppreſſion and injuſtice, their luxury, or their covetouſneſs; for poor men may be loved of God, and the rich be abhorred by him, *Pſal.* x. 4. *Luke* xv. 19—23.

℣. 18. *A wrathful man ſtirreth up ſtrife*, &c.] A man of a wrathful diſpoſition, of a furious ſpirit, of an angry temper; that is under the power and dominion of ſuch a paſſion, and indulges it, and takes all opportunities to gratify it; he ſtirs up ſtrife and contention where there was none, or where it was laid; as a man ſtirs up coals of fire and raiſes a flame; ſee *chap.* xxvi. 21. He ſtirs up ſtrife in families, ſets one relation againſt another, and the houſe in an uproar; he ſtirs up contentions in neighbourhoods, and ſets one friend and neighbour againſt another, whence proceed quarrels and lawſuits; he ſtirs up ſtrife in churches, breaks brotherly love, and cauſes animoſities and diviſions; he ſtirs up ſtrife in kingdoms and ſtates, whence come wars and fightings, confuſion, and every evil work. *But* he that is *ſlow to anger, appeaſeth ſtrife*; a man of a quiet and peaceable diſpoſition, poſſeſſed of the true grace of charity; who is not eaſily provoked, long-ſuffering, bears and endures all things; he allays the heat of anger; he quenches the coals of contention; he calms the ſtorm, and makes it quiet, as the word [o] ſignifies; he "mitigates ſtrifes raiſed," as the *Vulgate Latin* verſion renders it; he compoſes differences, reconciles the parties at variance, and makes all huſh and ſtill; and ſo prevents the ill conſequences of contention and ſtrife.

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[f] עני pauperis, V. L. Pagninus, Junius & Tremellius, Piſcator, Mercerus, Michaelis.

[g] מהומה tumultus, Tigurine verſion, Montanus, Vatablus; ſtrepitus, Mercerus.

[h] Terror, Aben Ezra.

[i] Captivei, act. 1. ſc. 2. v. 80. & 3. ſc. 1. v. 37.

[k] ארחת ירק viaticum, Montanus, Amama; commeatus, Cocceius.

[l] Iliad. 7. v. 320, 321. Odyſſ. 4. v. 65. & 8. v. 60. Vid. Suidam in voce Ομηρος. Virgil. Æneid. 8. v. 182.

[m] Ælian. l. 5. c. 14. Plin. Nat. Hiſt. l. 8. c. 45.

[n] Phœnomena, v. 132.

℣. 19. *The way of the ſlothful* man is *as an hedge of thorns*, &c.] Or, *ſtrewed with thorns*, as the *Septuagint* and *Arabic* verſions; the *Targum* is, "the ways of the ſlothful are briars and thorns." Either really being made ſo by his own conduct; who, by his ſlothfulneſs, has implicated and entangled himſelf in ſuch difficulties, that he cannot extricate himſelf; his way is not paſſable, at leaſt not very eaſily; it is as it were hedged up with thorns; ſee *Hoſ.* ii. 6. or in his own apprehenſions; who raiſes ſuch difficulties about doing buſineſs, which to him ſeem unſurmountable; at leaſt which diſcourage him from attempting it, it being like breaking through thorns and briars; hence he will not plow becauſe of the cold, nor go abroad becauſe there is a lion in the ſtreets, *chap.* xx. 4. and xxii. 13. and xxvi. 13. or the way of his duty, eſpecially of virtue and religion, is as troubleſome and diſagreeable to him, as breaking through a thorn-hedge, or treading upon briars and thorns; to attend the duties of public worſhip, prayer, and hearing the word, is very irkſome to him; to be preſent at family-worſhip, at prayer, and hearing the ſcriptures or religious diſcourſes read, is like ſitting upon thorns unto him. This, as *Aben Ezra* obſerves, is to be underſtood of a wicked man, as the oppoſition in the next clauſe ſhews. *But the way of the righteous* is *made plain*; it is a caſt up way, as the word [p] ſignifies; a cauſe-way, an high way, and a plain one, in which a truly righteous and good man finds no difficulty; yea, it is ſo plain, that men, though fools in other reſpects, ſhall not err therein, *Iſa.* xxxv. 8. nor is it grievous and troubleſome, but, on the contrary, very delightful, as the ways of Chriſt and wiſdom are; his commandments are not grievous, his yoke is eaſy, and his paths pleaſant; and the righteous man walks at liberty and with pleaſure in them; and without offence or ſtumbling, as the *Vulgate Latin* verſion renders it.

℣. 20. *A wiſe ſon maketh a glad father*, &c.] See the note on *chap.* x. 1. *But a fooliſh man deſpiſeth his mother*; that bore him and brought him up, and perhaps was too indulgent to him; which aggravates his ſin, and her ſorrow; ſee the note on *chap.* x. 1. or cauſes her to be deſpiſed by others, as *Jarchi* interprets it; ſuch a man's ſin, which is great folly, and ſhews him to be a fooliſh man, is highly reſented by the Lord, and will be ſeverely puniſhed; ſee *chap.* xxx. 17. The *Targum* is, "a fooliſh ſon deſpiſes his mother;" and ſo the *Septuagint*, *Syriac* and *Arabic* verſions, which makes the antitheſis more clear; and the *Hebrew* text deſigns one grown up to man's eſtate.

℣. 21. *Folly is joy to* him that is *deſtitute of wiſdom*, &c.] Or *that wants a heart* [q], a wiſe and underſtanding one; by *folly* is meant ſin, for all ſin is folly; and that is very pleaſing and joyous to a wicked man, he chooſes it and delights in it; inſtead of being aſhamed of it, and ſorry for it, he glories in it, and makes his boaſt of it; and not only takes pleaſure in committing it himſelf, but alſo in thoſe that do it; ſee *chap.* x. 23. *But a man of underſtanding walketh uprightly*; he who has his underſtanding enlightned by the Spirit of God; who has an underſtanding given him by the Son of God; who has a ſpiritual and experimental underſtanding of the goſpel, and the truths of it: he walks according to the rule of the divine word; he walks as he has Chriſt for an example, and by faith on him; and after the ſpirit, and not after the fleſh: or *directs himſelf in walking* [r], his goings, as the *Vulgate Latin* verſion, according to the above rule, example, and guidance, by the aſſiſtance of the Spirit and grace of God; otherwiſe it is not in man that walketh of himſelf to direct his ſteps, *Jer.* x. 23.

℣. 22. *Without counſel purpoſes are diſappointed*, &c.] If a man determines and reſolves upon a matter, and at once haſtily and precipitately goes about it, without mature deliberation, without conſulting with himſelf, and taking the advice of others in forming a ſcheme to bring about his deſigns, it generally comes to nothing; ſee *Luke* xiv. 28—32. or *without a ſecret* [s], without keeping one; if a man divulges his intentions, it is much if they are not fruſtrated; ſo the *Targum*, "vain are the thoughts (or deſigns) where there is no ſecret;" if a man makes no ſecret of what he deſigns to do, he is eaſily counter-worked, and his purpoſes diſappointed. *But in the multitude of counſellors they are eſtabliſhed*; his purpoſes are, as in *chap.* xx. 18. having the advice of others, and theſe many, he is confirmed that he is right in what he has thought of and purpoſed to do; and therefore goes about it with the greater ſpirit and chearfulneſs, and is moſt likely to ſucceed, and generally does; ſee *chap.* xi. 14.

℣. 23. *A man hath joy by the anſwer of his mouth*, &c.] When his advice is aſked, and he gives good and wholeſome counſel, and that being taken ſucceeds; it is a pleaſure to a man that he is capable of aſſiſting his friend, and doing him ſervice, or a common good, whether it be in things natural, civil, or religious; when his ſpeech is with ſalt, ſeaſoned with grace, and he knows how he ought to anſwer every man; when that which is good proceeds from him, and is to the uſe of edifying, and miniſters grace to the hearers, and is acceptable to them; when with readineſs he gives an anſwer to every man that aſks him a reaſon of the hope that is in him, with meekneſs and fear, *Col.* iii. 6. *Eph.* iv. 29. 1 *Pet.* iii. 15. *And a word* ſpoken *in due ſeaſon, how good* is it? whether by way of advice and counſel to ſuch who ſtand in need of it, or of exhortation and inſtruction to thoſe that want it, or of comfort to thoſe that are diſtreſſed;

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[o] ישקיט faciet quieſcere, Pagninus, Montanus; ſedat, Mercerus, Michaelis; ſo Junius & Tremellius, Piſcator, Gejerus; ſedabit, Schultens.

[p] סללה aggeſtum, Junius & Tremellius, Piſcator; elevata, Mercerus, Gejerus; ſtrata, Montanus.

[q] לחסר לב carenti corde, Montanus; ei qui corde deficitur, Schultens.

[r] יישר לכת diriget ſeipſum ambulando, Montanus; diriget ambulare, vel ad ambulandum, Vatablus; diriget viam ſuam ad ambulandum, Mercerus, Gejerus.

[s] באין סוד in non ſecreto, Montanus; cum non ſit ſecretum, Baynus; quum nullum eſt arcanum, Schultens; ubi non eſt ſecretum, Cocceius.

treſſed; ſuch is a word of promiſe ſpoken and applied by the Spirit of God to the hearts of his people in a time of need; and ſuch is the goſpel of peace, pardon, righteouſneſs, and ſalvation, as ſpoken by Chriſt and his miniſters to weary and wounded ſouls; it cannot be well and fully expreſſed how ſweet, how good, how ſuitable, as well as ſeaſonable it is; ſee *chap.* xxv. 11. *Iſa.* l. 4.

℣. 24. *The way of life* is *above to the wiſe*, &c.] Of *the way of life*, ſee the note on *chap.* x. 17. this is ſaid to be *above*, or it tends *to* what is *above*; it leads to heaven and happineſs above; the *life* itſelf it is the way of or to is above, it is hid with Chriſt in God; eternal life, glory, and happineſs is above; it is an houſe eternal in the heavens, an inheritance reſerved there, and will be there enjoyed by the ſaints: the *way* to it is above; Chriſt is the way, and he is in heaven, at the Father's right hand, through whom only men can come at this life; wherefore thoſe who are in the way of it have their thoughts, their hearts, their affections, and converſations above, *Matt.* vi. 21. *Col.* iii. 1, 2. *Phil.* iii. 20. Faith, which deals with Chriſt the way, and by which men walk in him, is ſignified by ſoaring aloft, mounting up with wings as eagles, by entering within the vail, and dwelling on high, and by looking upwards, and at things unſeen, and being the evidence of them. The *Vulgate Latin* verſion renders it, *the way of life is above the learned man*, or wiſe man; the man that has no other than natural learning and wiſdom, this way of life and ſalvation by Chriſt lies out of his knowledge; it is what the moſt ſagacious and penetrating man could never diſcover; it is hid from the wiſe and prudent, and revealed to babes: or this is only known to ſuch who are truly wiſe unto ſalvation; it is plain to them, and they highly eſteem it, and chooſe to walk in it; it is an *aſcent to him that underſtands*, as the *Syriac* verſion renders it; it is a going up hill, it is an aſcending upwards and heavenwards; ſuch a man is continually looking upwards unto Chriſt, the author and finiſher of his faith; preſſing towards him, the mark for the prize; keeping his eye, not on things on earth, things temporal, which are ſeen here below, but on things above, things unſeen, which are eternal in the heavens. *That he may depart from hell beneath*; not from the grave, as *ſheol* ſometimes ſignifies; for wiſe men die as well as fools, and come to the grave, which is the houſe appointed for all living; even thoſe who are in the way of life that is above, do not eſcape death and the grave: but ſuch are ſecured from everlaſting ruin and deſtruction, from being deſtroyed ſoul and body in hell; they ſteer quite a different courſe and road from that; every ſtep they take upwards carries them ſo far off from hell, which is the contrary way; the broad road of ſin is the lower way, or what leads to hell and deſtruction beneath; the narrow way of faith in Chriſt is the upper way, and that leads to eternal life above.

℣. 25. *The Lord will deſtroy the houſe of the proud*, &c.] To whom he has the utmoſt averſion; he ſets himſelf againſt them and reſiſts them, and will not only deſtroy them but their ſtately houſes too, which they have fancied ſhall continue for ever; and alſo their families, their children and poſterity; theſe ſhall be as ſtubble, and ſhall be burnt up in his wrath, and neither root nor branch left. Moreover the man of ſin, the ſon of perdition, may be more eſpecially intended, that exalts himſelf above all that is called God, with all the ſons of pride ſupported by him; his houſe, which is the houſe of the fooliſh and adulterous woman, the idolatrous church of *Rome*, ſhall be rooted up; the city of *Rome*, the ſeat of the beaſt itſelf, where his houſe or palace is, ſhall be deſtroyed, and all that belong unto him, even all they that have deſtroyed the earth, *Rev.* xi. 18. *But he will eſtabliſh the border of the widow*; whoſe advocate, judge, and defender he is; when men, rich, proud, and oppreſſive, attempt to remove the land-mark of the widow's border, and ſo leſſen her land and enlarge their own, God will not ſuffer it to be done, but will eſtabliſh it in its place; that is, ſuch who are weak and helpleſs, as widows are, and cannot defend themſelves and their property, he will protect them and ſecure it for them. So the church of Chriſt, during the reign of Antichriſt, being obliged to flee into the wilderneſs, looks like a widow deprived of her huſband, and has but *little ſtrength* to ſupport and defend herſelf, as is ſaid of the church of *Philadelphia*, Rev. iii. 8. yet the Lord will ſecure and preſerve her, and firmly ſettle and eſtabliſh her, yea enlarge her borders and make them of pleaſant ſtones; ſpread the kingdom of Chriſt from ſea to ſea, and from the river to the ends of the earth. Frequent mention is made of the eſtabliſhing of the church in the latter day, *Pſal.* xlviii. 8. and lxxxvii. 5. *Iſa.* ii. 2.

℣. 26. *The thoughts of the wicked* are *an abomination to the Lord*, &c.] They are known unto the Lord, who is the ſearcher of the heart, and a diſcerner of the thoughts and intents of it; he knows they are vain and ſinful, yea that they are only evil and that continually, and therefore are hateful and abominable to him; it may be rendered *the thoughts of evil*, as by the *Targum*; or evil thoughts, as the *Septuagint*, *Vulgate Latin*, and the *Oriental* verſions; but *Aben Ezra* interprets as we, the thoughts of a wicked man which are never otherwiſe but evil; whereas in a good man, though there are many evil thoughts which are abominable to himſelf, yet there are ſome good thoughts, and which are pleaſing to the Lord, as follows. *But the* words *of the pure* are *pleaſant words*; that is, unto the Lord; which are the ſame with their thoughts, and are the effect of them, and ſo ſtand oppoſed to the thoughts of the wicked; theſe expreſſed either in a way of prayer or of praiſe, are ſweet and pleaſant, and acceptable unto God through Chriſt; as likewiſe their words and diſcourſe in religious converſation, which alſo miniſter grace unto the hearer, and are very delightful and pleaſing to ſaints: the words may be ſupplied thus, *but* the thoughts *of the pure*, of ſuch who are pure in heart, whoſe hearts are purified by faith in the blood of Chriſt, are *words of pleaſantneſs*, ſo *Gerſom*; there is a language in thought which is known to a man's ſelf, and by the Lord; there is the meditation or diſcourſe of the heart, and this being about divine and ſpiritual things is pleaſing to God; he hearkens to it, and writes a book of remembrance for them that fear him, and have thought on his name; ſee *Pſal.* xix. 14. *Mal.* iii. 16.

℣. 27. *He that is greedy of gain troubleth his own houſe*, &c.] Or *that covets a covetouſneſs*[t], an evil one, as in *Hab.* ii. 9. that ſeeks riches by unlawful means, that gathers the mammon of falſhood, or unrighteouſneſs, as the *Targum*; he entails a curſe and brings ruin and deſtruction upon his family; the *Septuagint* and *Arabic* verſions are, he *deſtroys himſelf*;

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[t] בוצע בצע appetens concupiſcentiam, Montanus; qui avaritiam inhiat, Tigurine verſion; concupiſcens concupiſcentiam, Vatablus.

himſelf; or *his own ſoul*, as the *Syriac* verſion; it may be underſtood of a man that is over anxious and eager to be rich, and hurries on buſineſs, and gives his ſervants no proper time for food and reſt; ſee the note on *chap.* xi. 29. *But he that hateth gifts ſhall live*; that rejects them with abhorrence, when offered to bribe him to pervert judgment, or do an unjuſt thing; otherwiſe gifts may be lawfully received from one friend by another; the ſin is when they are given and taken for the ſake of doing what is baſe and ſinful; and a man that ſhakes his hand from receiving gifts on ſuch a foot, he and his family ſhall proſper and increaſe in worldly things; and doing this from a right principle of grace ſhall live comfortably in a ſpiritual ſenſe, and thrive and flouriſh in his ſoul, and live an eternal life hereafter; ſee *Pſal.* xv. 1, 5, 6.

℣. 28. *The heart of the righteous ſtudieth to anſwer*, &c.] He thinks before he ſpeaks, meditates what he ſhall ſay, what anſwer to give to men; whether in things civil, natural, or religious; and what to return to the Lord when he is reproved by him; or what to ſay in prayer to him, or by way of thankfulneſs for mercies received from him; ſee *chap.* iii. 6. *Hab.* ii. 1. though our Lord adviſes his diſciples, when ſummoned before their perſecutors, not to meditate beforehand what they ſhould anſwer, ſince they ſhould have immediate aſſiſtance, *Luke* xxi. 14. but this was in extraordinary caſes; in common ones the obſervation of the wiſe man ſhould be attended to. A Jewiſh[u] writer renders the words, *the heart of the righteous meditates wormwood*, or bitter things; ſee *chap.* v. 4. as the judgment of God, death, and hell; this ſenſe is mentioned by *Aben Ezra*, but rejected. *But the mouth of the wicked poureth out evil things*; without any previous thought and conſideration, without fear or wit; in great abundance, as water out of a fountain; thus an evil man out of the evil treaſure of his heart brings forth evil things readily and at once, having no concern about the conſequences of things, *Matt.* xii. 25. ſee the note on ℣. 2.

℣. 29. *The Lord* is *far from the wicked*, &c.] Not as to his eſſence or powerful preſence, which is every where, for he is God omnipreſent; but with reſpect to his favour and good-will, he is far from helping in diſtreſs, and from hearing their cries when they apply unto him in deſperate circumſtances; nor does he admit them to nearneſs and communion with him now, as he does the righteous; nor will he receive them to himſelf at the laſt day, but bid them depart from him; they are far from him and from his law, and from all righteouſneſs; and he is far from them, and keeps them at a diſtance from him. *But he heareth the prayer of the righteous*; they draw nigh to him and he draws nigh to them; he is nigh to all that call upon him in truth; and there is none like them that has God ſo nigh them as they have; his eyes are upon them, and his ears are open to their cries; he is a God hearing and anſwering their prayers, and beſtows upon them the favours they aſk for, and ſtand in need of.

℣. 30. *The light of the eyes rejoiceth the heart*, &c.] Not ſo much the viſive power, the faculty of ſeeing, a ſtrong and clear eye-ſight; though this is a great mercy, and from the Lord, and to be prized, and does give joy of heart; but rather the objects ſeen by the light of the eyes, as *Jarchi*; as green gardens, flowing rivers, pleaſant meadows, riſing hills, lowly vales, herbs, plants, trees, birds, beaſts, and creatures of every kind; nor is the eye ever ſatisfied with ſeeing; eſpecially light itſelf beheld rejoiceth the heart, and particularly that grand luminary and fountain of light, the ſun. *Light is ſweet*, ſays the wiſe man, *Eccl.* xi. 7. *and a pleaſant thing it is for the eyes to behold the ſun*, which is a proper comment on this text: and much more pleaſant and delightful, cheering and rejoicing, muſt be the ſpiritual light of the eyes of the underſtanding, when opened by the Spirit of God at converſion; it is marvellous light ſouls are then called into, and wonderful things do they then behold, which rejoice their hearts; as Chriſt the ſun of righteouſneſs himſelf, the light of the world, the glories of his perſon and office, the fulneſs of grace that is in him, pardon of ſin by his blood, juſtification by his righteouſneſs, and free and full ſalvation through him for the worſt and chief of ſinners: in the light which is thrown into them they ſee light; the light of God's countenance, his face and favour, which put gladneſs into them; the light of the divine word and the precious truths of it; yea the light, joy, and happineſs of the world to come, in the hope of which their hearts rejoice. *Jarchi* myſtically interprets this of the light of the eyes in the law; but it is much better to underſtand it of the light of the eyes in the goſpel, and the myſteries of it. And *a good report maketh the bones fat*; or *a good hearing*[w]; not the ſenſe of hearing, or a quick exerciſe of that, though a very great bleſſing; but good things heard. Some underſtand this of a good name, or *fame*[x], which is ſometimes the ſenſe of the phraſe; either a good report which a man hears of himſelf, which makes his ſpirit chearful; and this affects his body and the juices of it, which fill his bones with marrow and cover them with fatneſs; or which he hears of his friends, and is pleaſing to him, as it was to the apoſtle *John* that *Demetrius* had a good report of all men, 3 *John* 12. But rather this is to be underſtood of the good news, or good hearing, from a far country, as the ſame phraſe is rendered in *chap.* xxv. 25. and here in the *Arabic* verſion is ſo tranſlated, even the goſpel which is a report; ſee *Iſa.* liii. 1. *Rom.* x. 16. a *report* concerning God, the perfections of his nature, the purpoſes of his heart, the covenant of his grace, his love, grace, and mercy towards men in Chriſt Jeſus; a report concerning Chriſt, concerning his perſon and offices, concerning his incarnation, obedience, ſufferings, and death; concerning his reſurrection, aſcenſion, ſitting at the right hand of God, interceſſion for his people, and ſecond coming to judgment; and concerning ſalvation, peace, pardon, righteouſneſs, and eternal life by him; a report concerning the good land, the heavenly *Canaan*, and the glories of it, the way unto it, and the perſons that ſhall poſſeſs it: and this is a *good* report; it is good tidings of good things, a report of good things laid up in covenant, which are come by Chriſt the great high-prieſt, which ſaints are intereſted in, and ſhall partake of here and hereafter; it is a true report, and to be believed, ſince it is made by God himſelf, by Jeſus Chriſt the faithful witneſs, and by the apoſtles of Chriſt, who were eye and ear-witneſſes of the things they reported; and ſuch a report being heard, received, and embraced, greatly contributes to the ſpiritual health and proſperity of the children of God, it makes them fat and flouriſhing; ſuch pleaſant words are as the honey-comb, ſweet to the ſoul, make glad the heart, and are marrow and health to the bones; ſee *chap.* iii. 8. and xii. 25. and xvi. 24.

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[u] Kabvenaki.

[w] שמועה טובה auditus bonus, Vatablus; auditio bona, Montanus, Junius & Tremellius.

[x] Fama bona, V. L. Tigurine verſion, Pagninus, Mercerus, Gejerus.

℣. 31. *The ear that heareth the reproof of life,* &c.] That is given according to the word of life, in a warm, fervent, and lively manner, with zeal, and in good earneſt; which reproves the life of another by his own, as well as by words; and which tends to the ſpiritual and eternal life of the perſon reproved; being taken, a man that diligently hearkens to, kindly and cordially receives, and chearfully obeys ſuch reproof given him, *Abideth among the wiſe*; he not only chooſeth to be among them, that he may have the advantage of their wiſe counſels and reproofs, but he becomes wiſe himſelf thereby, and attains to the character of a wiſe man, and is numbered among them; ſuch a man abides in the houſe of wiſdom, the church of God, and attends upon and has converſation with the wiſe diſpenſers of the word, and ſhall have a part with them in the church above, in the kingdom of heaven, where the wiſe will ſhine as the firmament; the word here uſed does not denote a lodging for a night, as it ſometimes ſignifies, but a perpetual abiding.

℣. 32. *He that refuſeth inſtruction,* &c.] The inſtruction of parents, maſters, miniſters, and of God himſelf; or *correction*[y], inſtruction either by the word or by the rod; he that withdraws himſelf from it, will not be in the way of it, that ſhuns, neglects, and deſpiſes it, or careleſsly and contemptuouſly attends it: *Deſpiſeth his own ſoul*; ſhews that he makes no account of it, has no regard for it or care about it, when it is ſo precious a jewel, and the loſs of it irreparable; not that a man can ſtrictly and properly deſpiſe his ſoul, but comparatively, having a greater regard for his body, and eſpecially for his carnal luſts and pleaſures, than for that; or as a man diſeaſed and refuſes proper medicines may be ſaid to deſpiſe his health. *But he that heareth reproof getteth underſtanding*; or *a heart*[z]; he gets underſtanding by liſtening to reproof, and behaving according to it; he better underſtands himſelf and his caſe, what he ſhould ſhun and avoid, what he ſhould receive, embrace, and do; inſtead of loſing his ſoul, as the man that refuſes correction does, he finds the life of it, and poſſeſſes it, and with it a large ſhare of experience and ſpiritual wiſdom.

℣. 33. *The fear of the Lord* is *the inſtruction of wiſdom,* &c.] It is *the beginning of wiſdom,* chap. ix. 10. it leads unto it, inſtructs a man in it; by means of it he attains to true ſpiritual and evangelical wiſdom; it teaches him to abſtain from ſin, and to ſerve the Lord; and to ſeek the ſalvation of his ſoul in the way God has appointed, which is by his Son Jeſus Chriſt, which to do is the higheſt wiſdom. *And before honour* is *humility*; the fear of God and humility go together, where the one is the other is; and as the one is the way to wiſdom, the other is the way to glory; Chriſt's humiliation was before his exaltation; men are firſt humbled and laid low in their own eyes, and then they are raiſed out of their low eſtate and are ſet among princes; and ſhall inherit the throne of glory, being made kings and prieſts unto God; it is a frequent ſaying of Chriſt's, *he that humbleth himſelf ſhall be exalted,* Luke xiv. 11. ſuch an one is raiſed to an high eſtate of grace, and at laſt to eternal glory.

CHAP. XVI.

℣. 1. THE *preparations of the heart in man,* &c.] The ſenſe of theſe words, according to our verſion, depends upon the next clauſe, and the meaning of the whole is, that a man can neither think nor ſpeak without God: the *orderings* or *marſhallings of the heart*[a], as it may be rendered; that is, of the thoughts of the heart, which are generally irregular and confuſed; the ranging them in order as an army in battle array, or as things regularly placed on a well-furniſhed table; the fixing them on any particular ſubject, though about things civil and natural, ſo as cloſely to attend to them, and proceed in a regular manner in the conſideration of them, are not without the concurrence of divine providence: and whereas the thoughts of mens hearts are evil, and that continually, and nothing but evil thoughts naturally proceed from thence; the ordering and marſhalling of them, and fixing them to the attention and conſideration of divine and ſpiritual things, are not without the ſupernatural grace of God; for we cannot think a good thought of ourſelves, nor indeed any thing of ourſelves in a ſpiritual manner, 2 *Cor.* iii. 5. all preparations for religious ſervice and duty, whether it be to pray unto God, or to preach in his name, are from the Lord; it is he that works in men both *to will and to do,* that gives them the willing mind, or a ſuitable frame for ſervice, as well as ability to perform it; that pours out the ſpirit of grace and ſupplication on them, and diſpoſes and directs their minds to proper petitions, and furniſhes his miniſtring ſervants in their ſtudies with agreeable matter for their miniſtrations, *Pſal.* x. 17. 2 *Cor.* iii. 5, 6. *And the anſwer of the tongue* is *from the Lord*; who made man's mouth, and teaches him what to ſay, both before God and man; what he ſhall ſay in prayer to him, or in preaching to others; for the *door of utterance* in either ſervice is from him, as well as the preparation for it: moſt verſions and interpreters make theſe clauſes diſtinct, the one as belonging to men, the other to God; thus, *to men* belong *the preparations of the heart, but from the Lord* is *the anſwer* or ſpeech *of the tongue*; the former is ſaid by way of conceſſion, and according to the opinion of men; and the ſenſe may be, be it ſo, that man has the marſhalling and ordering of his own thoughts, and that he can lay things together in his mind, and think pertinently and properly on a ſubject, and is capable of preparing matter for a diſcourſe; yet it is as eaſy to obſerve, that men can better form ideas of things in their minds, than they can expreſs their ſenſe and meaning; and though they may be ever ſo well prepared to ſpeak, yet they are not able to do it, unleſs the Lord gives them utterance, and aſſiſts their memories; they loſe what they had prepared, or deliver it in a diſorderly and confuſed manner, and ſometimes think to ſay one thing and ſay another;

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[y] מוסר correctionem, Pagninus, Vatablus; qui abſtrahit ſe a caſtigatione, Piſcator.

[z] לב cor, Pagninus, Piſcator, Schultens, Michaelis, &c.

[a] מערכי לב diſpoſitiones ſive ordinationes, Montanus, Munſter, Vatablus, Piſcator, Cocceius, Michaelis; inſtructiones adverſæ aciei in corde, Schultens.

their tongues are overruled by the Lord to ſay what they never intended, as in the caſes of *Balaam* and *Caiaphas*. The *Targum* is, "from man is the counſel of the heart, and from the Lord is the ſpeech of the tongue."

℣. 2. *All the ways of a man* are *clean in his own eyes*, &c.] All right and well, not only ſome but all, having an high opinion of himſelf; for this is to be underſtood of a ſelf-righteous man, who is pure in his own eyes, though not cleanſed from his filthineſs, and ſo fancies every way he walks in, and every thing he does is pure; this is owing to want of knowledge of the impurity of his nature; was he ſenſible of this he would ſee that his beſt righteouſneſs is as filthy rags; and to his ignorance of the ſpirituality of the law, which was he acquainted with, he would find on comparing himſelf with it, that he and all he did was polluted and unclean: ſome read the words, *all the ways of a pure man* are *before his eyes*; the eyes of the Lord, he ſees them and approves of them; ſo *Aben Ezra*; and to this agrees the *Septuagint* verſion, *all the works of a humble man* are *manifeſt with God*; and the *Arabic* verſion, *all the works of a humble man are clean before God*; but the former reading and ſenſe ſeem beſt. *But the Lord weigheth the ſpirits*; he ſearches and tries the hearts; he ſees, knows, and obſerves the principles of all actions, and can as exactly adjuſt the nature and quality of them as a man with a pair of ſcales in his hands can tell preciſely the weight of any thing put into them; the Lord weighs the ſpirits, or hearts, from whence all actions flow, by his omniſcience, and accordingly judges of them by them, and not by the outward appearance; and he weighs all actions by his law, in the balance of the ſanctuary, where they are found wanting, and come greatly ſhort of that purity and perfection, phariſaical perſons imagine there is in them.

℣. 3. *Commit thy works unto the Lord*, &c.] Natural, civil, or religious; ſeek to him for ſtrength and aſſiſtance in all, and leave the ſucceſs of all with him: or *roll thy works on* or *unto the Lord*[b]; devolve all upon him, caſt all care upon him and his providence for ſupply, ſupport, and ſuſtenance in life; and commit the buſineſs of the ſalvation of thy ſoul and the important affairs of it wholly to him, who is able, willing, and faithful to keep what is committed to him; and having ſo done may ſit down eaſy and ſatisfied, as one that is rid of a burden by caſting it on another better able to bear it, or more equal to the work committed to him: the *Targum* is, *reveal thy works to God*; and ſo the *Syriac* and *Vulgate Latin* verſions, *reveal thy works to the Lord*; thy caſe, condition, and circumſtances; thy wants and neceſſities; ſeek and aſk for a ſupply of him, make known thy requeſts to him; for though he is not ignorant of the affairs of his people, yet he will be ſought unto to do the things for them he intends to do, and they ſtand in need of. *And thy thoughts ſhall be eſtabliſhed*; when a man has, by faith and in prayer, committed himſelf, his caſe, his ways and works, to the Lord; his mind is made eaſy, his thoughts are compoſed and ſettled, and he quietly waits the iſſues of things; he ſays, the will of the Lord be done; he knows that he cauſes all things to work together for good; and whatever is for his good and God's glory ſhall be brought to paſs; and this makes him calm, ſedate and eaſy; and he is in a fair way of having his deſigns, deſires, and endeavours accompliſhed! ſee *Pſal.* xxxvii. 5.

℣. 4. *The Lord hath made all* things *for himſelf*, &c.] This is true of the Lord with reſpect to the creation of all things by him. All things are made by him, the heaven, earth and ſea; and all that are in them, angels, men, beaſts, birds, fiſhes, and all creatures: and theſe are made for himſelf, and not another; not for the pure or good men, as *Aben Ezra*, though all things are for the elect's ſake; but for God himſelf, beſides whom there was no other before the creation, nor is there any other God but him, who is the firſt cauſe and laſt end of all things: nor were thoſe all things made for him, through any want he had of them, being God all-ſufficient and bleſſed for evermore, but to ſhew his greatneſs, and communicate his goodneſs; they are made for his ſervice, which all creatures are obliged unto, and whom all in their way obey, and for his honour and glory. It is alſo true of his works of providence, and of his ordering and diſpoſing of all things in the courſe of that, to anſwer ends of his own glory; his kingdom of providence rules over all; there is a general providence, which reſpects all creatures and things; and there is a particular providence attending the Lord's own people; and in all, the glory of his wiſdom, juſtice, truth and goodneſs, is conſpicuous: but this is chiefly, if not ſolely, to be underſtood of God's decrees and purpoſes; and of his ordering and appointing all things, to bring about his own glory. Every thing is appointed of God; he has foreordained whatever comes to paſs; there is a purpoſe for every thing under the heavens, and a time fixed for the execution of it. *Junius* reſtrains it to *all men*; but it is true of all creatures and things, though eſpecially men: all things are appointed by the Lord, reſpecting the temporal eſtate of men; their birth and the time of it, with all the circumſtances attending it; the place of their abode, their calling, ſtation of life, and uſefulneſs; all adverſe and proſperous diſpenſations; their death, with all the events leading to it: and ſo likewiſe all things reſpecting their ſpiritual and eternal eſtate; the choice of them to ſalvation; their redemption by Chriſt; the time of his coming, ſufferings and death, and the circumſtances thereof; the converſion of God's elect, the time, place and means; theſe are all according to the purpoſe of God; as are alſo all their times of affliction, temptation, deſertion, and of joy and comfort. In a word, the final ſtate of all men, good and bad, is fixed by the Lord; and all this is *for himſelf*, which ſome render, *to anſwer to himſelf*[c]; all creatures are made to anſwer to his original deſign in making them, to the laws of their creation, and to anſwer his ends and purpoſes; and which is ultimately his own glory: or for his praiſe, as *Jarchi*; for his will and pleaſure, as R. *Iſaac*; for the thing in which he is well pleaſed, as R. *Jonah*; or for his own ſake, as *Kimchi*; and all which agree, as with the ſenſe of the words, ſo with *Rev.* iv. 11. The *Targum* and *Syriac* verſion very wrongly render them, "all the works of God, or the Lord, are for them that obey him." *Yea, even the wicked for the day of evil*; this is added to illuſtrate the general propoſition in the preceding clauſe, and to obviate an objection that might be taken from the deſtruction of the wicked, againſt all things being for the glory of God; for even the deſtruction of the wicked, which is under a divine appointment, is for his glory. It is not the ſenſe of this text, nor of any other paſſage of ſcripture, that God made man to damn him; nor is this to be inferred from the doctrine of predeſtination: God made man, neither to damn him, nor to ſave him, but for his own glory; and that is ſecured, whether in his ſalvation or damnation: nor did or does God make men wicked; he made man upright, and he has made himſelf wicked; and being ſo, God may juſtly appoint him to damnation for his wickedneſs, in doing which he glorifies his juſtice. *The day of evil*, or *evil day*, is the day of wrath and ruin, unto which wicked men are reſerved by the appointment of God, agreeable to the *Targum*, *Septuagint*, *Syriac* and *Arabic* verſions. This is true of wicked angels, wicked men, and particularly of that wicked one, the man of ſin and ſon of perdition, Antichriſt; the word here uſed is in the ſingular number.

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[b] גל אל יהוה מעשיך devolve in Jehovam facta tua, Junius & Tremellius; negotia tua, Piſcator; volve in Dominum quæ tibi facienda ſunt, Michaelis; volve ad Jehovam opera tua, Pagninus, Montanus, Cocceius; ſo Mercerus, Gejerus, Schultens, Tigurine verſion.

[c] למענהו ad reſponſum ſuum, Cocceius, Gejerus, Michaelis; ad reſponſum proprium ejus, Guſſetius, p. 623. ad reſponſum ſui, Schultens.

℣. 5. *Every one that is proud in heart, is an abomination to the Lord*, &c.] Though he may diſſemble his pride, and not diſcover it in his looks, by his words and geſtures; yet the Lord ſees and knows the heart, the naughtineſs of it, and the pride that is in it: and not only a proud look, but a proud heart is abominable to him; every one that is ſo arrogant, as to arraign the decrees of God, and quarrel with him about them, to whom the apoſtle ſays, *Nay but, O man*, O proud, vain man, *who art thou, that replieſt againſt God?* Rom. ix. 19—21. every proud phariſee, that truſts in himſelf that he is righteous, and deſpiſes others, that juſtifies himſelf before men, is an abomination in the ſight of God, *Luke* xviii. 9. and xvi. 15. particularly Antichriſt, who has not only a proud look, a look more ſtout than his fellows, but a proud heart; exalts himſelf above all that is called God; and not only ſpeaks big words againſt the moſt High, but has it in his heart to change times and laws; and proudly imagines he ſhall always continue in his grandeur and proſperity, *Dan.* vii. 20, 25. 2 *Theſſ.* ii. 4. *Rev.* xviii. 7. Though *hand* join *in hand, he ſhall not be unpuniſhed*; though he endeavours with both hands, with all his might and main, to ſecure himſelf and prevent his ruin, he ſhall not be able to do it; though he enters into confederacy with, and calls in the kings of the earth to his aſſiſtance, it will be of no avail, both he and they ſhall be deſtroyed; or out of hand, immediately, his deſtruction will come upon him, *Rev.* xvi. 14, 16. and xviii. 8. and xix. 19—21. ſee the note on *chap.* xi. 21. The *Targum* is, "from evil he ſhall not be cleared;" and the *Syriac* verſion, "he that ſtretcheth out his hand "againſt his neighbour, ſhall not be cleared from "evil."

℣. 6. *By mercy and truth iniquity is purged*, &c.] Or *expiated*[d], and atoned for: not by the mercy and truth of men; not by alms-deeds or ſhewing mercy to the poor; nor by ſpeaking truth and keeping promiſes, and doing juſtice between man and man; for though theſe are duties to be performed, they will not atone for ſin; and may be done by perſons deſtitute of the grace of God, and whoſe iniquities are not purged or pardoned: but by the mercy and truth of God; through his *mercy*, in ſending Chriſt to be the propitiation for ſin; and through his *truth*, in fulfilling his promiſes concerning Chriſt; and particularly concerning pardon on the foot of his ſacrifice and ſatisfaction, where mercy and truth have met together: or through the grace and truth come by Jeſus Chriſt; or thro' his atoning ſacrifice, by which he has finiſhed tranſgreſſion, made an end of ſin, and made reconciliation for iniquity; in which there is a rich diſplay of his own and of his Father's grace and mercy, truth and faithfulneſs. *And by the fear of the Lord* men *depart from evil*; having that put into their hearts, and excited and influenced by the grace and goodneſs of God, men are engaged to abſtain from evil, and the appearance of it; it teaches them to deny ungodlineſs and worldly luſts, and to live ſoberly and godly in this world.

℣. 7. *When a man's ways pleaſe the Lord*, &c.] As they do, when a man walks according to the rule of his word; when he walks, as he has Chriſt for an example; when he walks after the Spirit, and not after the fleſh; when he walks by faith, and does all he does in faith; without which it is impoſſible to pleaſe God, *Heb.* xi. 6. and when all his ways and actions are directed to the glory of God. *He maketh even his enemies to be at peace with him*; as *Abimelech* with *Iſaac*, *Eſau* with *Jacob*; and the enemies of the church and people of God with them in the latter day, *Rev.* iii. 9.

℣. 8. *Better is a little with righteouſneſs*, &c.] Gotten in a righteous way, held by a righteous claim, uſed in a righteous manner, attended with a life of righteouſneſs and holineſs; and alſo along with an intereſt in the righteouſneſs of Chriſt, which renders acceptable unto God, yields peace and comfort, and intitles to eternal glory and happineſs. A truly righteous man may have but little of this world's goods; but his ſmall pittance is better *than great revenues without right*; obtained in an unjuſt way; detained from the right owner of them, and uſed in an unrighteous manner, in a courſe of ſin and wickedneſs: or, *without judgment*[e]; how to make uſe of them aright, and without a righteouſneſs that will juſtify them at the day of judgment; ſee the note on *chap.* xv. 16. A little the true church of Chriſt enjoys in the wilderneſs; having Chriſt and his grace, Chriſt and his righteouſneſs, is better than all the revenues of the church of *Rome*, gotten by the unlawful methods they are; and which in one hour will come to nought, *Rev.* xviii. 17.

℣. 9. *A man's heart deviſeth his way*, &c.] This is to be underſtood, not of a wicked man, in whoſe heart is frowardneſs, and who deviſes miſchief and evil imaginations continually, *chap.* vi. 14, 18. for ſuch are an abomination to the Lord; nor will he direct their goings, or proſper and ſucceed them in their ways: but of a good man, or righteous man, as *Aben Ezra*; who thinks of the way in which he ſhould go, and deſires to walk in a right way, as *Jarchi*; and who is influenced by the Spirit and grace of God, to think and act in this manner; for otherwiſe the way of man is not in himſelf; it is not of his own deviſing and finding out; nor is his diſpoſition to walk in it of himſelf; and it is only ſuch a man, a good man, whoſe ſteps are ordered by the Lord, as follows; ſee *Jer.* x. 23. *Pſal.* xxxvii. 23. *But the Lord directeth his ſteps*; to go right on, and not turn to the right hand or the left; and to walk ſafely and ſurely, through a variety of troubles and difficulties, to his kingdom and glory.

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[d] יכפר expiabitur, Montanus, Vatablus; expiatur, Tigurine verſion, Mercerus, Junius & Tremellius, Piſcator, Gejerus, Michaelis, Schultens.

[e] בלא משפט abſque judicio, Pagninus, Montanus.

℣. 10. *A divine ſentence* is *in the lips of the king*, &c.] Or *divination*[f], as the word ſignifies; or what is like to divination, as *Aben Ezra* and *Gerſom* interpret it[g]. What he ſays is as an oracle, and ſhould be ſtrictly true. Some underſtand it of the ſagacity and penetration of kings, as was in *Solomon*, and appeared in his judging the two harlots; but ſuch is not to be found in kings in common: rather therefore this expreſſes and deſigns what ſhould be, and not what is in kings. Theſe, as the kings of *Iſrael*, ought to have the book of God before them, and read in it, and judge and pronounce ſentence in every caſe according to it: they ſhould ſpeak as the oracles of God; and when they do, a divine ſentence may be ſaid to be in their lips. But it is beſt to underſtand this of the King of kings, of the King Meſſiah; into whoſe lips grace is poured, and from whence none but words of wiſdom, grace, and truth flow; who taught the way of God in truth; who had the word of God in his heart and in his mouth continually; and on whom the Spirit of wiſdom without meaſure dwelt; and is the wiſdom and word of God, as well as the power of God. *His mouth tranſgreſſeth not in judgment*; this cannot be ſaid of any earthly king; they ought not indeed to tranſgreſs in judgment with their mouths, but it is notorious that they too often do: could this be applied to kings in common, they would have a better claim to infallibility than the pope of *Rome* has. But this is true of Chriſt, the King of ſaints; who is a King that reigns in righteouſneſs, and decrees judgment; ſits upon his throne, to order and eſtabliſh it with judgment: nor does his mouth ever tranſgreſs in judgment, or ever ſay, or he do a wrong thing; his ſceptre is a ſceptre of righteouſneſs.

℣. 11. *A juſt weight and balance are the Lord's*, &c.] Theſe are of his deviſing; what he has put into the hearts of men to contrive and make uſe of, for the benefit of mankind, for the keeping and maintaining truth and juſtice in commercial affairs; theſe are of his appointing, commanding and approving, *Lev.* xix. 35, 36. *All the weights of the bag* are *his work*; or, *all the ſtones*[h]; greater or ſmaller, which were formerly uſed in weighing, and were kept in a bag for that purpoſe; theſe are by the Lord's appointment and order. This may be applied to the ſcriptures of truth, which are of God; are the balance of the ſanctuary, in which every doctrine is to be weighed and tried; what agrees with them is to be received, and what is found wanting is to be rejected. The *Targum* is, "his works, "all of them, are weights of truth."

℣. 12. It is *an abomination to kings to commit wickedneſs*, &c.] The *Targum* is, "the abomina-"tion of kings are they that work wickedneſs." It ſhould be an abomination to kings to commit wickedneſs themſelves, and thoſe that do it ſhould be abhorred by them; or they ſhould ſhew their reſentment at it, by removing them from their preſence, or by puniſhing them: and though there have been ſuch kings as *David*, Pſal. ci. 4, 7. yet there are but few ſuch; this is not true of kings in common; and therefore rather expreſſes what they ſhould be, than what they are; but is perfectly applicable to Chriſt, who loves righteouſneſs and hates iniquity, *Pſal.* xlv. 7. *For the throne is eſtabliſhed by righteouſneſs*; this is the ſupport, ſtrength and ſecurity of every kingdom, and of the thrones of kings; and it is with judgment and righteouſneſs that the throne of Chriſt is eſtabliſhed; yea, juſtice and judgment are the habitation of his throne, *Iſa.* ix. 7. *Pſal.* lxxxix. 14.

℣. 13. *Righteous lips are the delight of kings*, &c.] Such that ſpeak truth and righteouſneſs, and adviſe to the adminiſtration of juſtice and judgment, and to do that which is moſt for their own true honour and the peoples good, are, or ought to be highly valued and eſteemed by kings; but the contrary is too often the caſe; kings hearken to thoſe that ſpeak lies, that flatter them, and gratify their pride, ambition, and love of power, to the hurt of their ſubjects. *And they love him that ſpeaketh right*; agreeable to right reaſon; which makes for the honour of kings, and the good of thoſe over whom they rule. Chriſt loves and delights in thoſe that deliver out his doctrines in the taught words of the holy Ghoſt, without any mixture or corruption; that explain, inculcate and enforce his laws and commands; and faithfully declare the whole counſel of God, both with reſpect to faith and practice; all which is for his glory, as King of ſaints, and to the profit and advantage of thoſe who ſubmit to the ſceptre of his kingdom.

℣. 14. *The wrath of a king* is as *meſſengers of death*, &c.] Or, *angels of death*, as the *Targum*. As the wrath of *Ahaſuerus* was to *Haman*; when it is either diſcovered in the countenance of a king, or expreſſed by his words, or ſignified by a meſſenger; it ſometimes has been immediate death to a perſon, and often as terrible as if a meſſenger brought the ſentence of death; yea, it is as if one meſſenger after another was ſent on ſuch an errand, and therefore the word is in the plural number. How terrible is the wrath of the King of kings; and even to kings themſelves, who are repreſented as flying to rocks and mountains to hide them from it! *Rev.* vi. 15—17. *But a wiſe man will pacify it*; by a proper acknowledgment of the offence committed; or by a prudent repreſentation of his caſe, or the caſe of his friends; by ſoft anſwers and ſtrong arguments, as *Jonathan* pacified the wrath of king *Saul* his father againſt *David*. He is a wiſe man that believes in Chriſt, and pleads his propitiatory ſacrifice for the expiation of his ſin, at the ſame time frankly acknowledging it.

℣. 15. *In the light of the king's countenance* is *life*, &c.] When he looks with a pleaſant, ſmiling countenance, on a perſon that has been under his diſpleaſure, and eſpecially if under a ſentence of death, it is as life from the dead: ſo the light of the countenance of God, the King of kings; the diſcoveries of his love, the manifeſtations of himſelf, his gracious preſence, communion with him, the comforts of his Spirit, the joys of his ſalvation, are life unto his people, invigorate their graces, quicken their ſouls, and make them chearful; ſee *Pſal.* xxx. 5. and iv. 6, 7. And how delightful and pleaſant is the countenance of Chriſt; which is like *Lebanon*, excellent as the cedars; and is as the ſun when it ſhineth in its ſtrength; and who himſelf is the ſun of righteouſneſs, that ariſes on his people with healing in his wings! How reviving his love! how comfortable fellowſhip with him! his abſence is as death, his preſence gives life. *And his favour* is *as a cloud of the latter rain*; which falling a little before harveſt, as was uſual in *Judea*, revived the corn and filled it: and ſuch is the favour of God in Chriſt, which is free, diſtinguiſhing and undeſerved, as rain is; the objects of it are very unworthy;

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[f] קסם divinatio, V. L. Pagninus, Montanus, Cocceius, Gejerus, Michaelis, Schultens.

[g] So Vatablus, Mercerus, Piſcator.

[h] אבני lapides, Montanus, Vatablus, Piſcator, Mercerus, Michaelis.

worthy; and it is given often unaſked for, as well as undeſerved, and in great abundance, and cauſes great chearfulneſs and fruitfulneſs: and ſuch is the favour of Chriſt, in coming into the world in the laſt days to ſave ſinners; his coming is ſaid to be as the former and the latter rain, *Hoſ.* vi. 3. He came from heaven, as that does; is the free gift of God, as that is; is in conſequence of a decree as that; and came ſuddenly, and with great acceptance to thoſe, who knew him and waited for him; and his ſpiritual coming unto his people, and the diſcoveries of his love and free favour to them, are very reviving, chearing and refreſhing; ſee *Pſal.* lxxii. 6.

℣. 16. *How much better* is it *to get wiſdom than gold?* &c.] To obtain and poſſeſs Chriſt, the fountain of wiſdom, in whom are hid all the treaſures of wiſdom and knowledge, which treaſures are infinitely preferable to thouſands of gold and ſilver; to gain the knowledge of him, and of God in him, with which eternal life is connected, and in compariſon of which all things are loſs and dung; to have wiſdom in the hidden part, or grace in the heart, which is much more precious than gold that periſheth; to have a ſpiritual, experimental knowledge of the goſpel, and the truths of it, which are more to be deſired than gold, yea, than fine gold; all which are to be got by diligent ſearch and inquiry, by prayer and aſking for, and to be had or bought without money and without price: and the getting of them is above all other gettings; ſuch wiſdom is more valuable in itſelf, has a greater intrinſic worth in it than gold; it is more profitable and uſeful, more ſolid and ſatisfying; it is not only better, but it is abundantly better, it is inexpreſſibly ſo; it cannot be well ſaid how much better it is, and therefore it is put by way of queſtion and admiration; ſee *chap.* iii. 13—15. and iv. 7. *And to get underſtanding, rather to be choſen than ſilver?* the ſame thing is deſigned as before, expreſſed in different words; a ſpiritual underſtanding of Chriſt and the goſpel, and an experience of the grace of God; though ſome, as *Gerſom,* think, that wiſdom is ſomething better than underſtanding, as gold, to which it is preferred, is better than ſilver. The *Septuagint* render it, "neſts of wiſ"dom, and neſts of underſtanding; and the *Ara*"*bic* verſion, "buds of wiſdom, and buds of un"derſtanding."

℣. 17. *The high-way of the upright* is *to depart from evil,* &c.] Upright perſons, ſuch who are upright in heart, and walk uprightly; theſe walk in the high-way of holineſs, in which men, though fools, ſhall not err; in the King's high-way, the high-way of the King of kings; in the plain, beaten path of God's commandments; and ſo ſhun the by-paths of ſin, and abſtain from all appearance of it: this is their common, conſtant courſe of life; they are ſtudiouſly concerned to walk herein, and take delight in ſo doing; whereby they eſcape many evils others fall into. *He that keepeth his way, preſerveth his ſoul;* that keeps on in his way, the way in which the upright walk; whoſe eyes look right on, and his eye-lids ſtraight before him; who ponders the path of his feet, and turns neither to the right hand nor the left; who walks circumſpectly and carefully; obſerves the road he is in, to keep in it, and not go out of it; ſuch a man preſerves his ſoul from many ſnares and temptations, troubles, dangers and evils, which he would be otherwiſe liable to. Here the *Maſorites* put the word חצי ſignifying, that this is the half or middle of the book.

℣. 18. *Pride* goeth *before deſtruction,* &c.] As it did in the angels that ſinned, who, through pride, fell into condemnation, not being able to bear the thought, that the human nature, in the perſon of the Son of God, ſhould be advanced above theirs; and as it did in our firſt parents, who, not content with their preſent ſtate and circumſtances, and ambitious of being as gods, knowing good and evil, ruined themſelves and all their poſterity; and as it has done in many of their ſons, as in *Haman, Nebuchadnezzar,* and others. *And an haughty ſpirit before a fall;* or, *a high ſpirit,* or *height of ſpirit*[1]; a man that carries his head high; looks upwards, and not to his goings, ſees not at what he may ſtumble, and ſo falls: moreover, the higher a perſon or thing is, the greater is the fall; and very often when a man has got to the height of his riches and honour, and is ſwelling with pride and vanity on account of it, he is on the precipice of ruin, and his fall is immediate; which was the caſe of *Nebuchadnezzar,* who, whilſt he was expreſſing himſelf in the haughtineſs of his ſpirit, being in the height of his glory, his kingdom departed from him, *Dan.* iv. 30, 31. and this will be the caſe of the man of ſin, or Antichriſt, *Rev.* xviii. 7, 8.

℣. 19. *Better* it is to be *of an humble ſpirit with the lowly,* &c.] The followers of the meek and lowly Jeſus, whoſe ſpirits are humbled under a ſenſe of ſin; have mean thoughts of themſelves and their own righteouſneſs, and ſubmit to the righteouſneſs of the Son of God, and wholly truſt in him for ſalvation; and aſcribe all they have and are to the free grace of God; humble themſelves under the mighty hand of God; are reſigned to his will, and patiently bear all afflictions without murmuring, and think better of others than themſelves: theſe are not in ſo much danger of falling as the proud and haughty, and are more grateful to men, and acceptable to God; with theſe he vouchſafes to dwell; to theſe he gives more grace, and they ſhall inherit the earth. Wherefore it is better to be of ſuch a ſpirit, and be ranked among and keep company with the meek and lowly, *than to divide the ſpoil with the proud;* the ſpoils of the poor, with proud oppreſſors; or ſpoils gotten in war, with proud and ambitious princes; or the ſpoils of kingdoms and ſtates with Antichriſt, divided by him among his proud followers: it is better to be the followers of Chriſt, and have but little, than to be his, and have ever ſo much.

℣. 20. *He that handleth a matter wiſely, ſhall find good,* &c.] That frames and compoſes his diſcourſe well on any ſubject he takes in hand; or manages his affairs prudently and diſcreetly, in which he is concerned; or that wiſely attends to the affair of humility, as *Aben Ezra:* or rather, to the word, that is, to the word of God; is not a careleſs, negligent, unconcerned hearer of the word, but a diligent and attentive one; whoſe heart is opened by the Spirit of God, to attend to what is ſpoken in it; who lays it up in his heart, and makes it the rule of his conduct in life: ſuch a man finds good things; things which are for his profit, edification and inſtruction; good truths, good doctrines, good counſel and advice, good directions and inſtructions; promiſes of good things, things for his preſent comfort and future happineſs. *And whoſo truſteth in the Lord, happy is he;* not to his own wiſdom; nor in his own ſtrength; nor in his riches, nor righteouſneſs; nor in the favour of men, no, not of princes; but in the Lord, and in his Word; he ſhall want no good thing, he is kept in perfect peace; he is in the utmoſt ſafety, is like mount *Zion*, that can never be removed, *Jer.* xvii. 7. *Iſa.* xxvi. 3. *Pſal.* lxxxiv. 11, 12. and cxxv. 1.

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[1] גבה רוח elatio ſpiritus, Pagninus, Montanus, Mercerus, Gejerus, Michaelis; altitudo ſpiritus, Piſcator; celſitudo animi, Cocceius; altifrons elatio ſpiritus, Schultens.

℣. 21. *The wiſe in heart ſhall be called prudent*, &c.] He that has true wiſdom in the inward part; who knows his heart, and the naughtineſs of it; who has the fear of God in it, which is the beginning of wiſdom; who is wiſe unto ſalvation, not only knows the ſcheme of it, but is experimentally acquainted with it; who has not head-knowledge and wiſdom only, but heart-knowledge and wiſdom, and behaves wiſely in his life and converſation; who is ſo wiſe and endued with knowledge, as out of a good converſation, to ſhew his works with meekneſs of wiſdom; ſuch a man is called, reckoned, accounted, and ſpoken well of, as a prudent man, among all wiſe and knowing perſons. *And the ſweetneſs of the lips increaſeth learning*; who, beſides a wiſe heart and a knowing head, have the gift of elocution; can deliver themſelves in a flowing, eaſy ſtile; can cloath their thoughts with proper words, and convey their ideas in clear expreſſions, in a very edifying and inſtructive manner: theſe communicate knowledge to others, and increaſe it in themſelves; for whilſt they are improving others, they improve themſelves and learning alſo, whether it be divine or human; theſe are ſuch who are *apt to teach*; and if they have proper hearers to attend them, they will *increaſe in learning*, as a juſt man does, *chap.* ix. 9.

℣. 22. *Underſtanding* is *a well-ſpring of life unto him that hath it*, &c.] *The maſter* or *owner of it*[k]. As he only is to whom an underſtanding is given; for whatever underſtanding men may have of natural and civil things, they have none of things ſpiritual and divine, unleſs it be given them by Chriſt. This is no other than the grace of the Spirit of God, who is a Spirit of wiſdom and revelation in the knowledge of Chriſt; and this is a well of living water, ſpringing up unto everlaſting life, and it iſſues in it; with the knowledge of Chriſt, and God in Chriſt, eternal life is connected, *John* iv. 14. and xvii. 3. and as this knowledge and underſtanding of things is communicated by wiſe and knowing men, they are the means and inſtruments of the ſpiritual life of thoſe to whom they miniſter, and are made uſeful. *But the inſtruction of fools is folly*; the beſt inſtruction they are capable of giving is downright folly, and iſſues in death.

℣. 23. *The heart of the wiſe teacheth his mouth*, &c.] That is, a man that is wiſe in heart, as in ℣. 21. his heart will teach his mouth what to ſay, when to ſay it, and before whom; it will prompt him to matter, that he ſhall not be at a loſs what to ſay, nor how to ſay; it will furniſh him with words and things; out of the abundance of the heart, the mouth ſpeaketh, *Matt.* xii. 34. *And addeth learning to his lips*; ſo that he does not deliver out mere words, but ſolid learning along with them, inſtructive to himſelf and others. The *Targum* is, "and by his lips he addeth doctrine;" or increaſes knowledge.

℣. 24. *Pleaſant words* are *as an honey-comb*, &c.] *Jarchi* interprets it of the words of the law; but it may be much better underſtood of the doctrines of the goſpel; ſuch as the doctrines of God's everlaſting love, eternal election, the covenant of grace, the perſon of Chriſt, as God-man; of peace and reconciliation by his blood; of remiſſion of ſins through his atoning ſacrifice; of juſtification by his righteouſneſs; of life and ſalvation by his obedience, ſufferings and death; all the doctrines of grace, which ſhew that ſalvation in all its parts is owing intirely to the free grace of God; theſe are all pleaſant to the ear of him that knows the joyful ſound, and to the taſte of every one that has taſted that the Lord is gracious. The precious promiſes of the goſpel may be meant; which are free and unconditional, irrevocable and immutable, never fail of accompliſhment; are yea and amen in Chriſt, and are ſuited to the various caſes of God's people; theſe are very pleaſant and delightful, when they are fitly ſpoken, and ſeaſonably applied. Moreover, the ſpeech of ſuch as are wiſe in heart, true believers in Chriſt; their words, whether expreſſed in prayer or in praiſe, are pleaſant to the Lord, and very grateful and acceptable to him: ſo their ſpeech one to another, when about ſpiritual things; when it is with grace, then it miniſters grace, and is very pleaſant. Now all theſe, and eſpecially the doctrines of the goſpel, are as *an honey-comb*; they are like unto it for the manner of its production; it is wrought and filled by the laborious bee, which goes from flower to flower and gathers honey, and brings it into the hive, and there diſpoſes of it: ſo laborious miniſters of the goſpel gather their doctrines from the ſacred ſcriptures, which they diligently ſearch, and go from one to another, and gather ſomething from each; and being richly laden with the fulneſs of the bleſſing of the goſpel of Chriſt, bring it into the hive of the church, and there feed men with knowledge and underſtanding: and the doctrines of the goſpel are like unto the honey-comb, for the manner of its communication, by dropping freely, gradually and conſtantly; ſo goſpel-miniſters drop the pleaſant words of the goſpel, freely and without preſſing, having no other conſtraint, but love to Chriſt and the ſouls of men; they do it gradually, as men are able to bear; and conſtantly preach the word, in ſeaſon and out of ſeaſon: and as the honey which drops from the honey-comb, is the choiceſt honey, called *life-honey*; ſuch are the truths of the goſpel, they are excellent things, the moſt excellent. Likewiſe theſe are as the honey-comb for the honey in it; they are like the honey out of the rock the *Iſraelites* eat of; and like that out of the lion *Samſon* fed upon; and like that which *Jonathan* taſted, that enlightened his eyes. The goſpel flows from Chriſt, the rock; and is to be found in him, the lion of the tribe of *Judah*, and as ſlain, and has an enlightening virtue in it; and particularly theſe pleaſant words are ſaid to be as the honey-comb for its ſweetneſs and healthfulneſs, as follows: *Sweet to the ſoul, and health to the bones*; they are *ſweet* to the *ſoul* of him that underſtands them, and that has a ſpiritual taſte of them; not to a natural and unregenerate man, whoſe natural taſte remains in him, and is not changed; who calls evil good, and good evil; puts bitter for ſweet, and ſweet for bitter; to him the doctrines of the goſpel are inſipid, taſteleſs and diſagreeable things: nor are they ſweet to a carnal profeſſor; who, though he may expreſs ſome value for them, has no ſpiritual guſt and reliſh of them; but to them that believe, to whom Chriſt is precious, who have taſted that he is gracious; to theſe they are ſweet, even ſweeter than the honey or the honey-comb, *Pſal.* xix. 10. and cxix. 103. *Cant.* ii. 3. *Ezek.* 2. 3. And they are *health to the bones*; they are the wholſome words of our Lord Jeſus; they are the means of curing the diſeaſes of the mind;

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[k] בעליו domini ſui, Pagninus; domino ſuo, Mercerus, Gejerus; dominorum ſuorum, Michaelis.

of healing wounded ſpirits, and broken hearts, and broken bones; they make the bones which were broken to rejoice; what heals the bones, ſtrengthens the whole man, a man's ſtrength lying much in his bones; theſe ſtrengthen the inward man, cauſe believers to go from ſtrength to ſtrength, and to hold on and perſevere to the end.

℣. 25. *There is a way that ſeemeth right unto a man*, &c.] The ſame is ſaid in *chap*. xiv. 12. and is here repeated becauſe of the excellence, importance, and uſefulneſs of the obſervation, and to excite an attention to it; that men may be more diligent to look into their ways, and be more cautious where and how they walk, and be more conſiderate and thoughtful of the iſſue of them.

℣. 26. *He that laboureth laboureth for himſelf*, &c.] Man is born for labour; it is a part of the curſe inflicted on him for ſin; and his condition and circumſtances are ſuch as make it neceſſary, for ſuch who will not work ought not to eat; and it is labouring for food and raiment which is here meant, and that is for a man's ſelf; for if he labours to be rich and lay up money, and purchaſe eſtates, theſe are more for others than himſelf, and indeed he knows not for whom he labours. It is indeed in the original, *the ſoul of him that labours*[l], *labours for himſelf*; and it may be underſtood of the labour of the ſoul for ſpiritual things, for ſpiritual food, for that meat which endures to everlaſting life; and may intend the various exerciſes of religion in which men employ themſelves, that they may have food for their ſouls and grow thereby; ſuch as praying, reading the ſcriptures, attending on the miniſtry of the word and ordinances: and this labouring is for themſelves; for the good and welfare of their immortal ſouls, for their ſpiritual proſperity, for the nouriſhing of them up unto everlaſting life. It may be applied to goſpel-miniſters, who labour in the Lord's vineyard, in the word and doctrine; and though in the firſt place they labour to promote the glory of God and the intereſt of Chriſt, and the good of ſouls, yet it alſo turns to their own account; and indeed they labour to be accepted of the Lord, and at laſt ſhall hear, *Well done, good and faithful ſervant, enter into the joy of thy Lord*. Some render the words, *he that is troubleſome is troubleſome to himſelf*[m], as ſuch an one is, not only to others but to himſelf alſo; he is the cauſe of great diſquietude to his own mind. *For his mouth craveth it of him*; that he ſhould labour in order to ſatisfy his appetite; for *all the labour of man is for his mouth*, to feed that and fill his belly, *Eccl*. vi. 7. or *his mouth boweth unto him*[n]; it is as it were a humble ſupplicant to him, intreating him to labour to get food for it, and ſatisfy its wants; or as a beaſt bows down to feed itſelf; or *boweth upon him*[o]; it obliges him, as the *Vulgate Latin* verſion, it compels him whether he will or no to work, its neceſſities are ſo preſſing: and this holds good in ſpiritual things; a man's mouth, or ſpiritual appetite, puts him upon the uſe of means of ſpiritual exerciſes, without which he muſt otherwiſe be in a ſtarving condition; and is true of the miniſters of the word, whoſe mouth obliges them as it were; they cannot but ſpeak the things they have heard and ſeen: or *his mouth reflects upon him*; upon the man that has been troubleſome to himſelf and others; the *Targum* is, "for from his "mouth humiliation ſhall come to him;" or his deſtruction, as the *Syriac* verſion.

℣. 27. *An ungodly man diggeth up evil*, &c.] Or *a man of Belial*[p], a worthleſs, unprofitable man; a man without a yoke, unſubjected to the law of God; ſuch a man digs for ſin as for a treaſure; nor need he go far for it, he has enough in his own heart, out of the evil treaſure of which he brings forth evil things; though he is more ſolicitous and diligent to ſearch into the ſins of others, and dig up them, which have long lain buried; as the *Manichees* raked up the ſins of *Auſtin* in his youth; and as the papiſts ſerved *Beza*: but perhaps the evil of miſchief is here rather intended, which a wicked man contrives and deviſes; a ditch he digs for others, though oftentimes he falls into it himſelf; and ſo the *Septuagint* and *Arabic* verſions render it, *digs evils for himſelf*, not intentionally but eventually; ſee *Pſal*. vii. 15. *And in his lips* there is *as a burning fire*; his tongue is a fire, it is ſet on fire of hell, and it ſets on fire the courſe of nature; and with its lies, calumnies, and detractions, devours and conſumes the good names, characters, and credit of men; and deſerves no other than ſharp arrows of the almighty, and coals of juniper; even the everlaſting fire and flames of hell, *James* iii. 6. *Pſal*. lii. 2, 4. and cxx. 3, 4.

℣. 28. *A froward man ſoweth ſtrife*, &c.] Or *a man of perverſeneſſes*[q]; in whoſe heart is frowardneſs and perverſeneſs; and whoſe mouth ſpeaketh froward and perverſe things, contrary to reaſon, law, and goſpel; and who has a ſpirit of contradiction, and is contrary to all men in his principles and practices; ſuch a man ſows diſcord and ſtrife wherever he comes, in families, in neighbourhoods, in churches, in commonwealths, in civil and religious ſocieties; and he ſeldom fails of finding a ſoil fit for his purpoſe, or ground ſuſceptive of the ſeed he ſows, where it takes root and thrives; ſee *chap*. vi. 19. *And a whiſperer ſeparateth chief friends*; one that goes from place to place, from houſe to houſe, carrying tales, whiſpering into the ears of perſons things prejudicial to the characters of others, mere lies and falſhoods; ſuch a man by his conduct ſeparates one friend from another, even chief friends, that have been for a long time in the cloſeſt and moſt intimate friendſhip; he alienates their minds one from another, ſo that they will not come near one another, or keep up any correſpondence as before. The word for *chief friends* is in the ſingular number, and ſignifies a prince or leader; and ſuch men, according to the ſtation they are in, and the influence they have, ſeparate princes, as the *Vulgate Latin* verſion renders it, from their ſubjects, and ſtir up the latter to rebel againſt them; at leaſt alienate their affections from them; and paſtors of churches from their flocks, and huſbands from their wives: and ſuch a man at laſt, when found out, ſeparates his beſt friends from himſelf, as well as from one another; who drop him as a worthleſs perſon, yea, as dangerous to converſe with; ſo ſin, that whiſperer and make-bate, ſeparates between God and men, *Iſa*. lix. 2.

℣. 29. *A violent man enticeth his neighbour*, &c.] As falſe teachers do, who are grievous wolves, not ſparing the flock, and who by good words and fair ſpeeches deceive the heart of the ſimple; and as the man of ſin that has ſhed the blood of the ſaints, and been drunk with the ſame, deceives with his miracles and ſorceries them that dwell on the earth. *And leadeth him into the way* that is *not good*; yea into one that is very bad; ſo far are falſe teachers from leading their neighbours into the good old way of truth and righteouſneſs, that they lead them into pernicious ways, by whom the way of truth is ſpoken evil of; they lead them into a ditch, and into deſtruction hereafter; as does the man of ſin and violence his followers.

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[l] נפש עמל anima laborantis, V. L. Pagninus, Montanus, Piſcator, Mercerus, Gejerus, Michaelis; anima laborioſi, Cocceius.

[m] Ipſe moleſtus moleſtiam affert ſibi, Junius & Tremellius.

[n] אכף עליו פיהו incurvavit ſe ei os ſuum, Pagninus; incurvat ſe ei os ſuum, Mercerus, Gejerus.

[o] Inflexit ſe ſuper eum os ſuum, Montanus; innititur ſuper eum, Vatablus.

[p] איש בליעל vir Belijahal, Montanus, Tigurine verſion, Mercerus.

[q] איש תהפכות vir perverſitatum, Montanus, Baynus, Schultens; vir perverſitatibus deditus, Junius & Tremellius, Piſcator.

℣. 30. *He ſhutteth his eyes to deviſe froward things*, &c.] Or *perverſe* or *contrary things* [r]; he ſhuts his eyes, that his thoughts might not be diſturbed and diſtracted by viſible objects, but might be more free and compoſed, and intent upon the things he is meditating and deviſing; or he ſhuts his eyes againſt light, againſt ſcripture-evidence, which he does not care to come to, leſt his principles and practices ſhould be reproved; he ſhuts his eyes and will not look into the ſcriptures, that he may form and deviſe ſchemes of doctrine and worſhip contrary to them. Some render it, he winks with his eyes, as in *chap.* vi. 13. ſo the *Targum*; he gives the hint thereby to his companions, when is the proper time to circumvent an innocent perſon, and to put in execution the ſcheme he had deviſed. *Moving his lips he bringeth evil to paſs*; either as perſons in deep thought uſed to do; or as a token to others to ſet about the evil deſigned and contrived; or rather as acting a deceitful part, as a falſe teacher; not ſpeaking out his mind freely, but muttering out his words, handling the word of God deceitfully, and not by manifeſtation of the truth commending himſelf to every man's conſcience in the ſight of God, as a faithful miniſter does; and by ſuch artful methods brings his evil deſigns to paſs. The *Vulgate Latin* verſion renders it, *biting his lips*; ſo a wicked man does through indignation at a good man, and through deſire of revenge; and when he plots againſt him, he gnaſhes at him with his teeth, *Pſalm* xxxvii. 12. The *Targum* is, "threatning with his lips;" he gives out menaces of evil things, and performs them; which is true of the man of ſin, *Rev.* xiii. 5—7.

℣. 31. *The hoary head is a crown of glory*, &c.] Grey hairs, white locks through age are very ornamental; look very beautiful, beſpeak gravity, wiſdom, and prudence, and command reverence and reſpect; with the ancient *Romans* [s], greater honour was paid to age than to family or wealth; and the elder were revered by the younger next to God, and in the ſtead of parents; ſee the note on *Lev.* xix. 32. *If it be found in the way of righteouſneſs*; that is, if ſuch who are old and ſtricken in years, are like *Zacharias* and *Elizabeth*, walking in all the commandments and ordinances of the Lord blameleſs; when they are found in Chriſt, having on his righteouſneſs; and when they live ſoberly, righteouſly, and godly; when they walk in the ways of God, and true religion; keep up family-worſhip, and private devotion; as well as conſtantly attend the miniſtry of the word and ordinances; then are they very venerable and reſpectable; their old age is a good old age; and in a ſhort time they ſhall have the crown of glory which fadeth not away: but otherwiſe a ſinner a hundred years old ſhall be accurſed; an old man in the open ways of ſin and vice, laden with iniquity, is a very contemptible and ſhocking ſight.

℣. 32. He that is *ſlow to anger* is *better than the mighty*, &c.] Than a mighty warrior or conqueror; as *Alexander* who conquered his enemies, and even all the world, and yet in his wrath ſlew his beſt friends: a man that is ſlow to anger is eſteemed by the Lord, reſpected by men, and is happy in himſelf; and is preferable to the ſtrongeſt man that is not maſter of himſelf and of his paſſions. *And he that ruleth his ſpirit, than he that taketh a city*; one that has the command of his temper, that can govern himſelf, and not ſuffer his paſſions to exceed due bounds, is ſuperior in ſtrength to him that can ſtorm a caſtle or take a fortified city; it is eaſier to do the one than the other; courage of mind joined with wiſdom, and aſſiſted by a proper number of perſons, may do the one; but it requires the grace of God, and the aſſiſtance of his Spirit, thoroughly to do the other. *Cicero* ſays [t], "in all ages fewer men are found who conquer "their own luſts, than that overcome the armies of "enemies."

℣. 33. *The lot is caſt into the lap*, &c.] Of a man's garment, or into his boſom, or into a hat, cap, urn, or whatſoever he has in his lap, and from whence it is taken out; which uſed to be done in chooſing officers, civil or eccleſiaſtical; in dividing inheritances, and determining doubtful caſes; and making up differences, and putting an end to ſtrife and contentions, which otherwiſe could not be done: and this ought not to be uſed in trivial caſes, or to gratify curioſity, or for the ſake of gain, or raſhly and ſuperſtitiouſly; but ſeriouſly and religiouſly, with prayer, and in faith, and with a view to the divine direction, and ſubmiſſion to it; for a lot has the nature of an oath, and is an appeal to the omniſcient, omnipreſent, and omnipotent Being. *The whole diſpoſing thereof* is *of the Lord*; or *the judgment* [u] of it; the judgment that is to be made by it concerning perſons or things; it being ſo directed and ordered by him as to fall upon the perſon it ſhould; or to make known the thing in doubt and debate according to his will, in which all parties concerned ſhould acquieſce. This is to be aſcribed, not to blind chance and fortune, to the influence of the ſtars, or to any inviſible created being, angel or devil, but to the Lord only; there is no ſuch thing as chance, or events by chance; thoſe events which ſeem moſt fortuitous or contingent, are all diſpoſed, ordered, and governed by the ſovereign will of God.

CHAP. XVII.

℣. 1. BEtter is *a dry morſel, and quietneſs therewith*, &c.] A ſmall quantity of bread; a broken piece of bread, as the word [w] ſignifies; which has been long broken off, and become *dry* [x]; a dry a dry cruſt of bread; old bread, as the *Arabic* verſion; an old, mouldy, dry piece of bread; and the word uſed has the ſignification of deſtruction in it: bread that has loſt its taſte and virtue; or however, a mere piece of bread is meant, without any thing to eat with it, as *Gerſom*, butter, cheeſe, or fleſh: this with quietneſs and peace among thoſe that partake of it, peace in the family, in a man's own mind, eſpecially if he has the peace of God which paſſeth all underſtanding; this is better, *Than a houſe full of ſacrifices, with ſtrife*; than a houſe ever ſo well furniſhed with good cheer, or a table ever ſo richly ſpread; or where there is plenty of ſlain beaſts for food, or for ſacrifice, which were uſually the beſt, and part of which the people had to eat, and at which times feaſts uſed to be made; but the meaneſt food, with tranquillity and contentment, is preferable to the richeſt entertainment where there is nothing but ſtrife and contention among the gueſts; for where that is, there is confuſion and every evil work: peace and joy in the holy Ghoſt are better than meats and drinks. Mr *Dod* uſed to ſay, "brown bread and the goſpel are good fare;" ſee *chap* xv. 17.

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[r] תהפכות perverſitates, Pagninus, Montanus, Baynus, Mercerus, Gejerus; res perverſas, Junius & Tremellius, Piſcator; perverſa, Michaelis.

[s] Vid. A. Gell. Noct. Attic. l. 2. c. 15.

[t] Epiſt. l. 15. ep. 4.

[u] משפטו judicium ejus, Pagninus, Montanus, Mercerus, Cocceius, Gejerus, Schultens; judicium eorum, Tigurine verſion.

[w] פת fruſtum, a פתת fregit, Gejerus.

[x] חרבה ſiccum fruſtum panis, Tigurine verſion; cibi ſicci, Junius & Tremellius; buccella ſicca, V. L. Mercerus, Piſcator; buccea ſicca, Cocceius; fruſtum ſicci, ſc. cibi, Michaelis; fruſtum ſiccæ buccellæ, Schultens, ſo Ben Melech.

℣. 2. *A wiſe ſervant ſhall have rule over a ſon that cauſeth ſhame*, &c.] That does wicked and ſhameful actions; that is ſlothful, and will not attend to inſtruction or buſineſs; that is prodigal, waſteful, and luxurious, and cauſes ſhame to his parents, who bluſh at his conduct. Now a ſervant that behaves well and wiſely in a family is obſerved and reſpected by his maſter, and he puts his wicked and extravagant ſon under him, makes him a tutor to him, and ſets him to watch over him, and obliges his ſon to obey his orders. *Jarchi* illuſtrates this in *Nebuchadnezzar* ruling over the children of *Iſrael*. *And ſhall have part of the inheritance among the brethren*; be appointed by his maſter's will to a ſhare in his eſtate among his children, for his faithful ſervice to him in life, and to encourage him to take care of his family, his children, and his affairs after his death; or through gifts in his life-time ſhall have what is equal to what his ſons have; or growing rich ſhall purchaſe a part of theirs, as *Guſſetius*[y]: or *ſhall part the inheritance among the brethren*[z]; being a wiſe man his maſter ſhall leave him executor of his will, to divide his ſubſtance among his children, and ſee that every one have their proper portion and equal ſhare; but it rather is to be underſtood of his being a co-heir with them. So the Gentiles, through the will of the Lord, become fellow-heirs of the ſame body, and partakers of his promiſe in Chriſt with the Jews, and ſhare in the ſame inheritance with *Abraham*, *Iſaac* and *Jacob*, and their children; nay when the children of the kingdom ſhall be ſhut out; ſee *Eph*. iii. 6. *Matt*. viii. 11, 12. *Jarchi* gives an ancient expoſition of it thus, "a proſelyte of righteouſneſs "is better than a wicked native; and in time to "come he ſhall divide the ſpoil and the inherit"ance in the midſt of the children of *Iſrael*, as it "is ſaid in *Ezek*. xlvii. 23."

℣. 3. *The fining-pot is for ſilver, and the furnace for gold*, &c.] Refiners of ſilver have their fining pots, in which they purify the ſilver from the droſs; and goldſmiths have their crucibles to melt and purify their gold, by which aſſays of the worth and value of it may be made. *But the Lord trieth the hearts*; there is no veſſel, as *Gerſom* obſerves, in which they can be put and tried by creatures; a man does not know, nor can he thoroughly ſearch and try his own heart, and much leſs the hearts of others; God only knows and tries them, *Jer*. xvii. 9, 10. The *Septuagint*, *Vulgate Latin*, and *Arabic* verſions render it by way of ſimilitude, *as the fining-pot is for ſilver, &c.* as ſilver is refined in the pot, and gold in the furnace, ſo are the hearts of God's people, and their graces tried and purified by him in the furnace of affliction; the variety of troubles they are exerciſed with are made uſeful for the purging away of the droſs of ſin and corruption, and for the brightning of their graces, 1 *Pet*. i. 7.

℣. 4. *A wicked doer giveth heed to falſe lips*, &c.] A man of an ill ſpirit, of a miſchievous diſpoſition, that delights in doing wickedneſs; he carefully attends to ſuch as ſpeak falſhood; he liſtens to lies and calumnies, loves to hear ill reports of perſons, and takes pleaſure in ſpreading them to the hurt of their characters; and men of bad hearts and lives give heed to ſeducing ſpirits, to falſe teachers, to ſuch as ſpeak lies in hypocriſy, who ſooth and harden them in their wickedneſs. And *a liar giveth ear to a naughty tongue*; or *to a tongue of deſtruction*[a]; a calumniating, backbiting tongue, which deſtroys the good name and reputation of men; and he that is given to lying, is made up of lying, or is a lie itſelf, as the word ſignifies; who loves and makes a lie, as Antichriſt and his followers; ſuch an one hearkens diligently to every thing that may detract from the character of thoſe eſpecially he bears an ill-will to: or it may be better rendered, *he that hearkens to a lie* gives heed *to a naughty tongue*[b]; for a lying tongue is a naughty one, evil in itſelf, pernicious in its effects and conſequences.

℣. 5. *Whoſo mocketh the poor, reproacheth his maker*, &c.] He that mocks the poor for his poverty, upbraids him with his mean appearance, ſcoffs at the cloaths he wears or food he eats, ſuch an one reproaches his Creator; or as the *Targum*, "provokes his Creator to anger;" him who is his own Creator as well as the poor man's; him who made the poor man, both as a man and as a poor man; and who could have made him rich if he would, as well as the man that mocks at him; whoſe riches are not of himſelf, but of God; and who can take them away, and give them to the poor man if he pleaſes; and therefore rich men ſhould be careful how they mock the poor; for as *Gerſom* obſerves, he that derides a work, derides the workman. And *he that is glad at calamities, ſhall not be unpuniſhed*; or *at calamity*[c]; at the calamity of another, as the *Vulgate Latin*; and ſo *Gerſom*; for no man rejoices at his own calamity; at the calamity of the poor, as *Aben Ezra*; or of his neighbour or companion, as the *Targum*; or at the calamity of any of his fellow-creatures, as the *Edomites* rejoiced at the calamity of the Jews, but were in their turn deſtroyed; and as the Jews rejoiced when the Chriſtians were perſecuted by *Nero*, and at length were deſtroyed themſelves by the *Romans*; and as the papiſts will rejoice when the witneſſes are ſlain, and quickly after ſeven thouſand men of name will be ſlain of them, and the reſt affrighted, *Rev*. xi. 10, 13.

℣. 6. *Childrens children are the crown of old men*, &c.] Ancient parents. Grandfathers with the Jews are called old men, as *Buxtorf*[d] obſerves. A numerous progeny was reckoned a great bleſſing to a man;

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[y] Ebr. Comment. p. 263.

[z] יחלק dividet, Mercerus, Gejerus, Michaelis; ſo Syriac verſion and the Targum; partitur, Junius & Tremellius; partietur, Piſcator.

[a] על לשון הות pernicioſæ linguæ, Tigurine verſion; linguæ confractionum, calamitatum, injuriarum, Vatablus; ad linguam exiliorum, Michaelis.

[b] So Michaelis.

[c] לאיד ad calamitatem, Schultens; ob calamitatem, Cocceius; calamitate, Junius & Tremellius, Piſcator.

[d] In Lex. Talmud. col. 684.

a man; to have his table ſurrounded with children, as olive-plants; to be incircled with a large family, was a crown of glory[e]; and to live to ſee childrens children, a large number of grandchildren, was ſtill a greater glory; and eſpecially, as *Jarchi* obſerves, when theſe children, or childrens children, were walking in a good way, in the good ways of religion and godlineſs, they trained them up in. Chriſt is the Ancient of days, the everlaſting Father, and it is his glory, as Mediator, to ſee his ſeed, to have a numerous offſpring; and which will endure for ever, as the days of heaven: miniſters of the goſpel are ſpiritual fathers; and thoſe who have been converted under their miniſtry, will be their joy and *crown of rejoicing* at the laſt day. *And the glory of children are their fathers*; who are wiſe, as *Aben Ezra* obſerves; and righteous, as *Jarchi*: if they are wiſe and good men, it is an honour to their children that they deſcend from them; nor are they aſhamed to own their relation to them, but glory in it, as the Jews did in *Abraham*, ſaying, *We have* Abraham *for our father*: but, on the contrary, if their fathers are fooliſh or wicked, their children are aſhamed of them, and do not care to acknowledge their deſcent from them; and ſuch parents, who are an honour to their children, their children ſhould be careful to tread in their ſteps, that they reflect no diſhonour on them; particularly as it is our great honour and glory to have God for our Father, to be his adopted ſons and daughters, we ſhould be followers of him as dear children, and be obedient ones.

℣. 7. *Excellent ſpeech becometh not a fool*, &c.] A wicked man. Eloquence, or a ſublime, grand way of ſpeaking, a copiouſneſs and fluency of expreſſion, become not ſuch; becauſe hereby he may be capable of doing more miſchief; or ſuch a ſtile is unſuitable to the ſubject of his diſcourſe, which is nothing but folly and wickedneſs. The goſpel is excellent ſpeech, ſound ſpeech, that cannot be condemned; it treats of excellent things; concerning the perſon, office and grace of Chriſt, and ſalvation by him; and very unfit is a wicked man to take it into his mouth, talk of it, and declare it. *Much leſs do lying lips a prince*; they rather become a fool, as excellent ſpeech does a prince; who neither ſhould ſpeak lies himſelf, nor encourage, but abhor them in others. The *Septuagint*, *Syriac* and *Arabic* verſions render it, *a juſt man*; but the word more properly ſignifies a liberal man, as it is rendered in *Iſa.* xxxii. 8. where it ſtands oppoſed to a churl or covetous man: and ſome Jewiſh[f] writers think by the *fool*, is meant ſuch a one to whom a *lip of abundance*[g], as it may be rendered, is very unſuitable; or to talk of his abundance, when he makes no good uſe of what he has for himſelf or others; and ſo on the other hand, it is very diſagreeable to the character of an ingenuous and liberal man, to promiſe and not perform, and never intended it. It is true of ſuch who are made a *willing* people in the day of Chriſt's power, *Pſal.* cx. 3. where the ſame word is uſed as here; of his volunteers; that to ſpeak lies one to another very ill becomes them; or to receive, or to ſpeak, or profeſs falſe doctrines; for no lie is of the truth.

℣. 8. *A gift is as a precious ſtone in the eyes of him that hath it*, &c.] Or *is a ſtone of grace*[h], the note of ſimilitude being wanting. It is an ornament of grace, adorns the perſon that wears it, makes him look lovely and amiable; is very grateful and deſirable in itſelf, attracts and dazzles the eyes, and fills the mind with pleaſure; ſo is a gift in the eyes of him that has it, that is the owner of it; either that has it in his poſſeſſion to give, is the giver of it, as *Aben Ezra*; which, as it is valuable in his own eyes, he judges it to be ſo with others, and thinks he can do what he pleaſes with it, and engage perſons by it to do as he would have them: or that is the receiver of it, as the *Targum*; who having it given him, is maſter of it, and is ſo acceptable to him, and has ſuch an influence upon him, as to do any thing for it, the giver of it directs him to, as follows: *Whitherſoever it turneth, it proſpereth*; to whatſoever cauſe, or to whatſoever perſons, judge or jury, it is given and received; it ſucceeds far better than the moſt eloquent orations, or learned pleadings in law, or appeals to ſtatutes, and the production of them. Money anſwers all things; a gift blinds the eyes; it is like a diamond, ſo ſparkling and dazzling, ſo charming and attracting, that the perſon to whom it is offered cannot reſiſt it; and it draws him to do whatever is deſired of him; it carries the cauſe, it ſucceeds according to the wiſh of the giver: or, as the *Arabic* verſion renders it, "he ſhall find his buſineſs plain;" done as he would have it. *Jarchi* applies the proverb, thus; "when a man comes before the Lord, and bribes him with words, and returns unto him, it is a precious ſtone in his eyes; and in all that he aſks of him, he proſpers."

℣. 9. *He that covereth a tranſgreſſion, ſeeketh love*, &c.] He that hides the tranſgreſſion of another, or of his friend, committed againſt himſelf or againſt another, which he is privy to; but the matter being made up, and the offence forgiven, he forgets it, and no more ſpeaks of it to his friend, or upbraids him with it, nor ſpreads it among others: ſuch a man ſhews that he loves his friend, and is deſirous that love and friendſhip ſhould be continued; and this is the way to continue it; and a man that thus ſeeks it, finds it. Or it may be rendered, *he covereth a tranſgreſſion who ſeeketh love*[i]; for *love covereth all things*, chap. x. 12. *But he that repeateth a matter*; the matter of the tranſgreſſion, the thing that has given the offence; that rakes it up again, when it has been covered; upbraids his friend with it, when it has been paſt over and forgiven; will frequently hit him on the teeth with it, and talk of it wherever he comes, and ſpread the knowledge of it in all places: He *ſeparateth* very *friends*; he ſets the beſt of friends at variance one with another by ſuch a practice; for this purſued, friendſhip cannot ſubſiſt long among men: he ſeparates his beſt friend from himſelf, and himſelf from him. The word ſignifies a prince, leader, or governor; ſee the note on *chap.* xvi. 28. and *Jarchi* interprets it, thus; "he ſeparates from himſelf the governor of the world, the holy, bleſſed God."

℣. 10. *A reproof entereth more into a wiſe man*, &c.] A ſingle verbal reproof, gently, kindly and prudently given, not only enters the ear, but the heart of a wiſe and underſtanding man; it deſcends into him, as the word[k] ſignifies; it ſinks deep into his mind; it penetrates into his heart, and pierces his conſcience; brings him eaſily to humiliation, confeſſion and reformation. Or, *reproof is more terror to a wiſe man*; as *Jarchi* interprets it, and the *Tigurine* verſion; it awes and terrifies him more; a ſingle word has more effect upon him, entering more eaſily into him, *than an hundred ſtripes into a fool*; or, *than ſmiting a fool a hundred times*[l]: a word to a wiſe man is more than a hundred blows to a fool, will ſooner correct and amend him; a word will enter where a blow will not; ſtripes only reach the back, but not the heart of a fool; he is never the better for all the corrections given him; his heart is not affected, is not humbled, nor brought to a ſenſe of ſin, and acknowledgment of it; nor is he in the leaſt reformed: or a ſingle reproof to a wiſe man, is of more ſervice than a hundred reproofs to a fool; which are ſometimes expreſſed by ſmiting, *let the righteous ſmite me*, &c. Pſal. cxli. 5.

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[e] Te felix natorum turba coronat, Claudian. de Raptu Proſerp. l. 1. v. 109.

[f] Kabvenaki in Mercer. in loc.

[g] שפת יתר labium abundantiæ.

[h] אבן חן lapis gratiæ, Montanus, Baynus, Michaelis.

[i] So Cocceius.

[k] תחת deſcendet, Montanus; deſcendit, Vatablus, Mercerus, Piſcator, Cocceius, Gejerus.

℣. 11. *An evil* man *ſeeketh only rebellion*, &c.] For he ſeeks nothing but what is evil; and all ſin is rebellion againſt God, a contempt of his laws, and a tranſgreſſion of them; a trampling upon his legiſlative power and authority; an act of hoſtility againſt him, and a caſting off allegiance to him. Or rather, the words may be rendered, *rebellion*, that is, *the rebellious man*, ſo the *Targum*, the abſtract for the concrete, *verily* or *only ſeeketh evil*[m]; a man that is rebellious againſt his prince, that is of a rebellious diſpoſition, is continually ſeeking to do miſchief in the commonwealth; he is continually plotting and contriving deſtructive ſchemes, and ſtirring up ſedition, and cauſing trouble: and ſo a rebel againſt God is always ſeeking that which is ſinful, which is evil in its own nature, and contrary to the law and will of God; and in the iſſue brings the evil of puniſhment on himſelf. *Therefore a cruel meſſenger ſhall be ſent againſt him*; if a rebel againſt his lawful ſovereign, a meſſenger ſhall be ſent by him to take him into cuſtody, who will ſhew him no mercy; or an executioner to diſpatch him, who will not ſpare to perform his orders: and if a rebel againſt God, ſome judgment of God ſhall fall upon him in a very ſevere manner; or his own conſcience ſhall accuſe him, and ſhall be filled with dreadful apprehenſions of divine vengeance; or Satan, the angel of death, ſhall be let looſe upon him, to terrify or deſtroy him; or death itſelf, which ſpares none. The *Septuagint* and *Arabic* verſions aſcribe this to God as his act, rendering it, *the Lord ſhall ſend*, &c. and ſo *Aben Ezra*; who alſo refers the former clauſe to him, and gives it as the ſenſe of it; that he ſhall ſeek to do the rebellious man evil, inflict on him the evil of puniſhment for the evil of ſin.

℣. 12. *Let a bear robbed of her whelps meet a man*, &c.] A bear is a very fierce and furious creature, eſpecially a ſhe-bear; and ſhe is ſtill more ſo when robbed of her whelps, which ſhe has juſt whelped, and been at great pains to lick into ſhape and form, by which her fondneſs to them is increaſed; and therefore being ſtripped of them, is full of rage; and ranging about in queſt of them, falls furiouſly upon the firſt ſhe meets with. *Jerom*[n] obſerves, that thoſe who have written of the nature of beaſts, ſay, that among all wild beaſts, there is none more fierce than a ſhe-bear, when ſhe has loſt her whelps, or wants food. And yet as terrible and as dangerous as it is, it is ſafer and more eligible of the two, to meet an enraged bear in thoſe circumſtances, *than a fool in his folly*; in the height of his folly, in a paroxyſm or fit of that; in the heat of his luſts, and the purſuit of them, in which there is no ſtopping him, or turning him from them; eſpecially in the heat of paſſion and anger, which exceeds that of the bear, and is not ſo eaſily avoided. *Jarchi* applies it to ſuch fools as ſeduce perſons to idolatry, whom to meet is very dangerous: ſuch are the followers of the man of ſin, who have no mercy on the ſouls of men they deceive, and whoſe damnation they are the cauſe of; and who are implacably cruel to thoſe who will not join with them in their idolatrous worſhip; the beaſt of *Rome*, his feet are as the feet of a bear, *Rev.* xiii. 2. and one had better meet a bear, than him and his followers.

℣. 13. *Whoſo rewardeth evil for good*, &c.] As the enemies of *David* and Chriſt rewarded them, *Pſal.* xxxv. 12. and cix. 5. this is baſe ingratitude, contrary to the law and light of nature; worſe than beaſtly, is really deviliſh. *Evil ſhall not depart from his houſe*; from him and his family; they ſhall be continually viſited with one diſeaſe and calamity or another; ſo hateful and offenſive is the ſin of ingratitude to God, and therefore ought to be carefully avoided. This might be illuſtrated by the judgments of God on the nation of the Jews, for their ingratitude to Chriſt.

℣. 14. *The beginning of ſtrife* is as *when one letteth out water*, &c.] As when a man makes a little hole in the bank of a river, or cuts a ſmall paſſage in it, to let the water into an adjoining field; by the force of the water, the paſſage is widened, and it flows in, in great abundance, to the overflow and prejudice of the field; nor is it eaſily ſtopped: ſo a ſingle word, ſpoken in anger, with ſome warmth, or in a way of contradiction, has been the beginning and occaſion of great ſtrife and contention. The words in the *Hebrew* text lie thus; *he that letteth out water*, is *the beginning of ſtrife*[o]; which ſome underſtand of letting out water into another man's field, which occaſions contentions, quarrels, and law-ſuits; but the former ſenſe is beſt: the *Targum* is, "he that ſheddeth blood as water, "ſtirreth up ſtrifes." *Therefore leave off contention, before it be meddled with*; ceaſe from it as ſoon as begun; leave it off before it is well entered: or *before one mixeth himſelf*[p] with it, or is implicated with it; got ſo far into it, that it will be difficult to get out of it: or *before thou ſtriveſt with any openly*; which ſenſe the word has in the *Arabic* language, as *Schultens*[q] obſerves; that is, before you come to open words and blows, put an end to the contention; do not ſuffer it to proceed ſo far; ſince it cannot be known what will be the conſequence of it: or rather, leave it off, as the ſame learned writer in his later thoughts, in his commentary on the place, by the help of *Arabiſm*, alſo renders it, *before the teeth are made bare*; or ſhewn, in quarrelling, brawling, reproaching, in wrath and anger.

℣. 15. *He that juſtifieth the wicked, and he that condemneth the juſt*, &c.] That abſolves and clears the guilty, and pronounces him righteous in open court, where he ſtands arraigned, accuſed, and the fact proved; and that adjudges an innocent man to condemnation; or paſſes the ſentence of it upon him, when it is a clear caſe, he is not guilty. *Even they both* are *abomination to the Lord*; being contrary to law and juſtice, to the declared will of God, and the orders and inſtructions given by him to judges, *Deut.* xxv. 1. ſuch an abominable action were the Jews guilty of in deſiring *Barabbas*, a wicked man, to be releaſed, and Chriſt, the juſt one, to be condemned; and *Pilate* in complying with them. From this paſſage we learn, that the word *juſtify* is uſed in a forenſic ſenſe, for pronouncing perſons juſt in a court of judicature; and in which ſenſe it is uſed in the article of a ſinner's juſtification before God: by which act, though it is an ungodly perſon that is juſtified, yet it is through the perfect righteouſneſs of Chriſt imputed to him, and is quite agreeable to law and the juſtice of God; and not at all inconſiſtent with this paſſage, which repreſents the juſtification of a wicked man as an abomination: it is ſo, where there is no righteouſneſs, but not where there is; agreeable to which is the ſaying of an heathen[r] poet, "it is not righteous, neither raſhly to adjudge "bad men good, nor good men bad."

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[l] מהכות כסיל מאה magis quam ſi percuties ſtolidum centies, Junius & Tremellius, Piſcator, ſo Pagninus, Michaelis.

[m] אך מרי יבקש רע profecto rebellio quæret malum, Montanus; ſo Schultens, Piſcator, Tigurine verſion, Cocceius.

[n] Comment. in Hoſ. xiii. 8. So Ariſtot. Hiſt. Animal. l. 6. c. 18.

[o] פוטר מים ראשית מדון qui aperit aquam, vel aperiens aquas (eſt) principium contentionis, Pagninus, Montanus.

[p] לפני התגלע antequam ſeſe immiſceat, Junius & Tremellius.

[q] Animadv. p. 231.

ỿ. 16. *Wherefore is there a price in the hand of a fool to get wiſdom*, &c.] Natural wiſdom and knowledge. By this *price* may be meant money, riches, worldly ſubſtance, of which a fooliſh man is poſſeſſed; by means of which he might purchaſe uſeful books for the improvement of his mind, and procure himſelf inſtructors that might be very uſeful to him; but inſtead of ſeeking after that which he moſt wants, and making uſe of his ſubſtance to furniſh him with it; he ſpends it on his back and belly, in fine cloaths and luxurious living; in rioting and drunkenneſs, in chambering and wantonneſs, at balls and plays, in taverns and brothel-houſes: or ſpiritual wiſdom and knowledge; the means of which are reading the word, hearing the goſpel, frequent opportunities of attendance on a goſpel-miniſtry, in ſeaſon and out of ſeaſon, and converſation with goſpel-miniſters and other Chriſtians; but inſtead of making uſe of theſe, he neglects, ſlights, and deſpiſes them. And it is aſked, with ſome degree of indignation and admiration, why or to what purpoſe a fool is favoured with ſuch means, *Seeing* he hath *no heart* to it? to wiſdom; he does not deſire it, nor to make uſe of the price or means, in order to obtain it; all is loſt upon him; and it is hard to account for it, why he ſhould have this price, when he makes ſuch an ill uſe of it.

ỿ. 17. *A friend loveth at all times*, &c.] A true, hearty, faithful friend loves in times of adverſity, as well as in times of proſperity: there are many that are friends to perſons, whilſt they are in affluent circumſtances; but when there is a change in their condition, and they are ſtripped of all riches and ſubſtance, then their friends forſake them, and ſtand at a diſtance from them; as was the caſe of *Job*, chap. xix. 14. it is a very rare thing to find a friend that is a conſtant lover, ſuch an one as here deſcribed. *And a brother is born for adverſity*; for a time of adverſity, as *Jarchi*: he is born into the world for this purpoſe; to ſympathiſe with his brother in diſtreſs, to relieve him, comfort and ſupport him; and if he does not do this, when it is in his power to do it, he does not anſwer the end of his being born into the world. The Jewiſh writers underſtand this, as ſhewing the difference between a friend and a brother: a cordial friend loves at all times, proſperous and adverſe; but a *brother* loves when *adverſity* is *born*[s], or is, ſo *Aben Ezra*; he loves when he is forced to it; when the diſtreſs of his brother, who is his fleſh and bone, as *Gerſom* obſerves, obliges him to it: but this may be underſtood of the ſame perſon who is the friend; he is a brother, and acts the part of one in a time of adverſity, for which he is born and brought into the world; it being ſo ordered by divine providence, that a man ſhould have a friend born againſt the time he ſtands in need of him[t]. To no one perſon can all this be applied, with ſo much truth and exactneſs, as to our Lord Jeſus Chriſt; he is a *friend*, not of angels only, but of men; more eſpecially of his church and people; of ſinful men, of publicans and ſinners; as appears by his calling them to repentance, by his receiving them, and by his coming into the world to ſave them: he *loves* them, and loves them conſtantly; he loved them before time; ſo early were they on his heart and in his book of life; ſo early was he the ſurety of them, and the covenant of grace made with him; and their perſons and grace put into his hands, which he took the care of: he loved them in time, and before time began with them; thus they were preſerved in him, when they fell in *Adam*; were redeemed by his precious blood, when as yet they were not in being, at leaſt many of them: he loves them as ſoon as time begins with them, as ſoon as born; though impure by their firſt birth, tranſgreſſors from the womb, enemies and enmity itſelf unto him; he waits to be gracious to them, and ſends his goſpel and his Spirit to find them out and call them: and he continues to love them after converſion; in times of backſliding; in times of deſertion; in times of temptation, and in times of affliction: he loves them indeed to the end of time, and to all eternity; nor is there a moment of time to be fixed upon, in which he does not love them. And he is a *brother* to his people; through his incarnation, he is a partaker of the ſame fleſh and blood with them; and through their adoption, they having one and the ſame Father; nor is he aſhamed to own the relation; and he has all the freedom, affection, compaſſion and condeſcenſion of a brother in him: and now he is a brother *born*; ſee *Iſa.* ix. 6. born of a woman, a virgin, at *Bethlehem*, in the fulneſs of time, for and on the behalf of his people; even *for adverſity*; to bear and endure adverſity himſelf; which he did, by coming into a ſtate of meanneſs and poverty; through the reproaches and perſecutions of men, the temptations of Satan, the ill uſage of his own diſciples, the deſertion of his Father, the ſtrokes of juſtice, and the ſufferings of death; alſo for the adverſity of his people, to ſympathiſe with them, bear them up under it, and deliver them out of it. The ancient Jews had a notion, that this ſcripture has ſome reſpect to the Meſſiah; for to ſhew that the Meſſiah, being God, would by his incarnation become a brother to men, they cite this paſſage of ſcripture as a teſtimony of it[u].

ỿ. 18. *A man void of underſtanding ſtriketh hands*, &c.] With his friend's creditor, and becomes ſurety for him; and thereby acts a very unwiſe part, and ſhews himſelf to want underſtanding, by taking ſuch a ſtep which may prove the ruin of himſelf and family: for though a man may and ſhould love his friend at all times; yet he is not obliged, under a notion of friendſhip, to injure himſelf and his family, or to run the riſk of it; if he does, it is a plain caſe he wants wiſdom and diſcretion; ſee *chap.* vi. 1. And *becometh ſurety in the preſence of his friend*; not the creditor, but the debtor; and to paſs his word for him, when he is preſent, ſhews that his own word will not be taken; and that he is either thought to be in bad circumſtances, and uncapable of payment at the proper time; or elſe that he is a bad man, of diſhoneſt principles, and will not; and in either caſe, it is not adviſable to become a ſurety for ſuch a man: and beſides, doing it in his preſence, may make him more careleſs and unconcerned about making good his payment or contract at the appointed time, when he knows his friend is engaged for him.

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[r] Sophoclis Oedipus Tyran. v. 622, 623.

[s] ואח לצרה יולד & frater diligit quando tribulatio naſcitur, Munſter, ſo ſome in Vatablus.

[t] Nihil homini amico eſt opportuno amicius, Plauti Epidicus, act. 3. ſc. 3. v. 43.

[u] Mechilta apud Galatin. Cathol. Ver. Arcan. l. 3. c. 28.

ỿ. 19. *He loveth tranſgreſſion, that loveth ſtrife*, &c.] For ſtrife is tranſgreſſion, when it flows from a malignant ſpirit, is with bad views, about things to no profit, and for contention-ſake; otherwiſe to contend earneſtly for the truth; to ſtrive together for the faith of the goſpel, for matters of moment and importance, and not mere words; to ſtrive lawfully in a cauſe that is juſt, and for truth and juſtice, is commendable and praiſe-worthy. And *he that exalteth his gate, ſeeketh deſtruction*; that opens the door of his lips, and ſpeaks proudly, as *Jarchi* and *Aben Ezra* interpret it; who compare it with *Mic.* vii. 5. who ſet their mouths againſt heaven, and God in it; and whoſe tongue walks through the earth, and ſpares none there, *Pſalm* lxxiii. 8, 9. as Antichriſt, who opens his mouth in blaſphemy againſt God and his tabernacle, and exalts himſelf above all that is called God; and ſuch, ſooner or later, bring deſtruction on themſelves, and find it as ſurely as if they ſought for it. Or this may be underſtood of proud, ambitious perſons, that build houſes more magnificent than their ſubſtance will allow of, the gate being put for the whole; by which means they bring themſelves to ruin. The *Septuagint*, *Vulgate Latin* and *Arabic* verſions, have it in ỿ. 16. *he that buildeth his houſe high*; or who behaves proudly.

ỿ. 20. *He that hath a froward heart, findeth no good*, &c.] Who is of a perverſe ſpirit, meditates and deviſes evil things; is not ingenuous and ſincere, but falſe and deceitful to God and men: ſuch an one gets no good from either; he obtains not the favour of God, nor a good name, credit and reputation among men. *And he that hath a perverſe tongue, falleth into miſchief*; or *that turns himſelf*, or *is turned in his tongue*[w]; whoſe tongue is changeable, as the *Septuagint* and *Arabic* verſions; who ſometimes ſays one thing, and ſometimes another, and is not conſiſtent with himſelf; as well as is contrary to all men: ſooner or later he falls into miſchief, into a pit, which he himſelf has dug for others; ſee *James* iii. 6, 8.

ỿ. 21. *He that begetteth a fool*, doth it *to his ſorrow*, &c.] As it proves in the iſſue; though it was joy to him when a man-child was born, and took delight in him whilſt in infancy and childhood, and promiſed himſelf much happineſs in him when at years of diſcretion; but inſtead of that, he departs from his education-principles, deſpiſes all parental counſels and advice, and goes into all the extravagance of ſin and folly; which is an heart-breaking to his godly and religious parents; for this is to be underſtood, not of an idiot, but of a wicked ſon, taking bad courſes. *And the father of a fool hath no joy*; in his ſon, but ſorrow, and has ſcarce any joy or pleaſure in any thing elſe in all his enjoyments; the trouble he is filled with on his account embitters all he has, that he can take no ſatisfaction, or have any comfort of life; the concern for his ſon is uppermoſt in his thoughts, and hinders him from taking that pleaſure which otherwiſe he might enjoy.

ỿ. 22. *A merry heart doth good* like *a medicine*, &c.] Does the body good, makes it healthful and vigorous. Chearfulneſs of ſpirit has a great influence upon the body, and much contributes to the health and welfare of it; ſee *Eccl.* ix. 7—9. and eſpecially a heart full of ſpiritual joy, peace of conſcience, flowing from the blood of Chriſt, joy in the holy Ghoſt, a rejoicing in Chriſt Jeſus and his righteouſneſs, and in hope of the glory of God, much affect even the outward man. Or, *a merry heart makes a good medicine*[x]; it is a good medicine of itſelf; raiſes the ſpirits, invigorates the body, and fits it for ſervice and buſineſs: or, *does a medicine good*[y]; makes that operate kindly, and to a good purpoſe: or, as *Jarchi*, makes the countenance ſhine well, makes a ſerene countenance; which *Schultens* approves, and, from the uſe of the word in the *Arabic* language, confirms. *But a broken ſpirit drieth the bones*; a ſpirit broken with ſorrow, whether on ſpiritual or temporal accounts; as it weakens the nerves, it dries up the marrow in the bones, and emaciates the body, and reduces it to a ſkeleton: the joy or grief of the mind, thoſe paſſions of the ſoul, have a very great influence upon the body, either for its good or hurt.

ỿ. 23. *A wicked* man *taketh a gift out of the boſom*, &c.] Of another; of a rich man, who takes it out from thence, and offers it to him as a bribe. This he takes in the moſt ſecret manner, that it might not be ſeen by others; though the *Arabic* verſion renders it, *he that receives a gift in his own boſom, commits iniquity*: it is true of both the giver and the receiver; the one gives out of his boſom, and the other takes it from thence, and puts it into his own, and both are wicked. And the words are by ſome rendered, though it ſeems contrary to the accents, *a gift out of the boſom of the wicked he will take*[z]; the unjuſt judge, who is bribed with it: *To pervert the ways of judgment*; to turn the courſe of juſtice, and hinder it from taking place; favouring a bad cauſe, and pronouncing a wrong ſentence, which is wreſting judgment.

ỿ. 24. *Wiſdom is before him that hath underſtanding*, &c.] Is near him to direct and aſſiſt him; it is before him as a rule to walk by, and it is the mark he aims at. A man of ſpiritual underſtanding has the book of wiſdom before him, the ſcriptures of truth, which are able to make a man wiſe to ſalvation; and he ſteers his courſe according to them; he ſets Chriſt, the wiſdom of God, always before him; and keeps his eye on the mark for the prize, all the while he is running his chriſtian race: or, *in the face of an underſtanding man is wiſdom*[a]; it is to be ſeen in his countenance, which is grave and compoſed. *But the eyes of a fool* are *in the ends of the earth*; where wiſdom is not to be found, it is far off from him; his mind is wandering after every object, is unſettled and unfixed to any thing; and which may be diſcerned in his eyes, which are rolling about and turning, firſt one way and then another; and which ſhews the levity and inconſtancy of his mind.

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[w] ונהפך בלשונו qui verterit ſe, Pagninus; & vertens ſe in lingua ſua, Montanus; qui vertitur in lingua ſua, Mercerus, Gejerus.

[x] לב שמח ייטב גהה cor hilare bonam facit ſanationem, Michaelis.

[y] So R. Joſeph Kimchi; bonificat ſive meliorem reddit medicinam, ſome in Vatablus; bene medicinam facit, Junius & Tremellius, Piſcator.

[z] שחר מחיק רשע יקח munus de ſinu impii accipiet, Baynus.

[a] את פני מבין חכמה in facie prudentis (lucet) ſapientia, V. L. ſo Vatablus, Mercerus, Gejerus, Piſcator, Noldius, p. 140. N° 665. in vultu intelligentis ſapientia, Schultens.

℣. 25. *A fooliſh ſon is a grief to his father*, &c.] Becauſe of his folly and wickedneſs, and the ruin he is bringing himſelf to. *And bitterneſs to her that bare him*; a cauſe of bitterneſs of ſoul to his mother, more diſtreſſing than the bitter pains with which ſhe brought him forth into the world. *Jarchi*, by the father, underſtands the bleſſed God; and by her that bare him, the congregation of *Iſrael*; to whom *Jeroboam*, the ſon of *Nebat*, was bitterneſs, who cauſed *Iſrael* to ſin; ſee *chap.* x. 1.

℣. 26. *Alſo to puniſh the juſt* is *not good*, &c.] It is evil, and an abomination to the Lord, ℣. 15. Evil doers indeed ſhould be puniſhed; but to puniſh the righteous alſo, as well as them, is far from being commendable. Nor *to ſtrike princes for equity*; to ſtrike princes, judges, civil magiſtrates, for doing the duty of their place and office, for doing that which is juſt and equitable among men, is very criminal, who ought to be encouraged and ſupported therein. Or it may be rendered, nor *that princes ſhould ſtrike for* that which is *right*[b]; or cauſe men to be ſtricken, ſcourged and whipped for doing well. The *Targum* is, "nor to ſmite the "righteous, who ſay right things;" and ſo the *Syriac* verſion renders it, *righteous ones:* and the word ſignifies ingenuous, liberal perſons, good men, ſuch as princes are or ought to be; and who ſhould neither be ſtricken in the due diſcharge of their office, nor ſtrike others that do well.

℣. 27. *He that hath knowledge, ſpareth his words*, &c.] Or, *he that knows knowledge*[c]; one that is very knowing, has a fund of knowledge in him, *ſpareth his words*; is generally a man of few words, he thinks much and ſays little; and though he may be communicative of his knowledge to proper perſons, and at proper times, yet never ſpeaks of it in a boaſting and oſtentatious way: or, he *reſtrains his words*[d]; he puts a bridle on them; and ſuffers not himſelf to ſpeak haſtily and angrily, and in a reproachful manner, when he is provoked to it. And *a man of underſtanding is of an excellent ſpirit*; here is a various reading; the *cetib* is וקר *of a cool ſpirit*[e]; in oppoſition to a warm, fiery ſpirit; ſuch as was that of the apoſtles, who were for calling for fire from heaven on thoſe that ſlighted their Maſter, and, as he told them, knew not what ſpirits they were of; but a cool ſpirit is one that is not ſoon angry, calm, ſedate, and not eaſily provoked to wrath: the *keri*, or marginal reading, is יקר *of an excellent* or *precious ſpirit*[f]; and ſuch an one is a right ſpirit; a ſpirit of faith and love, and of a ſound mind; and of ſuch a ſpirit is a man of underſtanding, in things divine and ſpiritual; to have a ſpirit of prayer, and to be tenderhearted, and of a ſympathiſing and forgiving ſpirit, is to be of an excellent ſpirit. The *Targum* is, "humble in ſpirit;" and a meek and quiet ſpirit is in the ſight of God of great price; the Lord has a great regard to ſuch who are of an humble and contrite ſpirit; with theſe he dwells, to theſe he gives more grace; theſe are like to Chriſt, and have the fruits of his Spirit, and are very uſeful and ornamental. The *Septuagint*, *Syriac* and *Arabic* verſions render it, *patient* or *long-ſuffering*; and to be of a patient ſpirit, is to be of an excellent ſpirit: ſuch bear afflictions and reproaches quietly; wait God's own time for hearing and helping them, and live in the comfortable expectation of heaven and happineſs; and ſuch ſhew themſelves to be wiſe and underſtanding men.

℣. 28. *Even a fool, when he holdeth his peace, is counted wiſe*, &c.] Not only one that is ſparing of his words, and is really a man of knowledge and underſtanding; but even a fool, if he is but ſilent, and does not betray his folly by his words, will be reckoned a wiſe man by thoſe that do not know him; and whatever fool he may be in other reſpects, yet in this he acts the wiſe part, that he holds his peace and ſays nothing. And *he that ſhutteth his lips*, is eſteemed *a man of underſtanding*; and keeps them ſhut, leſt he ſhould ſay any thing raſhly and haſtily; a man that has ſo much command of himſelf, as not to ſpeak unadviſedly, through the heat of his own paſſions, and through the provocations of others, will paſs for a man that underſtands himſelf, and knows how to behave well before others.

CHAP. XVIII.

℣. 1. THrough *deſire a man having ſeparated himſelf, ſeeketh*, &c.] Or, *a ſeparated man ſeeketh deſire*[g]; his own deſire, will and pleaſure. This is either to be underſtood in a good ſenſe, of one that has a real and hearty deſire after ſound wiſdom and knowledge, and ſeeks in the uſe of all proper means to attain it; and in order to which he ſeparates himſelf from the world and the buſineſs of it, and retires to his ſtudy, and gives up himſelf to reading, meditation and prayer; or goes abroad in ſearch of it, as *Aben Ezra:* or of a vain man that affects ſingularity; and who, through a deſire of gratifying that luſt, ſeparates himſelf, not only from God, as *Jarchi* interprets it, purſuing his evil imagination and the luſt of his heart; and from his friends, as the *Septuagint* and *Arabic* verſions; but from all men, like the Jews, who *pleaſe not God, and are contrary to all men*; ſo ſuch a man ſets himſelf to deſpiſe and contradict the ſentiments and opinions of others, and to ſet up his own in oppoſition to them. This is true of the Phariſees among the Jews, who had their name from ſeparating themſelves from all others, having an high opinion of their own wiſdom and ſanctity; and alſo of the *Gnoſtics* among the Chriſtians, who boaſted of their knowledge, and ſeparated themſelves from the chriſtian aſſemblies; and were ſenſual, not having the Spirit, being vainly puffed up with their fleſhly mind. And *intermeddleth with all wiſdom*; the man who is deſirous of being truly wiſe and knowing, graſps at all wiſdom, every branch of uſeful knowledge; would gladly learn ſomething of every art and ſcience worthy of regard; and he makes uſe of all means of improving himſelf therein; and covets the company and converſation of men of wiſdom and knowledge, that he may attain to more; he intermingles himſelf with men of wiſdom, as *Aben Ezra* interprets it, and walks and converſes with them. Or if this is to be underſtood of a vain-glorious perſon, the ſenſe is, *he intermeddles* or *mingles himſelf with all buſineſs*[h], as it may be rendered; he thruſts himſelf into affairs that do not concern him, and will paſs his judgment on things he has nothing to do with; or he monopolizes all knowledge to himſelf, and will not allow any other to have any ſhare with him. *Jarchi* interprets this clauſe thus, "among wiſe men his reproach ſhall be made manifeſt;" and obſerves, that their Rabbins explain it of *Lot*, ſeparating from *Abraham*, following the deſires of his heart: but R. *Saadiah Gaon* better interprets it of an apoſtate from religion; that objects to every thing ſolid and ſubſtantial, in a wrangling and contentious manner; and *ſhews his teeth*[i] at it, as *Schultens*, from the uſe of the *Arabic* word, renders it.

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[b] להכות נדיבים על יושר principes percutere ob rectitudinem, Mercerus; propter recta facta, Piſcator, Gataker.

[c] יודע דעת qui ſcit ſcientiam, Pagninus, Vatablus, Mercerus.

[d] חושך אמריו qui cohibet ſermones ſuos, Junius & Tremellius, Piſcator.

[e] וקר רוח frigidus ſpiritu, Junius & Tremellius, Piſcator, Cocceius.

[f] יקר רוח pretioſus ſpiritu, Pagninus, Montanus, Mercerus, Gejerus, Baynus.

[g] So the Targum.

℣. 2. *A fool hath no delight in underſtanding*, &c.] In natural underſtanding, and in the improvement of his mind in it; he delights not in books, nor in the converſation of men of learning and ſenſe: or in ſpiritual underſtanding, in the underſtanding of ſpiritual things; theſe are fooliſhneſs to a natural man; nor does he delight in reading the ſcriptures, nor in hearing the word, and attendance on it in the houſe of God, but is weary of ſuch exerciſes. *But that his heart may diſcover itſelf*; and the folly that is in it: ſuch men only deſire to have ſome knowledge and underſtanding, to make a ſhew of it, that they may be thought to be wiſe, and to be capable of talking of things as if they underſtood them, when it is only to the expoſing of themſelves and their ignorance; ſome perſons attain to no more learning and knowledge, than juſt to be capable to ſhew that they are fools. Or, *but in the diſcovery of his heart*[k]; he delights in diſcovering that; not the wiſdom, but the folly that is in it.

℣. 3. *When the wicked cometh*, then *cometh alſo contempt*, &c.] When he comes into the world, as *Aben Ezra*; as ſoon as he is born, he is liable to contempt, being born in ſin; but this is true of all: rather, as the *Vulgate Latin*, and with which the *Septuagint*, *Syriac* and *Arabic* verſions agree, when he cometh into the depth of ſin, or to the height of his wickedneſs; he commences a ſcoffer at, and contemner of all that is good: when he comes into the houſe of God, it may be ſaid, *there comes contempt*; for he comes not to hear the word, in order to receive any profit by it, but to contemn it, and the miniſters of it. *And with ignominy, reproach*; or, *with the ignominious man reproach*[l]: he that deſpiſes all that is good, and treats divine things in a ludicrous way, will not ſpare to reproach the beſt of men, and ſpeak evil of them falſely, for the ſake of religion. Or the meaning of the whole is, that wicked men, ſooner or later, come into contempt, ignominy and reproach themſelves; they that deſpiſe the Lord, are lightly eſteemed by him; and a vile perſon is contemned in the eyes of a good man: ſuch bring ſhame and diſgrace upon themſelves and families while they live; and when they die, they are laid in the grave with diſhonour; an infamy reſts upon their memories, and they will riſe to everlaſting ſhame and contempt.

℣. 4. *The words of a man's mouth* are as *deep waters*, &c.] The words of a great and mighty man; of an excellent and valuable man, as *Jarchi*; or of a wiſe man, as *Aben Ezra*. The doctrines which ſuch a man has imbibed, and his heart is full of, and his mouth utters, are like to *waters*, pure, purifying and refreſhing; to *deep waters*, which make no noiſe, and cannot be eaſily fathomed: ſuch are the deep myſteries of grace, the wiſdom of God in a myſtery, ſpoken among them that are perfect; of which a good man makes no boaſt, but humbly declares; out of the abundance of his heart, his mouth ſpeaks. And *the well-ſpring of wiſdom* as *a flowing brook*; there is a ſpring of ſpiritual wiſdom and knowledge in him; a well of living water, ſpringing up unto everlaſting life; and from thence it flows freely and conſtantly; communicating itſelf liberally unto others, and miniſtering grace to the hearers, for their edification.

℣. 5. It is *not good to accept the perſon of the wicked*, &c.] For a judge to have reſpect to a wicked man in a cauſe before him, and to favour him, becauſe he is a rich man, or a relation, or he has received ſome kindneſs from him; none of theſe things ſhould have any influence upon him, *To overthrow the righteous in judgment*; though he may be a poor man and a ſtranger, and to whom the judge is under no private and perſonal obligation; yet juſtice ought to be done without any reſpect to perſons; to do otherwiſe is not only not good, but very bad, very ſinful and criminal; it is contrary to law and juſtice; it is doing injury to men, and is repugnant to the will of God, and offenſive to him, *Lev.* xix. 15.

℣. 6. *A fool's lips enter into contention*, &c.] That is between others, when he has nothing to do with it; but he muſt be meddling, and make himſelf a party in the contention, which is an argument of his folly; he ſays things which occaſion diſputes, raiſe contentions among men, and provoke to wrath and anger. The *Septuagint* verſion is, *the lips of a fool lead him to evils*; for, as they lead him to contention and ſtrife, the iſſue of that is confuſion and every evil work. *And his mouth calleth for ſtrokes*; as he ſtirs up and encourages contention, ſo he proceeds to blows, and excites others to them; from words he goes to blows, and, by the ill and provoking language of his mouth, gets many a blow to himſelf. *Jarchi* ſeems to underſtand it of chaſtiſements from the hand of God; ſee *chap.* xxvi. 3.

℣. 7. *A fool's mouth* is *his deſtruction*, &c.] The cauſe of it; for his contentions, and quarrels, and evil-ſpeaking, law-ſuits are commenced againſt him, which bring ruin upon himſelf and his family now; as well as for his idle and wicked words he will be condemned hereafter, *Matt.* xii. 35. there is a world of iniquity in the mouth and tongue of a wicked man, which bring deſtruction upon himſelf and others, *James* iii. 6, 8. *And his lips* are *the ſnare of his ſoul*; from ſpeaking in his own defence, he ſays things which ſhould not be ſaid, and by which he is entangled yet more and more; he is catched by his own words, and condemned by them:

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[h] בכל תושיה יתגלע immiſcet ſe omni negotio, Munſter; omnibus quæ ſunt immiſcet ſe, Junius & Tremellius.

[i] Et in omne ſolidum dentes deſtringet, Schultens.

[k] כי אם בהתגלות לבו ſed in patefacere cor ejus, Vatablus; ſed in detectione cordis ſui, Piſcator; ſed ſane ut enudet cor ſuum, Schultens.

[l] עם קלון חרפה viro ignominioſo, venit opprobrium, Pagninus; cum ignominioſo probrum, Junius & Tremellius; cum probroſo opprobrium, Schultens, ſo Vatablus, Mercerus, Gejerus.

or his loquacity, in which he delights, is a ſnare unto him, to ſay things which neither become him, nor are for his advantage, but the contrary; ſee *chap.* xii. 13.

℣. 8. *The words of a tale-bearer are as wounds,* &c.] Or rather, they are wounds; they wound the credit and reputation of the perſon of whom the tale is told; they wound the perſon to whom it is told, and deſtroy his love and affection to his friend; and in the iſſue they wound, hurt and ruin the tale-bearer himſelf. Or, they are *as of thoſe that are wounded*[m]; they pretend to be affected with the caſe they tell, and to be grieved for the failings and infirmities of thoſe they are ſecretly expoſing, when at the ſame time they rejoice at them: or, they are *ſecret,* hidden ones, as *Aben Ezra* interprets it; they are ſpoken ſecretly, and wound ſecretly, in a backbiting way: or, they are *ſmooth* or flattering[n], as *Kimchi*; they are ſmoother than oil, and glide eaſily into the minds of others: rather, *are greedily ſwallowed down*[o], as the word in the *Arabic* language ſignifies; as *Schultens* has ſhewn, and ſo renders it. Hence it follows: *And they go down into the innermoſt parts of the belly*; go down pleaſantly, and ſink deep into the hearts of thoſe to whom they are told; where they have a place and remain, both to the injury of the perſons that receive them, and of them of whom they are told; and though pleaſing at firſt, they are as wounds in the inner parts, which are mortal.

℣. 9. *He alſo that is ſlothful in his work,* &c.] Remiſs in it; hangs down his hands, and does not care to make uſe of them, but neglects his buſineſs: *Is brother to him that is a great waſter*; a prodigal man, who ſpends his ſubſtance in riotous living: the ſluggard and the prodigal are brethren in iniquity; for though they take different courſes, they are both ſinful, and iſſue in the ſame manner; both bring to poverty and want. Or, *brother to a maſter that waſtes*[p]; a ſlothful ſervant and a waſteful maſter are near akin, and come into the ſame claſs and circumſtances. *Jarchi* interprets it, "he that "ſeparateth from the law, though a diſciple of a "wiſe man, is a brother to Satan;" whoſe name is *Apollyon,* the waſter and deſtroyer. A man that is ſlothful in ſpiritual things, though a profeſſor of religion, and has a place in the houſe of God, is brother to him that is a waſter and perſecutor of it; ſee *Matt.* xii. 30.

℣. 10. *The name of the Lord is a ſtrong tower,* &c.] By *the name of the Lord* may be meant, either the attributes and perfections of God, by which he is made known, and which are the ſtrength and ſecurity of his people; his goodneſs, grace and mercy, are their defence; his favour encompaſſes them about, as a ſhield; his juſtice protects them from all injuries and inſults; his truth and faithfulneſs preſerve them; they are kept by his power, as in a garriſon; and his unchangeableneſs is a reaſon why they are not conſumed: or elſe the Lord himſelf; his name is put for himſelf, *Pſal.* xx. 1. and may be well interpreted of the Meſſiah, as it is by the ancient Jews[q]; in and by whom God is manifeſted unto men, as the God of grace; in whom he proclaims his name, a God gracious and merciful; whoſe name is in him, and who has the ſame nature and perfections with him; his name is *Jehovah,* our righteouſneſs; *Immanuel,* God with us; the mighty God, and Prince of peace; and who is called Jeſus, becauſe he ſaves his people from their ſins, and ſo is their ſecurity from eternal deſtruction. What a ſtrong tower is to them that are within it, againſt an enemy without, that is the power, ſtrength, and might of Chriſt to his people: as a divine perſon, he is ſtrong and mighty, the moſt mighty, the almighty; as man, he is the man of God's right hand, made ſtrong for himſelf and us; as Mediator, he has all power in heaven and earth: in him is everlaſting ſtrength for his people; he is their *Betzer,* their fortified place, or city of refuge, to flee unto on all occaſions; he is the ſtrong-hold, whither priſoners of hope are directed to turn to; he is their place of defence, and the munition of rocks; a ſtrong tower, inexpugnable; ſo deeply founded, no pioneer can work under it, and ſpring a mine to blow it up; ſo highly built, no ſcaling ladders can reach it; ſo fortified, no cannon-balls can break through it, or demoliſh any of its walls and bulwarks, which are his ſalvation; the gates of hell cannot prevail againſt it; it is not to be taken by ſtorm, or by the moſt violent attack of the whole poſſe of men and devils. *The righteous runneth into it*; not ſelf-righteous perſons, they run from Chriſt and his righteouſneſs, not to him and that; but ſuch who ſee their own righteouſneſs will not juſtify them; who indeed are ſinners, know and acknowledge themſelves to be ſuch; as ſinners go to Chriſt, who, as ſuch, receives them; and theſe are righteous through the righteouſneſs of Chriſt imputed to them, and live ſoberly, righteouſly and godly: and it is the continual buſineſs or employment of their faith, to betake themſelves to Chriſt upon all occaſions; they are continually coming to him, and exerciſing faith upon him, as the Lord their righteouſneſs, which is meant by *running* to him; this ſuppoſes knowledge of him, as the ſtrong tower and city of refuge; of the way unto him, and of the reception by him, which may be expected; it ſuppoſes a principle of ſpiritual life, and ſome degree of ſpiritual ſtrength; a ſenſe of danger or of want in themſelves, and of ſafety and fulneſs in Chriſt; it is expreſſive of haſte, readineſs and chearfulneſs, and is owing to the drawings of efficacious grace. *And* ſuch an one that thus runs, *is ſafe*; from the avenging juſtice of God; from the curſe and condemnation of the law; from ſin, and all its dreadful conſequences; from Satan, and all ſpiritual enemies; from wrath to come, hell, and the ſecond death: or *is ſet aloft*[r]; is on high; for this tower, as it is a ſtrong one, it is an high one; a rock of refuge, higher than men, or angels, or heaven itſelf; and ſuch who are in it are out of the reach of all danger and every enemy.

℣. 11. *The rich man's wealth is his ſtrong city,* &c.] In which he dwells, over which he preſides; in which he places his truſt and confidence, and thinks himſelf ſafe from every enemy and from all trouble: as one[s] obſerves, "the abundance of "a rich man's wealth, he conceives to be as it were "the abundance of people in a *city*; the telling "of his money, he imagines to be the walking of

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[m] כמתלהמים ſimilia ſunt verbis eorum, qui ſæpenumero contuſi ſunt, Junius & Tremellius; ut contuſorum, Cocceius.

[n] Ut lenientia, Montanus; velut blanda, Vatablus, Mercerus, Gejerus; quaſi blandientia, Schmidt, ſo Ben Melech.

[o] Tanquam avide deglutita cruſtula, Schultens.

[p] לבעל משחית domino devaſtationis, Gejerus; domino diſſipanti, Mercerus.

[q] Midraſh Tillim in Pſal. xviii. 50. fol. 18. 1.

[r] ונשגב & exaltabitur, V. L. Pagninus, Montanus, Gejerus; erit in loco alto & tuto, Vatablus; & exaltatur, Michaelis; in celſoque aget, Schultens.

[s] Jermin in loc.

“ people up and down the ſtreets; his bags ſtanding thick together, to be ſo many houſes ſtanding cloſe one to the other; his iron barred cheſts to be ſo many bulwarks; his bonds and bills to be his cannons and demi-cannons, his great ordnance; and in the midſt of theſe he thinketh himſelf invironed with a *great wall*, which no trouble is able to leap over, which no miſery is able to break through.” As it follows; *And as an high wall in his own conceit*; which not only ſeparates and diſtinguiſhes him from others; but, as he imagines, will ſecure him from all dangers, and will be abiding, laſting and durable: but all this is only *in his own conceit*, or *imagery* [t]; in the chambers of his imagery, as *Jarchi*, referring to *Ezek.* viii. 12. where the ſame word is uſed; for this wall ſhall not ſtand; theſe riches cannot ſecure themſelves, they take wing and fly away; and much leſs the owner of them, not from public calamities, nor from perſonal diſeaſes of body, nor from death, nor from wrath to come.

℣. 12. *Before deſtruction the heart of man is haughty*, &c.] Lifted up with his riches. Rich men are apt to be high-minded, and therefore are to be charged and cautioned againſt it; they are apt to look above their poor neighbours, and with contempt upon them; and very often this haughtineſs of theirs is a preſage of their ruin and deſtruction: and thoſe haughty airs are put on from the pride of their hearts, when a *breach* is near, as the word [u] ſignifies, or when they are ready to break; however, their haughty ſpirits are, ſooner or later, humbled by one diſtreſſing providence or another; ſee *chap.* xvi. 18. *And before honour* is *humility*; ſee the note on *chap.* xv. 33.

℣. 13. *He that anſwereth a matter before he heareth* it, *&c.*] Who is impatient and cannot wait to hear it out, but breaks in upon the ſpeaker before he has finiſhed what he has to ſay; or is raſh and precipitate, and returns an anſwer at once, without weighing and conſidering, and thoroughly underſtanding what is ſaid: *It* is *folly and ſhame unto him*; his anſwer muſt be a fooliſh one, and bring ſhame and confuſion upon him; men ſhould be *ſwift to hear*, and *ſlow to ſpeak*.

℣. 14. *The ſpirit of a man will ſuſtain his infirmity*, &c.] The ſpirit of a mighty man, as *Jarchi*; a man of ſpirit, that has a ſpirit of fortitude, even of natural fortitude, and eſpecially of chriſtian fortitude; that has a ſpirit of might upon him, of power, and of a ſound mind; a man of a chriſtian ſpirit, that is renewed in the ſpirit of his mind; who is a ſpiritual man, and has the Spirit of God in him, as well as a rational ſoul, an immaterial, immortal, and never-dying ſubſtance. Such a man will bear up under many trials and exerciſes of life; will ſupport under bodily infirmities; will take patiently the loſs of friends and of ſubſtance; endure reproach, and the loſs of a good name, credit and reputation, chearfully for righteouſneſs-ſake; and ſuffer perſecution for the ſake of Chriſt, and his goſpel, with an undaunted and unbroken ſpirit: the peace of conſcience he feels within; the preſence of God with him; the love of God ſhed abroad in his heart; ſeeing all his afflictions flowing from love, and working for his good; and having in view the glories of another world; he bears up under, and goes through all afflictions, with eaſe and pleaſure; his conſcience is clear, his heart is whole, his mind is eaſy; his wounds being healed, his ſins pardoned, and his ſoul ſaved in Chriſt. *But a wounded ſpirit, who can bear?* or a *ſmitten* [w] one, ſmitten by the Lord; by the word of the Lord, which he uſes as an hammer to break rocky hearts in pieces; by the law of God, which produces wrath, and a looking-for of fiery indignation; by the Spirit of God, awakening the conſcience, and convicting it of ſin, righteouſneſs and judgment; which ſmitings are very grievous, tho' they tend to bring to repentance; are in order to healing, and are in love. Or, *a broken ſpirit* [x], as in *chap.* xvii. 22. broken with a ſenſe of ſin, and with an exceſs of ſorrow for it; when a man becomes lifeleſs and hopeleſs, has no hope of life and ſalvation, and is in the utmoſt confuſion; all his meaſures and purpoſes are broken, as well as his heart; he knows not what to do, nor what way to take; he is diſconſolate, and refuſes to be comforted; and which for the preſent is intolerable: though the Lord has a regard to ſuch, is nigh unto them; has ſent his Son to bind up their broken hearts; yea, has himſelf been broken for them; and happy it is for them that they fall on him and are broken, and not he on them. Or, *a wounded ſpirit*; with a view of ſin, as committed againſt the omniſcient and omnipotent Being, a pure and holy God; a righteous one, whoſe nature is infinite; and ſo ſin committed againſt him, requires an infinite ſatisfaction, which a creature cannot give; and a God alſo, who is the author of their beings, and the Father of their mercies; all which makes ſin againſt him the more cutting and wounding: likewiſe they are wounded with a view of the evil nature of ſin, and the aggravated circumſtances that attend it; and with the terrors of the law, that are ſet in array againſt them. And ſuch a ſpirit, *who can bear?* not without the ſight of a wounded Saviour; or without a view of atonement by his ſacrifice; or without the diſcoveries and applications of pardoning grace; or without a ſenſe of peace, and reconciliation made by the blood of Chriſt; or without ſome hope of ſalvation by him; and, unleſs the good *Samaritan* pours in oil and wine into the wounds, and binds them up.

℣. 15. *The heart of the prudent getteth knowledge*, &c.] More knowledge; for he muſt have ſome, and a conſiderable ſhare, to be denominated *prudent*, whether in things natural, civil or ſpiritual: and ſuch will be heartily deſirous of more, and make uſe of all means to attain it, by which they do come at a large ſhare of it. *And the ear of the wiſe ſeeketh knowledge*; a wiſe man ſeeks to get it by hearing; he liſtens to what others ſay, and eſpecially ſuch that are wiſer and more knowing than himſelf: ſo ſuch as are wiſe to ſalvation, as they deſire to know more of Chriſt and of divine things, and make uſe of all means for that purpoſe, among the reſt, hearken to what Chriſtians, of a ſuperior claſs to themſelves, drop in private converſation; and particularly they conſtantly attend to the miniſtry of the word; and thus ſeeking it, they find an increaſe of it.

℣. 16. *A man's gift maketh room for him*, &c.] Or *enlarges him* [y]; brings him out of priſon, or out of ſtraits and difficulties with which he has been preſſed; or it makes way for him to a judge, and for a favourable hearing of his cauſe; or it enlarges his acquaintance, and gains him reſpect among men. *And bringeth him before great men*; it opens a way for him into the preſence and company of great men, being a fee to their ſervants; or with it he procures a place to wait on them. It is not neceſſary to underſtand it of a gift by way of bribe; but to introduce a perſon to another, and render him acceptable, and appeaſe anger; as in the caſes of *Jacob*, and *Abigail*, Gen. xxxii. 20. and xliii. 11. 1 Sam. xxv. 27.

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[t] במשכיתו in imaginatione ejus, Pagninus, Montanus, Piſcator, Cocceius, Gejerus, Schultens; in imagine ſua, Mercerus.

[u] לפני שבר ante confractionem, Junius & Tremellius, Piſcator, Cocceius, Schultens.

[w] נכאה percuſſum, Pagninus, Baynus, Mercerus, Gejerus; perculſum, Vatablus, Cocceius.

[x] Contritum, Montanus, Gejerus, Michaelis; fractum, Junius & Tremellius, Piſcator.

[y] ירחיב

℣. 17. He that is *firſt in his own cauſe*, ſeemeth *juſt*, &c.] As perhaps *Tertullus* did, before *Paul* made his defence; and as *Ziba*, *Mephiboſheth*'s ſervant, before his maſter detected him: this often appears true in telling a tale, in private converſation, in law-ſuits before a judge and a court of judicature, and in theological controverſies. *But his neighbour cometh, and ſearcheth him*; his neighbour comes into the houſe, where he is telling his tale, and reports it in another manner, and ſhews the falſhood of his relation; or he comes into a court of judicature, and ſets the cauſe in quite another light; or he comes out into the world by public writing, and expoſes the errors of a man engaged in a wrong cauſe, and refutes his arguments. It is generally underſtood of judicial affairs, that the firſt that opens a cauſe is very apt to prejudice the judge and court in his favour, and they are ready to think at firſt hearing that he is in the right; but it is not proper to be haſty in forming a judgment till the other ſide is heard; for his antagoniſt comes and traverſes the point, unravels the whole affair, ſhews the weakneſs of his cauſe, the vanity of his pretences, and makes void all his allegations; and then *he*, the judge, ſo ſome interpret it, *ſearcheth*; inquires more narrowly into the caſe, in order to find out truth, and paſs a right judgment and ſentence.

℣. 18. *The lot cauſeth contentions to ceaſe*, &c.] When a caſe cannot be determined among parties at variance in a private way, nor in a court of judicature, the lot is caſt, and that puts an end to all ſtrife, and makes each party eaſy; they ſubmit to it, and acquieſce in it. *And parteth between the mighty*; the kings and princes of the earth; men of great power and authority, and of great riches and affluence; and ſo in a capacity of contending with each other, and of prolonging the contention, which may be attended with bad conſequences; and who are not eaſily diſſuaded from it: or it may intend ſuch who moſt vehemently diſagree; perſons of great ſpirits, who are obſtinate and ſtubborn, and will by no means yield, and there is no parting them by arguments or legal deciſions; theſe the lot parts, and cauſes them to ceaſe from their quarrels and contentions, and to reſt ſatisfied with the diſtributions the lot makes to them; as the children of *Iſrael* were with their portion of the land of *Canaan*, aſſigned them by lot.

℣. 19. *A brother offended* is harder to be won *than a ſtrong city*, &c.] A fortified city may ſooner be taken by an enemy, than one brother offended can be reconciled to another; their reſentments againſt each other, are keener than againſt another perſon that has offended them; and their love being turned into hatred, it is more bitter; and it is more difficult to compoſe differences between brethren than between enemies; wherefore ſuch ſhould take care that they fall not out by the way: this is true of brethren in a natural ſenſe; as the caſes of *Abel* and *Cain*, *Jacob* and *Eſau*, *Joſeph* and his brethren, *Amnon* and *Abſalom*, and others ſhew; and of brethren in a ſpiritual ſenſe, as *Paul* and *Barnabas*, *Luther* and *Calvin*, and others. *And their contentions are like the bars of a caſtle*; which cannot be eaſily broken or cut aſunder: ſo contentions, eſpecially thoſe among brethren, are with great difficulty made to ceaſe, and their differences compoſed; they will ſtand it out againſt one another, as long as a ſtrong city, or a barred caſtle, againſt an enemy.

℣. 20. *A man's belly ſhall be ſatisfied with the fruit of his mouth*, &c.] With his own words and diſcourſes, when they are prudent, pious, and ſavoury; when they are with grace, and miniſter it; they are ſatisfying to himſelf, to his own mind and conſcience, and to his family; to all within his houſe, which is as it were his belly; but if otherwiſe it will not be profitable nor ſatisfying to either; and therefore if a man would keep conſcience eaſy, and be uſeful to others, he ought to take care what he ſays; ſee *chap*. xii. 14. and xiii. 2. And *with the increaſe of his lips ſhall he be filled*; the ſame thing as before, expreſſed in different words, alluding to the ſowing of ſeed in the earth, and the increaſe of it; as a man ſows, he reaps, and enjoys the fruits of his labour; according to what a man ſows with his lips, ſuch is his harveſt he is afterwards a partaker of.

℣. 21. *Death and life* are *in the power of the tongue*, &c.] Of witneſſes, according to the teſtimony they bear; of judges, according to the ſentence they paſs; of teachers, according to the doctrine they preach; of all men, who by their well or ill ſpeaking bring death or life to themſelves and others. Some by their tongues, by the too free uſe of them, or falſhood they utter, are the cauſe of death to themſelves and others; and ſome by their ſilence, or by their prudent ſpeech and prevalent interceſſion, ſecure or obtain life for themſelves and others; yea judgment at the laſt day will proceed according to a man's words, *By thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned*, Matt. xii. 37. the tongue is the inſtrument either of a great deal of good, or of a great deal of evil. *And they that love it, ſhall eat the fruit thereof*; that delight to be talkative; that love to uſe the tongue, whether in a good or in a bad way, ſhall accordingly be recompenſed; ſhall enjoy the advantages or diſadvantages ariſing from it.

℣. 22. Whoſo *findeth a wife*, &c.] A good one; ſo the *Septuagint*, *Vulgate Latin*, *Syriac* and *Arabic* verſions ſupply it; and ſo the *Targum*, tho' it leaves out the word *good* in the laſt clauſe; and no other can be meant, even a good natured one, wiſe, prudent, careful and induſtrious; a proper help-meet, a virtuous woman, as in *chap*. xxxi. 10. whoſo ſeeks after ſuch an one, and finds one, eſpecially one that has the grace of God, which he ſhould ſeek after among his friends, and by their aſſiſtance, and by prayer to God. *Findeth a good thing*; that will be good for him, both upon a civil and ſpiritual account; the *Septuagint* verſion adds, "he that caſts out a good wife caſts out good things, but he that retains a whore is fooliſh and ungodly;" which is followed by the *Vulgate Latin*, *Syriac* and *Arabic* verſions, but is not in the *Hebrew* text. *Jarchi* interprets it of the law in a myſtic ſenſe, but according to the literal ſenſe of a good wife. *And obtaineth favour of the Lord*; it is from the Lord, and under his direction and guidance in ſeeking that he finds a good wife; and which he ought to eſteem as a favour from the Lord, and as an evidence of his favour to him, and may encourage himſelf to hope for others of him. *Heſiod* ſays[z], a man cannot obtain any thing better than a good wife.

℣. 23. *The poor uſeth intreaties*, &c.] Or *ſupplications*[a]; he is a humble ſupplicant to others for favours he aſks in a ſubmiſſive and lowly manner; he does not demand any thing, nor preſcribe what ſhall be done for him, but modeſtly tells his caſe, and ſubmits it; ſo ſuch who are poor in ſpirit, are humble ſupplicants at the throne of grace. *But the rich anſwereth roughly*; being proud and haughty, lifted up with their riches, and in fear of none; they anſwer others with hard and rough words, eſpecially their inferiors, and particularly the poor. This is not what ought to be, but what commonly is. This and the following verſe are not in the *Arabic* verſion.

℣. 24. *A man* that hath *friends muſt ſhew himſelf friendly*, &c.] Friendſhip ought to be mutual and reciprocal, as between *David* and *Jonathan*; a man that receives friendſhip ought to return it, or otherwiſe he is guilty of great ingratitude. This may be ſpiritually applied; a believer is *a man of friends*[b], as it may be rendered; he has many friends: God is his friend, as appears by his early love to him, his choice of him, and proviſions of grace for him; by ſending his Son to ſave him; by viſiting him, not only in a way of providence but of grace; by diſcloſing his ſecrets, ſhewing his covenant to him, and by making him his heir, and a joint-heir with Chriſt. Chriſt is his friend, as is evident from his viſiting him at his incarnation; and in a ſpiritual way, by the communication of his ſecrets to him; by his hearty counſel and faithful reproofs; by his undertaking and doing for him what he has; and eſpecially by ſuffering and dying in his room and ſtead. The holy Spirit is his friend, which he has ſhewn by diſcovering to him his woful eſtate by nature, and the way of ſalvation by Chriſt; by working all his works in him; by acting the part of a comforter to him; by revealing divine things to him, by helping him under all his infirmities; by making interceſſion for him according to the will of God; and by making him meet for eternal glory and happineſs: angels are his friends, as is plain by their well-pleaſedneſs with the incarnation of Chriſt for men; and which they expreſs at their converſion; by their miniſtring to them, their protection of them, and the good offices they do them both in life and at death; and ſaints are friends to one another: and ſuch ſhould ſhew themſelves friendly to God, their covenant-God and Father; by frequently viſiting him at the throne of grace; by truſting in him; by a carefulneſs not to offend, but pleaſe him; and by a cloſe and faithful adherence to his cauſe and intereſt: to Jeſus Chriſt their Redeemer, by a ready obedience to his commands; by owning and uſing him as their friend; by taking notice of his friends and ſhewing them reſpect, his miniſters and poor ſaints; by cleaving to him, and renouncing the friendſhip of his enemies: and likewiſe to the holy Spirit, by not grieving, quenching and deſpiſing him; but by making uſe of him, and giving up themſelves to his influence and direction; and by acknowledging him as the author of all their grace: alſo to angels, by ſpeaking well of them, owning their good offices, and reckoning it an honour that they are come and joined to ſuch a company; and to the ſaints, by chriſtian converſation with them, by ſympathizing with them in all conditions, by hearty counſel, faithful reproofs and admonitions, and by helping them in every diſtreſs inward and outward. *And there is a friend* that *ſticketh cloſer than a brother*; who is to a man as his own ſoul, *Deut.* xiii. 6. and ſo are of one heart and ſoul, as *Jonathan* and *David*, and the firſt chriſtians were; this is true of Chriſt, and may be expreſſive of the cloſe union between him and his people; and of his cloſe adherence to their cauſe and intereſt; and of his conſtancy and continuance as a friend at all times; and of his faithfulneſs and unchangeableneſs as ſuch; ſee *chap.* xvii. 17. The heathens had a deity which preſided over friendſhip, which they called *Jupiter Philios*[c]; the character beſt agrees with the true God, who is a friend to men himſelf, and loves friendſhip among them.

CHAP. XIX.

℣. 1. BEtter is *the poor that walketh in his integrity*, &c.] In the uprightneſs of his heart before God and men; who is ſincere in the worſhip of God, and in the profeſſion of his name, and walks in all the commandments and ordinances of the Lord blameleſs; and is upright, harmleſs, and inoffenſive in his converſation with men; and ſtudies to exerciſe a conſcience void of offence to both, and continues herein. A man may be a poor man with reſpect to worldly things, and yet be rich towards God; may be a truly gracious good man, honeſt, ſincere, and upright in heart and life: and ſuch an one is better *than* he that is *perverſe in his lips, and is a fool*; that is, than a rich man, as the *Syriac* and *Vulgate Latin* verſions ſupply it, and as the antitheſis requires; *that is perverſe in his lips*, or *whoſe ways are perverſe*, as the *Syriac* verſion; that acts the deceitful part both by words and actions towards thoſe that are about him, not being honeſt and plain-hearted as the poor man is; and who uſes thoſe beneath him very roughly; and concerning oppreſſion ſpeaks loftily, and lets his tongue run both againſt God in heaven and man on earth, by which he ſhews he *is a fool*; for his riches do not give him wiſdom, and his words and actions declare he wants it; men may be poor and yet wiſe, and a man may be rich and yet a fool: or *is confident*[d]; that is, truſts in his riches, and is oppoſed to a poor man, ſo R. *Saadiah Gaon*. This and the following verſe are not in the *Septuagint* and *Arabic* verſions.

℣. 2. *Alſo*, that *the ſoul* be *without knowledge* it is *not good*, &c.] Without knowledge of things natural and civil, eſpecially without the knowledge of God and Chriſt, and divine and ſpiritual things; to be without this is not good, yea very bad; for men without ſuch knowledge and underſtanding are like the beaſts that periſh, and for lack of it do. *Jarchi* interprets it without the law. Or *to be without the knowledge of the ſoul is not good*[e]; ſo the *Targum*, *Vulgate Latin* and *Syriac* verſions, "he "that knoweth not his ſoul, it is not good for "him;"

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[z] Opera & Dies, l. 2. v. 323.

[a] תחנונים ſupplicationes, Junius & Tremellius, Piſcator, Mercerus, Michaelis.

[b] איש רעים vir amicorum, Montanus, Vatablus, Baynus, Mercerus, Gejerus, Michaelis; vir ſodalium. Cocceius, Schultens.

[c] Ariſtoph. Acharn. act. 3. ſc. 2. v. 2. Pauſan. Arcadica ſive, l. 8. p. 506.

[d] בכסיל confidens divitiis, Cocceii Lexic. col. 384.

[e] So Vatablus; or without care of it, Schultens.

“ him;” that does not know he has a ſoul, or however takes no more care of it than if he had none; who knows not the worth and value of it, its ſtate and condition, and the danger it is in, and the only way of attaining the ſalvation of it. *And he that haſteth with* his *feet ſinneth*; who engages in any thing ignorantly and raſhly, he miſſes the mark, and fails in the performance of it, for want of due conſideration and care. The *Targum* is, “ he that is ſwift with his feet to evil, is a ſinner;” whoſe feet run to evil, to commit robbery, as *Aben Ezra*; or to ſhed blood; ſee *chap.* i. 16.

℣. 3. *The fooliſhneſs of man perverteth his way*, &c.] The ſinfulneſs of his heart and nature; the folly which is bound up in it, cauſes him to go aſtray out of the way in which he ſhould go, or makes things go croſs with him; ſo that the ways he takes do not proſper, nor his ſchemes ſucceed; but every thing goes againſt him, and he is brought into ſtraits and difficulties. *And his heart fretteth againſt the Lord*; laying all the blame on him; and aſcribing his ill ſucceſs, not to his own ſin and folly, but to divine providence which works againſt him; and therefore frets and murmurs at him; and, inſtead of charging his own ways with folly, charges the ways of God with inequality; ſee *Ezek.* xviii. 25. *Jude* 16.

℣. 4. *Wealth maketh many friends*, &c.] Or *adds*[f]; it increaſes the number of them: ſo the poet[g], *donec eris felix, multos numerabis amicos*; and to this agrees what the wiſe man ſays, *chap.* xiv. 20. *But the poor is ſeparated from his neighbour*; or *friend*[h]: he will not viſit him as he did in his proſperity, nor ſuffer him to come into his houſe or company, or come near him; he is ſeparated from his affection, friendſhip, and preſence: ſo another poet[i], “ If thou art rich, thou wilt have many friends; but “ if poor, few.”

℣. 5. *A falſe witneſs ſhall not be unpuniſhed*, &c.] He that bears falſe witneſs againſt his neighbour in an open court of judicature; though he may not be detected by men, and ſo eſcape the puniſhment due to ſuch offenders by the laws of God and men; yet God, who knows all hearts and actions, will not ſuffer him to go with impunity; if not puniſhed in this world, he ſhall be in the world to come; for bearing falſe witneſs, or perjury, is a grievous offence to God. *And* he that *ſpeaketh lies, ſhall not eſcape*; even he that uſeth himſelf to lying in private converſation, ſhall not eſcape the reproach of men; for nothing is more ſcandalous than lying; nor the wrath of God, ſuch ſhall have their portion in the lake which burneth with fire and brimſtone, *Rev.* xxi. 8.

℣. 6. *Many will intreat the favour of the prince*, &c.] Or of the liberal and bountiful man; as kings and princes generally are, *Luke* xxii. 25. ſuch have many to wait upon them, and are humble petitioners to them. *Aben Ezra* and *Gerſom* interpret the *many*, of great and honourable men, who are courtiers to kings and princes; who wait upon them, aſk favours of them, and ſeek for places under them. The *Targum* is, “ there are many that “ miniſter before a prince;” he has many ſervants, and ſome of them nobles. *And every man is a friend to him that giveth gifts*; or, *to a man of gift*[k]: who has it in his power to give, and has a heart to it; who is both a rich man and a liberal man; who is both able and willing to communicate to the neceſſities of others: ſuch a man not only has the poor his friends, but others will ſpeak well of him, and will make application to him on account of the poor; and for the ſake of doing good to them, will court his friendſhip and acquaintance. *Bayne* interprets this *man of gift*, of Chriſt, who aſcended on high, and received gifts for men, and gives them to men.

℣. 7. *All the brethren of the poor do hate him*, &c.] They deſpiſe him on account of his poverty; they neglect him, and do not take care of him; they reckon him a reproach unto them, and do not chooſe to own him; all which may be interpreted an hatred of him. *How much more do his friends go far from him?* or *his friend*, every one of his friends; or *his neighbour*[l]: for if his brethren, who are his own fleſh and blood, ſhew ſo much diſreſpect unto him; much more will thoſe who are only his neighbours, or were in friendſhip with him whilſt in proſperity; theſe will ſtand at a diſtance from him, and not come near him, now he is poor and in diſtreſs; ſee *Job* xix. 13, 14. *He purſueth* them with *words*, yet *they are wanting to him*; or, *they* are *not*[m]; he preſſes them with earneſt intreaties to relieve him; he urges their own words and promiſes, and fetches arguments from them, and uſes them as far as they will go; but all ſignifies nothing; his own words and petitions are to no purpoſe; and their words and promiſes are all ſmoke and vapour, vain and empty Some underſtand this, as *Gerſom*, not of the poor man that follows vain words[n] and empty promiſes, and buoys himſelf up with them; that ſuch an one and ſuch an one has promiſed to be his friend, of which nothing comes; but of the friend that ſeparates from the poor man, and purſues him with words of accuſation, charging it on him as his own fault that he is poor; which accuſations are not true. This is one of the fifteen places obſerved by the *Maſoretes*, in which it is written לא *not*, and read לו *to him*; both may be retained, and read, *they* are *not to him*[o]; not profitable to him; either his own words, his petitions; or the words of others, their promiſes.

℣. 8. *He that getteth wiſdom, loveth his own ſoul*, &c.] Wiſdom and knowledge in things natural and civil; and eſpecially in things divine, ſpiritual and evangelical; particularly he that gets Chriſt, the wiſdom of God, and a ſaving knowledge of him; ſee *chap.* iii. 13. Or, *he that getteth an heart*[p]; a good heart, as the *Targum* explains it; which is a new heart, and a new ſpirit; a clean heart, and a right ſpirit; an heart of fleſh, a ſoft, tender and contrite one, in oppoſition to a hard heart, a heart of ſtone: a wiſe and underſtanding heart, ſuch an one as *Solomon* had; an heart to know the Lord, and to fear him; in which his laws are written, the graces of his Spirit are implanted; and in which, God, Chriſt, and the holy Spirit dwell: he who is deſirous of ſuch an heart, ſeeks after it, prays for it, and uſes all means to obtain it; and who, through the grace of God, does poſſeſs it, as the word ſignifies; he by all this ſhews, that he has a regard to the good and welfare of his immortal ſoul; when ſuch who indulge to ignorance and a wicked heart, wrong and hate their own ſouls; ſee *chap.* xxix. 24. *He that keepeth underſtanding, ſhall find good*; retains the wiſdom he has got; holds faſt inſtruction, and keeps it, which is committed to him; abides by the doctrines of the goſpel, and does not depart from them; keeps the ordinances of it, which it is his wiſdom and underſtanding to do; ſee *Deut.* iv. 6. he finds his account in all this; he finds that which is good, good for him now and hereafter; he finds Chriſt, and life in him; peace, joy and comfort in this world; and in the world to come, glory, honour and happineſs.

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[f] יסיף addit, Junius & Tremellius, Piſcator.

[g] Ovid.

[h] מרעהו ab amico ſuo, Pagninus, Montanus, Baynus, Junius & Tremellius, Piſcator, Michaelis; a ſodali ſuo, Schultens.

[i] Theognis.

[k] לאיש מתן viro doni, Montanus, Vatablus, Michaelis.

[l] מרעהו amicus ejus, Vatablus; omnis amicus, Cocceius; i. e. quiſque amicorum ejus, Michaelis.

[m] לא המה non ſunt ii, Junius & Tremellius; & non ſunt, Mercerus.

[n] Nihil illa, Cocceius, Schultens.

[o] Vid. Amamæ Antibarb. Bibl. l. 3. p. 743.

[p] לב cor, Pagninus, Montanus, Vatablus, Mercerus, &c.

℣. 9. *A falſe witneſs ſhall not be unpuniſhed*, &c.] See the note on ℣. 5. *And* he that *ſpeaketh lies, ſhall periſh*; or *be loſt*, ſhall be undone for ever; he ſhall not enter into the holy city, but have his part in the lake of fire: they that ſpeak lies in hypocriſy, doctrinal ones, and are given up to believe and profeſs them, ſuch ſhall be damned, 2 *Theſſ.* ii. 11, 12.

℣. 10. *Delight is not ſeemly for a fool*, &c.] Such an one as *Nabal*, whoſe name and nature were alike; and whoſe proſperity ill became him, and the mirth and delight he had in it, 1 *Sam.* xxv. 25, 36. for, as the wiſe man elſewhere ſays, *the proſperity of fools ſhall deſtroy them*, chap. i. 26. they do not know how to make a right uſe of their proſperity; nor to moderate their enjoyments, pleaſures, and delights. Some underſtand this of ſpiritual delight in the Lord; in his ways and ordinances, which wicked men are ſtrangers to: and a very uncomely thing it is for ſuch perſons to talk of ſpiritual joy and delight, and of their communion with God, when they live in ſin. *Much leſs for a ſervant to have rule over princes*; this was a ſight which *Solomon* had ſeen, but was very diſagreeable to him; and was one of the four things the earth cannot bear; the inſolence of a ſervant, when he becomes maſter over his ſuperiors, is intolerable; ſee *chap.* xxx. 22. *Eccl.* x. 7. It may be ſpiritually applied to ſuch who are ſervants of ſin; to whoſe ſenſual appetites and carnal affections, the more noble and princely powers of the ſoul, the underſtanding and mind, become ſubject; which is very improper and unſeemly.

℣. 11. *The diſcretion of a man deferreth his anger*, &c.] That he does not ſhew it immediately; but takes time to conſider of the offence given him, and makes uſe of a proper time to reſent what is fit ſhould be reſented; he is a wiſe and diſcreet man that is ſlow to anger, *chap.* xiv. 29. and xvi. 32. He is moſt like to God, who is *long ſuffering, abundant in goodneſs and truth*; and it is to the honour of his *name*, that he *defers* his *anger*, and *refrains from* cutting off thoſe that offend him, *Exod.* xxxiv. 6. *Iſa.* xlviii. 9. *And* it is *his glory to paſs over a tranſgreſſion*; to forgive an offence committed; it is the duty and intereſt of a man to do ſo, and it is to his honour; as the contrary greatly reflects diſhonour on him, and tends to his diſgrace and reproach, if not to his ruin; ſee *Matt.* xviii. 32—35.

℣. 12. *The king's wrath* is *as the roaring of a lion*, &c.] Which is very terrible when hungry, and is after its prey, and has got it. Kings, eſpecially tyrannical ones, are compared to lions; as *Nebuchadnezzar* by *Jeremiah*, Jer. iv. 17. and l. 17. and *Nero* by the apoſtle *Paul*, 2 Tim. iv. 7. and the rage of ſuch is very dreadful, as *Ahaſuerus*'s was to *Haman*. *Jarchi* interprets the king, of the holy bleſſed God. It may be applied to Jeſus Chriſt, the lion of the tribe of *Judah*; who is ſaid to cry with a loud voice, as when a lion roareth; and whoſe wrath is terrible to wicked men, and even to the kings of the earth, *Rev.* v. 5. and x. 3. and vi. 15—17. *But his favour* is *as dew upon the graſs*; which refreſhes and revives it, and cauſes it to grow and flouriſh: and ſo the favour and good-will of a king to his ſubjects delights them, and cauſes joy and chearfulneſs in them; and ſuch an effect has the love of God and Chriſt on the children of men, *Hoſ.* xiv. 6.

℣. 13. *A fooliſh ſon* is *the calamity of his father*, &c.] Or, *the calamities of his father* [q]; he brings them to him. A very great affliction he is, and which has many diſtreſſes and ſorrows in it; as loſs of reputation and credit in his family, which is ſunk by his behaviour, inſtead of being ſupported and increaſed; loſs of ſubſtance, through extravagance and riotous living, and the ruin of his ſoul and body by his wicked practices; ſee *chap.* x. 1. *And the contentions of a wife* are *a continual dropping*; or like the dropping of rain, in a rainy day, into an houſe out of repair, and which is very uncomfortable to the inhabitants of it; ſee *chap.* xxvii. 15. Such are the contentions of a peeviſh, ill-natured, and brawling wife, who is always ſcolding; and which is a continual vexation to a man, and renders him very uneaſy in life: ſuch a continual dropping was *Xantippe* to *Socrates*, who teazed him night and day with her brawls and contentions [r]. A great unhappineſs each of theſe muſt be!

℣. 14. *Houſes and riches* are *the inheritance of fathers*, &c.] Which they are careful to provide and leave to their children. This they may and often do, build or purchaſe houſes, and procure great riches, and put their children into the poſſeſſion of them. *And*, or but, *a prudent wife* is *from the Lord*; one that behaves well to her huſband, manages the affairs of her houſe with wiſdom, and brings up her children in an orderly manner: ſuch a wife no man has from the care and proviſion of his parents; nor ſo much from his own good choice and induſtry, as from the kind providence of God, to which he ſhould aſcribe it; his parents may give him houſes and lands, but it is God that gives him a wiſe and diſcreet woman to be an helpmeet to him; ſee *chap.* xviii. 22.

℣. 15. *Slothfulneſs caſteth into a deep ſleep*, &c.] Slothful perſons are generally ſleepy, and are very deſirous of ſleep, and indulge themſelves in it; they ſpend their time, day and night, in ſleep and drowſineſs; and are quite careleſs and unconcerned about either their temporal or eternal good; ſee *chap.* vi. 9—11. *And an idle ſoul ſhall ſuffer hunger*; and periſh with it, both in a temporal and ſpiritual ſenſe: an idle perſon, that will not work, ought not to eat; and an idle ſoul, or one that is unconcerned about his ſoul, and the ſpiritual food of it, ſhall periſh for want of it.

℣. 16. *He that keepeth the commandment*, &c.] Either of parents, as children ought to do; or of maſters, as ſervants ſhould; or of kings and princes, as is the duty of ſubjects in all things lawful: or rather of God; every command of his, whether of a moral or poſitive nature, which, though they cannot be perfectly kept, yet ſhould as much as in man lies, in faith, from a principle of love, and to the glory of God: and ſuch a man *keepeth his own ſoul*, or *obſerves* [s] it; he ſhews that he has a concern for its welfare and peace; for though peace does not ariſe from keeping the commandments of God, yet ſuch have great peace of ſoul, who do love and keep the law of God; though there is no reward for, yet there is a reward in keeping the divine commands; though ſalvation is not hereby, yet bleſſed are they that do his commands; by which it appears, they have a right to enter into the city, into eternal happineſs, *Pſalm* cxix. 165. and xix. 11. *Rev.* xxii. 14. But *he that deſpiſeth his ways*; which are fit and proper for him to walk in, as *Aben Ezra* obſerves; or who is negligent of his ways, does not care in what ways he walks, or what is the iſſue of them; he walks in the ways of his own heart, and in the ſight of his eyes; has his converſation according to the courſe of this world; walks with a multitude, with a croud, to do evil, in the broad road which leads to deſtruction, and yet is quite careleſs about it: or that deſpiſes the ways of the commandment or word of God, which that directs to; for that is a lamp and a light, which men would do well to take heed to, as it ſhews them the ways in which they ſhould walk; but theſe they neglect and contemn: or he that deſpiſes the ways of God, the ways he himſelf takes in the ſalvation of men, all whoſe ways are mercy and truth; that deſpiſes the ways of peace, pardon, righteouſneſs, and ſalvation by Jeſus Chriſt: he *ſhall die*; he is dead in ſins already, and he ſhall die the ſecond death, that neglects and deſpiſes ſo great ſalvation, and all the ways of the Lord, *Heb.* ii. 3. and x 26—29. There is a *keri*, or marginal reading, which we follow; but the *cetib*, or written text, is, *he ſhall be killed*, or put to death; and ſo the *Syriac* verſion; immediately, by the hand of heaven, by the Lord himſelf, before his time; or by the judges and civil magiſtrates; his ſins being openly known, as *Aben Ezra*.

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[q] הוות calamitates, Vatablus; ærumnæ, Piſcator, Michaelis; cauſa ærumnarum, Junius & Tremellius.

[r] A. Gell. Noct. Attic. l. 1. c. 17.

[s] שמר obſervat.

℣. 17. *He that hath pity upon the poor, lendeth unto the Lord*, &c.] A man, whoſe heart is full of compaſſion to the poor, and whoſe hands diſtribute to their neceſſities, from a true principle of love and charity to men, and with a view to the glory of God, and not from any ſelfiſh principle, and with a mercenary end; ſuch a man's gift to the poor is a loan to the Lord; it is not caſt away upon the creature, but is a depoſitum in the hands of God, and ſhall be returned with advantage. *And that which he hath given, will he pay him again*; either in this life, in things temporal and ſpiritual, increaſing his worldly ſubſtance, bleſſing his poſterity, granting him larger meaſures of grace, indulging him with his gracious preſence, and giving him peace of mind which paſſeth all underſtanding; or in the world to come; not as a reward of debt, but of grace; ſee *Eccl.* xi. 1, 2. *Matt.* x. 42. and xxv. 35.

℣. 18. *Chaſten thy ſon while there is hope*, &c.] Of guiding and keeping him in the right way, as long as corrections are or can be hoped to be of uſe; whilſt in a ſtate of infancy, childhood, and youth; whilſt under parental government; and before habits in ſin are grown ſtrong, and the caſe become deſperate, and he is hardened, and proof againſt all inſtruction and diſcipline. *And let not thy ſoul ſpare for his crying*; the noiſe he makes, the tears he ſheds, the intreaties he uſes to keep off the rod; let not a fooliſh pity and tenderneſs prevail to lay it aſide on that account, the conſequence of which may be bad to parent and child; ſee *chap.* xiii. 24. and xxiii. 13, 14. The *Targum* is, "but "unto his death, do not lift up thy ſoul;" or to the ſlaying of him [t], as the *Vulgate Latin* verſion; and this ſenſe *Jarchi* gives into: and then the meaning is, that though parents ſhould be careful to give due correction to their children, ſo long as there is hope of doing them good, yet not in a brutal and barbarous manner, to the endangering of their lives; as ſome parents are too indolent, mild and gentle, as *Eli* was; others are too wrathful and furious, and uſe no moderation in their corrections, but unmercifully beat their children; ſuch extremes ought to be avoided. *Gerſom* interprets the word of crying, as we do.

℣. 19. *A man of great wrath ſhall ſuffer puniſhment*, &c.] Either a child that is of a wrathful diſpoſition, and provokes his parent to wrath; or a parent that chaſtiſes his child in wrath, each ſhall ſuffer for it; or any man that gives way to wrath and anger, and is continually quarrelling, he involves himſelf in trouble; and is puniſhed, as his offence requires, according to law, either in his perſon or eſtate. *For if thou deliver him, yet thou muſt do it again*; if he is got out of one broil, he will get into another quickly; if he is clear of one law-ſuit, another will be commenced againſt him in a ſhort time; if he is diſcharged and freed from a penalty he is juſtly ſubject to, it muſt be done again and again; he will fall into the ſame evil, and there is no end of appearing for him and ſerving him; a wrathful man brings himſelf into great trouble, as may be ſeen in *Shimei*, 2 Sam. xvi. 7. 1 Kings ii. 46.

℣. 20. *Hear counſel, and receive inſtruction*, &c.] Of parents, maſters, and miniſters; eſpecially the counſel and inſtruction of wiſdom, of Jeſus Chriſt, the wiſdom of God, the wonderful Counſellor; and of his goſpel and of the ſcriptures, which are able to make a man wiſe unto ſalvation. *That thou mayeſt be wiſe in thy latter end*; in the latter end of life, at death; that then it may appear, a man has been ſo wiſe as to be concerned for a future ſtate, for the good of his ſoul in another world; by liſtening to the counſel and inſtruction of Chriſt, in his word; by looking to him, and believing in him, for life and ſalvation; by leaning and living upon him; and committing the affairs of his ſoul, and the ſalvation of it, to him.

℣. 21. There are *many devices in a man's heart*, &c.] Some about civil things; to get wealth and riches; to obtain honour and glory among men; to attain to a long life, and to perpetuate their memories after death: ſome about ſinful things; to gratify their carnal luſts and ſenſual appetites; and to do miſchief to others, particularly the people of God, and the cauſe and intereſt of Chriſt: ſome about religious things; coining new doctrines, deviſing new ordinances and modes of worſhip; contriving other methods of ſalvation than by Chriſt; as by the light of nature; by the law of *Moſes*; by mere morality, civility, and external juſtice between man and man; by keeping to the religion they were born and brought up in; and by a mere outward profeſſion of religion, and ſubmiſſion to ordinances, and performance of duties, and a multitude more of the like kind. *Nevertheleſs the counſel of the Lord, that ſhall ſtand*; and can never be fruſtrated by the devices of man's heart, though they are many, and that but one; ſee *Pſal.* xxxiii. 10, 11. *Iſa.* xlvi. 10. This may be applied to the goſpel, and the ſcheme of ſalvation in it, called the whole counſel of God, *Acts* xx. 27. it being the fruit of infinite wiſdom, and the effect of a divine council between the eternal Three, and full of the beſt advice and inſtructions to the ſons of men; and which has ſtood, and ſhall ſtand, notwithſtanding the perſecutions of wicked men, the craft of falſe teachers, and the ridicule of a profane world; it will continue till all the elect are gathered in, even to the end of the world; and ſo will the ordinances of it, which are alſo called the counſel of God, *Luke* vii. 30. and which will continue till the ſecond coming of Chriſt. Moreover, the purpoſes of God, his counſels of old, or his eternal decrees, may be here meant; which are wiſely formed in his own breaſt, and are infruſtrable; and, according to which counſel of his will, all things are done in nature, providence and grace; all things in this world are ordered as he pleaſes, and all things are done as he has ordered them; all his purpoſes are or will be fulfilled; his deſigns will be accompliſhed in the world and in his church, maugre all the ſchemes, contrivances, and oppoſition of men and devils.

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[t] אל המיתו ad interficiendum eum, Pagninus, Vatablus, Mercerus, Gejerus; ad occidendum eum, Piſcator, Cocceius, Tigurine verſion, Michaelis, Schultens, Guſſetius, p. 534.

℣. 22. *The deſire of a man* is *his kindneſs*, &c.] Either the grace and kindneſs of God, which is deſirable by every ſenſible man, as being moſt excellent, and better than life and any thing in it; or it is his deſire to ſhew kindneſs. A good man is deſirous of riches, that he might have it in the power of his hands to do good to others; and a beneficent man, who has it in his power, is deſirous of an opportunity of ſhewing kindneſs to his fellow-creatures and friends: and ſuch a diſpoſition and conduct render a man very deſirable and amiable; it is the beauty of a man, as *Ben Melech*; yea, a man that is not able to do a kindneſs to another, yet has a deſire to do it, his good-will is his kindneſs, and the will is taken for the deed. *Gerſom* takes the word in the ſenſe of *reproach*, as it is ſometimes uſed; and underſtands it of the ſinful deſires of the heart, the imaginations of the thoughts of the heart, which are evil continually, and ſo matter of reproach. *And a poor man* is *better than a liar*; who is a rich man, as the *Septuagint* and *Syriac* verſions add; who denies that he has ability to relieve the poor, when he has; or promiſes to do it, and does it not; ſuch men of high degree are a lie indeed! and the poor man, whom he ſhould relieve, is a better man than he; or that would relieve another, but it is not in his power to do it.

℣. 23. *The fear of the Lord* tendeth *to life*, &c.] *Godlineſs*, of which the fear of the Lord is a principal part, has the *promiſe of this life and that to come:* the fear of God is the beginning of a ſpiritual life; and it leads to eternal life, as *Gerſom* obſerves, and is connected with it. *And* he that hath it *ſhall abide ſatisfied*; with his lot and portion in this life; with the good things of it he has, being content therewith; and *godlineſs with contentment is great gain:* ſuch a man has enough; he has all things in a ſpiritual ſenſe; he is full of the bleſſings of goodneſs; he is bleſſed with all ſpiritual bleſſings; his mouth is ſatisfied, and his mind is filled with good things; and ſo he reſts and abides night after night, and day after day. *He ſhall not be viſited with evil*; nothing ſhall hurt him; all his afflictions, his worſt things, his evil ones, work together for his good; and they ſhall never ſeparate from the love of God, nor any thing that befals him in this life, *Rom.* viii. 28, 38, 39. ſee *Pſal.* xci. 10.

℣. 24. *A ſlothful* man *hideth his hand in* his *boſom*, &c.] In cold weather to keep it warm, and at other times, as unwilling to uſe it in labour; it is the proper poſture and juſt attitude of a ſlothful man. The word for *boſom*, is ſometimes uſed for a *pot* or *platter*[u]; and then the ſenſe is, that he puts his hands under a pot over a fire to warm them; or in one removed at ſome diſtance from the fire, as *Jarchi*; or rather, it may ſignify his putting his hand into a plate of food, and yet ſo ſlothful, as it follows, *And will not ſo much as bring it to his mouth again*; ſo ſluggiſh, that he will rather ſtarve than be at the pains to feed himſelf; he will not take his hand out of his boſom, to take food out of the diſh to feed himſelf with; and even when his hand is in the diſh, he will not take it from thence again, and lift it to his mouth; an hyperbolical expreſſion. *Guſſetius*[w] thinks, it may have reſpect to ſuch ſlothful men, who are careleſs and negligent of their ſouls; who, though they have the holy ſcriptures in their hands, like a veſſel full of wholſome food for the ſoul, yet will not make uſe of the leaſt mite out of them, that they may receive eternal life.

℣. 25. *Smite a ſcorner, and the ſimple will beware*, &c.] That is, give reproof to a man that ſcoffs at religion, and makes a jeſt of all that is good; for though it may be of no uſe to him who will deſpiſe it; yet it may be obſerved, and be uſeful to another that hears it; who, though void of underſtanding, yet not hardened in impiety as the other, but open to conviction, *will become cunning*[x], as it may be rendered; or learns wiſdom, and becomes hereby a knowing and underſtanding man; he hears another reproved, and fears, and becomes a wiſe man; ſo that though reproof may be loſt on one, it ſucceeds in another, which is an encouragement to give it. *And reprove one that hath underſtanding*, and *he will underſtand knowledge*; he will grow wiſer and wiſer; he will improve in the knowledge of things; ſee *chap.* ix. 8.

℣. 26. *He that waſteth* his *father*, &c.] His father's ſubſtance, which he gave him firſt as his portion, and afterwards by paying his debts, and getting him out of priſon and out of broils; and that waſtes his ſpirits and his health, and brings his grey hairs with ſorrow to the grave. And *chaſeth away* his *mother*; alienates her affections from him, who once had too great a fondneſs for him; cauſes her to quit her houſe, not being able to bear the ſight of him and of his actions: Is *a ſon that cauſeth ſhame, and bringeth reproach*; cauſes ſhame to his parents, as well as to himſelf; and a reproach upon them, as well as on his own character. It may be read thus, "a ſon that cauſeth ſhame and bringeth "reproach, waſteth his father, and chaſeth away his "mother[y]."

℣. 27. *Ceaſe, my ſon, to hear the inſtruction*, &c.] The counſel of bad men, or the doctrine of falſe teachers. The words are ſpoken, either by *Solomon* to his ſon; or by wiſdom, that is, Chriſt, to every one of his children, to beware of falſe prophets, and take heed what they hear; ſee *Matth.* vii. 15. *Mark* iv. 24. ſuch as the doctrines of the church of *Rome*; concerning the ſcriptures, forbidding the people to read them; ſetting unwritten traditions upon a level with them, and making the pope an infallible interpreter of them; concerning merit, works of ſupererogation, indulgences, pardons, penance, purgatory, &c. ſuch as the inſtruction of the *Arians*, *Sabellians*, *Socinians*, *Pelagians* and *Arminians*, concerning the Trinity, the deity of Chriſt, his ſatisfaction, imputed righteouſneſs, the power and purity of human nature, and man's free-will. That cauſeth *to err from the words of knowledge*; the words of the living God, the ſcriptures of truth; which communicate knowledge, and are profitable for inſtruction in righteouſneſs; are the means of the true knowledge of God; that there is one, and that he is poſſeſſed of all perfections; particularly that he is gracious and merciful, and pardons all manner of ſin; that he is in Chriſt, the God of all grace; that he is the God and Father of Chriſt, and the covenant-God and Father of all his people in him; they give knowledge of his mind and will concerning the ſalvation of men, and of his ways and worſhip. The wholſome words of our Lord Jeſus, the ſalutary doctrines of the goſpel, may be here meant; thoſe words of grace, wiſdom and knowledge, which come from him, and give knowledge of his perſon, offices, relations, incarnation, and bleſſings of grace by him; from whence they are called the word of peace and reconciliation, the word of righteouſneſs, the word of life, and the word of ſalvation. Now theſe are all words of knowledge; and are the means of a ſpiritual, experimental, and fiducial knowledge of Chriſt, which is preferable to all other knowledge, and even to every thing in the world; and therefore care ſhould be taken, and every thing avoided, that tends to cauſe to err from theſe words and doctrines, which convey, promote, and improve this knowledge. *Jarchi* and *Aben Ezra* tranſpoſe the words, thus; "Ceaſe, my ſon, to err from the words of knowledge, to or that thou mayeſt hear inſtruction;" and the latter makes mention of ſuch an interpretation, "ceaſe, my ſon, from the words of knowledge, if thou wouldeſt hear inſtruction, and after that err;" that is, better never hear and know at all, than to turn from thoſe doctrines and inſtructions; ſee 2 *Pet*. ii. 20, 21.

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[u] בצלחת in patinam, Tigurine verſion: in lebete, Mercerus, Michaelis; in patina, Cocceius; in paropſidem, Schultens.

[w] Ebr. Comment. p. 715.

[x] יערם aſtutus efficietur, Pagninus, Montanus; aſtutus fiet, Junius & Tremellius, Cocceius; aſtutior fiet, Michaelis; ſolertiam parabit, Schultens.

[y] So Gejerus, Schultens.

℣. 28. *An ungodly witneſs ſcorneth judgment*, &c.] Or, *a witneſs of Belial* [z]. A falſe witneſs is not awed by the place of judgment where he is; nor by the judge before whom he is; nor by the law, the rule of judgment, nor by the puniſhment of perjury; he ſcorns all theſe, and ſcoffs at them, and proceeds in bearing a falſe teſtimony: or he covers that which is right and juſt, and eludes judgment by ſpecious and ſophiſtic arguments and pretences. Or this may be underſtood of a falſe teacher, that ſcorns the rule of judgment, or colours over things, to make them plauſible, and ſeem to be agreeable to it. *And the mouth of the wicked devoureth iniquity*; greedily, and with pleaſure commits it; as a hungry man takes in his food; or a thirſty man drinks down water: and in like manner are falſe doctrines imbibed by men of perverſe minds.

℣. 29. *Judgments are prepared for ſcorners*, &c.] Either by the civil magiſtrate, or by the Lord, and indeed by both; and if they miſs the one, they will certainly meet the other; though they mock at preſent puniſhment and a future judgment, yet everlaſting fire is prepared for them, *Matt*. xxv. 41. *And ſtripes for the back of fools*; as ſcorners are; which ſhall be inflicted on them ſooner or later; if they are not ſtricken with the ſtripes of men, they ſhall endure the ſtrokes of divine juſtice and vengeance hereafter.

CHAP. XX.

℣. 1. WINE *is a mocker*, *ſtrong drink* is *raging*, &c.] Wine deceives a man; it not only overcomes him before he is aware, but it promiſes him a pleaſure which it does not give; but, on the contrary, exceſſive drinking gives him pain, and ſo mocks him; yea, it expoſes him to reproach and diſgrace, and to the mockery and deriſion of others; as well as it ſets him to ſcoff at his companions, and even to mock at religion, and all that is good and ſerious; ſee *Hoſea* vii. 5. and ſtrong drink not only diſturbs the brain, and puts the ſpirits in a ferment, ſo that a man rages within, but it ſets him a raving and quarrelling with his company, and every body he meets with; ſuch generally get into broils and contentions, and get wo, ſorrow and wounds, *chap*. xxiii. 29, 30. *Aben Ezra* gives this as the ſenſe of the words, "a man of wine," (*i. e*. one that is given to wine, a wine-bibber) ſo *Ben Melech*, "is a mocker, and he cries out for ſtrong drink, that it may be given him;" which is no bad ſenſe of the words. *And whoſoever is deceived thereby*, *is not wiſe*; whoſoever gives himſelf to it, is not on his guard againſt it, but is overcome by it, does not act a wiſe but an unwiſe part; wine beſots as well as deceives men. This may be applied to the wine of fornication, or to the falſe doctrine and ſuperſtition of the church of *Rome*; with which the nations of the earth are deceived and made drunk, and which puts them upon blaſpheming God, deriding his people, and uſing cruelty to them, *Rev*. xvii. 2, 3, 6. and xviii. 3, 23.

℣. 2. *The fear of a king* is *as the roaring of a lion*, &c.] The wrath and diſpleaſure of a king, which cauſes fear; ſee *chap*. xix. 12. kings ſhould be terrors to evil works and workers, though not to good ones, *Rom*. xiii. 3. This is true of the King of kings, who one day will be terrible to the drunkards, the mockers, and murderers of his people, before ſpoken of. Whoſo *provoketh him to anger*, *ſinneth* againſt *his own ſoul*; he expoſes his life to danger: the *Targum* ſupplies it as we do. It may be rendered, *his ſoul ſinneth* [a]; he is guilty of ſin, as well as is in danger of puniſhment; ſee *chap*. viii. 36.

℣. 3. It is *an honour for a man to ceaſe from ſtrife*, &c.] As *Abraham* did, *Gen*. xiii. 7, 8. when engaged in a quarrel with his neighbour, or in a law-ſuit, or in a religious controverſy, eſpecially when he finds he is in the wrong; and indeed if he is in the right, when he perceives it is like to iſſue in no good, and is only about words to no profit, it is an honour to drop it. *But every fool will be meddling*; with things he has no concern in, or is not equal to; yet will carry on the debate, though it is to his diſgrace; ſee *chap*. xvii. 14.

℣. 4. *The ſluggard will not plow by reaſon of the cold*, &c.] Or, *in the cold*; in the time of cold, as *Aben Ezra*; in the time of autumn, which is the time of plowing, when it begins to be cold weather, and winter is drawing on: and this is diſcouraging to the ſluggard, who does not care to take his hands out of his boſom to feed himſelf, and much leſs to plow; ſee *chap.* xix. 24. Therefore *ſhall be beg in harveſt, and* have *nothing*; he ſhall aſk of thoſe who have plowed and ſowed, and are now reaping and gathering in their increaſe at harveſt-time; but they ſhall give him nothing; for ſuch as will not work, ſhould not eat; and if a man will not plow and ſow, he cannot expect to reap, nor ſhould he be encouraged in begging. This holds good in ſpiritual things; ſuch who have been ſlothful and ſluggiſh about their ſpiritual affairs, unconcerned for the grace of God, and indolent in the uſe of means or performance of duty, will aſk when too late, or of wrong perſons, and ſhall not have it; as the fooliſh virgins aſk oil of the wiſe, when the bridegroom is come; and the rich man water of *Abraham*, when in hell, *Matt.* xxv. 8. *Luke* xvi. 24.

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[z] עד בליעל teſtis Belijahal, Montanus, Tigurine verſion, Baynus.

[a] חוטא נפשו

℣. 5. *Counſel in the heart of man* is like *deep water*, &c.] Pure and undiſturbed, but ſecret, hidden, and hard to be come at: ſuch are the things of the ſpirit of a man, the thoughts of his mind, the devices of his heart; which, though eaſily known by the ſearcher of hearts, are not eaſily penetrated into by men; or it is not eaſily got out of them what is in them, eſpecially in ſome men, who are very cloſe and reſerved. This is true of wicked men, who ſeek deep to hide their counſel; and of good men, eſpecially ſtudious men, who have got a great deal of wiſdom and knowledge in them, but not very communicative, being ſlow of ſpeech, and ſilent in converſation. *But a man of underſtanding will draw it out*; he will find ways and means to diſcover the ſecret deſigns of wicked men, whether againſt church or ſtate; and by aſking proper queſtions, an underſtanding man will get out uſeful things from men of knowledge, the moſt reſerved: ſome men muſt be pumped, and a good deal of pains muſt be taken with them, to get out any thing of them, as in getting water out of a deep well, and which when got is very good; and ſo is that wiſdom and knowledge which is gotten by an inquiſitive man from another of ſuperior knowledge, but not very diffuſive of it.

℣. 6. *Moſt men will proclaim every one his own goodneſs*, &c.] As the Phariſee did, in *Luke* xviii. 11, 12. and as the Phariſees in common did; who did all their works to be ſeen of men, and made clean the outſide of the cup and platter; and were very careful to appear outwardly righteous to men, *Matt.* xxiii. 5, 25, 28. And indeed this is the general caſt of men; every one is proclaiming his goodneſs to others, and would be thought to be good men; and cannot be eaſy with doing a good action, unleſs it is known, and particularly acts of beneficence and alms-deeds; and are like the Phariſees, who on ſuch occaſions ſounded a trumpet before them, *Matt.* vi. 2. And the word may be rendered, *his mercy*[b], or his kindneſs to the poor: the *Targum* renders it, "many of the children of men "are called merciful men;" and ſo the *Vulgate Latin* verſion; and they like to be ſo called and accounted, whether they are ſo or no. *But a faithful man, who can find?* who anſwers to the character he gives of himſelf, or others upon his own repreſentation give him; who is as good as his word, and, having promiſed aſſiſtance and relief, gives it; and who, having boaſted that he has done a kindneſs to ſuch an one and ſuch an one, does the ſame likewiſe to another when applied to; or who ſticks to his friend, and does not forſake him in his adverſity, but ſupports and ſupplies him whom he knew in proſperity; it is hard and rare to find ſuch a man; ſee *Pſal.* xii. 1. Or, though every man is talking of his good works, and boaſting of his goodneſs, it is difficult to find an *Iſraelite* indeed, in whom the true grace of God is.

℣. 7. *The juſt* man *walketh in his integrity*, &c.] This is the faithful and upright man, who is made righteous by the obedience of Chriſt; and walks by faith in him, and according to the truth of the goſpel. *His children* are *bleſſed after him*; with temporal bleſſings; and walking in the ſame integrity as he does, they are bleſſed with ſpiritual bleſſings here, and eternal bleſſedneſs hereafter; ſee *Pſal.* xxxvii. 26. It is an obſervation of an heathen poet[c], that good things befal the children of the godly, but not the children of the ungodly.

℣. 8. *A king that ſitteth in the throne of judgment*, &c.] That executes judgment himſelf, as *David* and *Solomon* did; who aſcends the throne, and ſits perſonally there, and hears and tries cauſes himſelf, and not by his ſervants: *Scattereth away all evil with his eyes*; all evil men, as the *Targum*; every one that is evil, as *Aben Ezra*: he will eaſily and quickly diſcern who is evil, or who is in a bad cauſe before him, and will paſs ſentence on him, and drive him away from him with ſhame and diſgrace, and to receive deſerved puniſhment; or he will terrify perſons from coming before him with falſe witneſs againſt their neighbour, or with a wrong cauſe. This may be applied to Chriſt, the King of kings, and Judge of all; whoſe eyes are as a flame of fire; who will clearly ſee into all hearts and actions, when he ſhall ſit on his throne of judgment; and ſhall paſs the righteous and definitive ſentence, and ſhall drive the wicked into hell, into everlaſting puniſhment.

℣. 9. *Who can ſay, I have made my heart clean?* &c.] The heart of man is naturally unclean, the mind, conſcience, underſtanding, will and affections; there is no part clean, all are defiled with ſin; and though there is ſuch a thing as a pure or clean heart, yet not as made ſo by men; it is God that has made the heart, that can only make it clean, or create a clean heart in men; it is not to be done by themſelves, or by any thing that they can do; it is done only by the grace of God, and blood of Chriſt: God has promiſed to do it, and he does it; and to him, and to him only, is it to be aſcribed. *I am pure from my ſin?* the ſin of nature or of action: ſuch indeed who are waſhed from their ſins in the blood of Chriſt; whoſe ſins are all pardoned for his ſake, and who are juſtified from all things by his righteouſneſs; they are pure from ſin, none is to be ſeen in them, or found upon them in a law-ſenſe: they are all fair and comely, and without fault in the ſight of God; their iniquities are cauſed to paſs from them; and they are cloathed with fine linen, clean and white, the righteouſneſs of the ſaints: but then none are pure from indwelling ſin, nor from the commiſſion of ſin; no man can ſay this, any more than the former; if he does, he is an ignorant man, and does not know the plague of his heart; and he is a vain, phariſaical man; yea, a man that does not ſpeak the truth, nor is the truth in him, 1 *John* i. 8.

℣. 10. *Divers weights*, and *divers meaſures*, &c.] Or, *a ſtone and a ſtone, and an ephah and an ephah*[d]. Stones being in old time uſed in weighing, and an *ephah* was a common meaſure among the Jews; and theſe ought not to be different; one ſtone or weight for buying, and another for ſelling; and one meaſure to buy goods in with, and another to ſell out with; the one too heavy, the other too light; the one too large, and the other too ſcanty; whereby juſtice is not done between man and man; whereas they ought to be juſt and equal, *Lev.* xix. 35, 36. *Both of them* are *alike abomination to the Lord*; who loves righteouſneſs and hates iniquity, and requires of men to do juſtly; and abhors every act of injuſtice, and whatever is detrimental to mens properties; ſee *chap.* xi. 1. and xvi. 11.

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[b] חסדו miſericordiam ſuam, Pagninus, ſo ſome in Vatablus; uniuſcujuſque miſericordiam, Mercerus, Gejerus.

[c] Theocrit. Idyll. 27. v. 32.

[d] So Montanus, Schultens.

℣. 11. *Even a child is known by his doings*, &c.] As well as a man; *ye ſhall know them by their fruits*, Matt. 7. 16. profeſſors and profane. So a child ſoon diſcovers its genius by its actions; it ſoon ſhews its inclination and diſpoſition; and ſome ſhrewd gueſſes may be made how it will turn out, a wiſe man or a fool, a virtuous or a vicious man; tho' this does not always hold good, yet ſomething may be obſerved, which may be a direction to parents in the education of their children, and placing them out to what is proper and ſuitable for them. Some obſerve, that the word has a quite contrary meaning, that *a child carries himſelf a ſtranger by his doings*[e]; ſo that he is not known by them: he ſo conceals and diſguiſes himſelf, he acts ſo fraudulently and deceitfully, and plays the hypocrite, and puts the cheat on men, that they cannot tell what he is, nor what he will be; and if children can thus diſſemble, as not to be known by their actions, then much more grown perſons. *Whether his work* be *pure, and whether it* be *right*; not what his preſent work is, or actions are, but what his after-life and converſation will be; which in ſome meaſure may be judged of, though not with certainty and exactneſs; ſee *chap.* xxii. 6. eſpecially when he acts a covert and deceitful part.

℣. 12. *The bearing ear, and the ſeeing eye*, &c.] There may be an ear that hears not, and an eye that ſeeth not, and which men may make; the painter can paint an ear and an eye, and a carver can carve both; but they are ears that hear not, and eyes that ſee not, *Pſal.* cxv. 5, 6. but ſuch as can hear and ſee are of the Lord's own make. *The Lord hath made even both of them*; they are the effects of his wiſdom, power, and goodneſs; ſee *Exod.* iv. 11. *Pſal.* xciv. 7, 8. they are both ſenſes of excellent uſe and ſervice; great mercies and bleſſings of life, for which men ſhould be abundantly thankful, and pray for the continuance of, and make uſe of to the beſt purpoſes; they are means of conveying much knowledge to the mind, and by which it may be cultivated and improved in it. The words may be conſidered in a figurative as well as a literal ſenſe. Some by *the ſeeing eye*, underſtand the civil magiſtrate, who is that to the body politic as the eyes are to the natural body, eminent in it, overlook it, watch and provide for its good, and againſt its hurt; ſee *Numb.* x. 31. *Job* xxix. 14—16. and by *the bearing ear*, the obedient ſubject, that hearkens to the laws and directions of his governors, and chearfully obeys them, and both theſe are of the Lord's making; civil magiſtracy is his ordinance, and civil magiſtrates are ordained by him; and from him they have their qualifications fitting them for their office; and it is owing to the overruling providence of God on the hearts of men that they are inclined to yield ſubjection to them. Others think that by the *ſeeing eye*, are meant the miniſters of the word, who are ſet in the higheſt place in the church; whoſe buſineſs it is to inſpect, take the overſight of, and watch the ſouls of men; to pry and ſearch into the truths of the goſpel, and ſhew them to others: and by the *bearing ear*, the hearers of the word, that receive it readily in the love of it, and heartily obey it. I am rather of opinion that one and the ſame ſort of perſons are intended; converted ones, who have the *bearing ear*, who try what they hear by the word of God; underſtand what they hear, know it experimentally; can diſtinguiſh truth from error, approve and love the goſpel, receive it with all gladneſs and readineſs, with eagerneſs and pleaſure; keep it when they have it, and practiſe what they hear, and bring forth fruit to the glory of God: this they have not of themſelves, being naturally averſe to and dull of hearing, and even ſtop their ears to the truth; but it comes by the word, and is the Lord's work, and owing to his mighty power, who opens their ears, gives them new ears, which they have in regeneration; when they hear ſpiritually, profitably, pleaſantly, comfortably, and to their great aſtoniſhment: theſe alſo have the *ſeeing eye*, a ſight of themſelves, their ſinful and loſt eſtate; of the plague of their own hearts, their want of righteouſneſs, and impotence to do any thing that is good; a ſight of Chriſt, of the lovelineſs of his perſon, of the fulneſs of his grace, of their need of him, and of his ſuitableneſs as a Saviour and Redeemer; and this is not of themſelves, who are dark and darkneſs itſelf, but they are made light in the Lord; he opens their eyes by his Spirit and by means of his word, which is a work of almighty power.

℣. 13. *Love not ſleep, leſt thou come to poverty*, &c.] Sleep is a very great natural bleſſing; it is a gift of God, what nature requires, and is deſirable; it is to be loved, though not immoderately; it is ſweet to a man, and what he ſhould be thankful for; yet ſhould not indulge himſelf in to the neglect of the proper buſineſs of life; nor to be uſed but at the proper time for it; for the eye is made for ſight and not for ſleep only, as *Aben Ezra* obſerves, connecting the words with the preceding; and therefore ſhould not be kept ſhut and inattentive to buſineſs, which muſt neceſſarily end in poverty and want; ſee *chap.* vi. 9—11. and ſo ſpiritual ſleep and ſlothfulneſs bring on a ſpiritual poverty in the ſouls of men, both as to the exerciſe of grace and the performance of duty. *Open thine eyes*, and *thou ſhalt be ſatisfied with bread*; that is, open thine eyes from ſleep, awake and keep ſo, and be ſedulous and induſtrious in the buſineſs of thy calling, ſo ſhalt thou have a ſufficiency of food for thyſelf and family; ſee *chap.* xii. 11. It may be applied to awaking out of ſleep in a ſpiritual ſenſe, and to a diligent attendance to duty and the uſe of means, whereby the ſouls of men come to be ſatisfied with the goodneſs of the Lord, and the fatneſs of his houſe; ſee *Eph.* v. 14. *Pſal.* lxv. 4.

℣. 14. It is *naught*, it is *naught, ſaith the buyer*, &c.] When he comes to the ſhop of the ſeller, or to market to buy goods, he undervalues them, ſays they are not ſo good as they ſhould be, nor ſo cheap as he can buy them at. *But when he is gone his way, then he boaſteth*; after he has brought the ſeller to as low a price as he can, and has bought the goods, and gone away with them, and got home among his friends; then he boaſts what a bargain he has bought, how good the commodity is, how he has been too many for the ſeller, and has outwitted him; and ſo glories in his frauds and tricks, and rejoices in his boaſting, and all ſuch rejoicing is evil, *James* iv. 16. *Jarchi* applies this to a man that is a hard ſtudent in the law, and through much difficulty gets the knowledge of it, when he is ready to pronounce himſelf unhappy; but when he is got full fraught with wiſdom, then he rejoices at it and glories in it.

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[e] יתנכר ignotus erit, i. e. non facile cognoſcitur, Vatablus, ſo R. Joſeph Kimchi; ſimulat ſe alium eſſe, Guſſetius, p. 413. diſſimulatorem agit, Schultens.

℣. 15. *There is gold, and a multitude of rubies,* &c.] A man may have a large quantity of either, or of both of them, as ſome men have; for there is much of them in the world, not only in mines and quarries, but in the houſes and cabinets of men. *But the lips of knowledge* are *a precious jewel*; knowledge even of things natural, and a gift of elocution to expreſs it by, are a rare jewel, and much more precious than gold and rubies, than a multitude of them; theſe are not to be mentioned with it, it is not equalled by them, it is greatly ſuperior to them; ſee *Job* xxviii. 12—19. and much more ſpiritual knowledge, and a capacity of expreſſing that to the edification of others; and eſpecially Chriſt, the wiſdom of God, and the knowledge of him, who is more precious than rubies, and all deſirable things; in compariſon of which all things are loſs and dung, *chap.* iii. 14, 15. *Phil.* iii. 8.

℣. 16. *Take his garment that is ſurety* for *a ſtranger*, &c.] Which a man is cautioned againſt, *chap.* vi. 1. but if a man will be ſo weak and fooliſh, others ought to take care of him, and be cautious how they truſt him; for he is in danger of being ruined by his ſuretiſhip, and therefore nothing ſhould be lent him without a pledge, without a proper ſecurity; for though it was not lawful to take the garment of a poor man for a pledge, at leaſt it was not to be kept after ſun-ſet, *Exod.* xxii. 26. yet it was right to take ſuch a man's garment who had or would be thought to have ſuch an abundance as to be ſurety for a ſtranger. Some think theſe words are to be taken as a prophecy of what would be the caſe of ſuch a man that is a ſurety for a ſtranger; in the iſſue he will be ſtripped of all he has, and have not a coat to put on. It has been applied to our Lord Jeſus Chriſt, who became a ſurety for ſuch who were foreigners and ſtrangers, and aliens from the commonwealth of *Iſrael*; and who had the garment of his human nature taken from him, and which was a pledge and ranſom for the ſins of his people. *And take a pledge of him for a ſtrange woman*; an harlot; ſuch as have to do with lewd women are not to be truſted; for they are in a fair way for ruin, and therefore ſhould not be intruſted with any thing without a pledge; all in connection with ſuch creatures loſe their credit; it is dangerous having any concern with them in trade, for they are liable to be brought to a piece of bread; and therefore perſons ſhould be cautious how they trade with them, and ſhould obſerve to ſecure themſelves.

℣. 17. *Bread of deceit* is *ſweet to a man*, &c.] Which may be underſtood of ſin in general, which is bread to the ſinner, he eats it; it is called *the bread of wickedneſs*, chap. iv. 17. but it is but poor bread, no other than aſhes, *Iſa.* xliv. 20. it is *bread of deceit*; there is a deceitfulneſs in all ſin; it is in appearance fair and pleaſant to the eye, like the fruit our firſt parents eat of; or like the apples of *Sodom*, of which it is reported, that they are very beautiful to look at, but when touched drop into aſhes; ſin promiſes pleaſure, profit, honour, liberty, peace, and impunity, yet gives neither; but the reverſe, pain, loſs, ſhame, ſervitude, diſtreſs and deſtruction; and yet it is ſweet to an unregenerate man, one of a vicious taſte, or whoſe taſte remains unchanged; it is natural to him, and he takes as much delight in it as in eating and drinking; and eſpecially ſuch ſins as are called conſtitution-ones, which he is not eaſily prevailed upon to part with; wickedneſs is ſweet in his mouth, he rolls it and keeps it as a ſweet morſel under his tongue, and forſakes it not, *Job* xx. 12—14. It may be applied to particular ſins, as to adultery, as it is by *Jarchi*, and with which may be compared *chap.* ix. 17. and to riches unlawfully gotten; ſee *Job* xx. 15, 16. and to the cruel uſage and perſecution of the people of God, called the bread of wickedneſs and wine of violence, which wicked men take as much delight in as in eating and drinking, *chap.* iv. 17. *Pſal.* xiv. 4 particularly the cruelty of the church of *Rome*, who has made herſelf drunk with the blood of the ſaints, in which ſhe delights, and will be bitter to her in the end, *Rev.* xvii. 6. and xvi. 6. and xviii. 7, 8. It may be interpreted of falſe doctrine; ſo the doctrine of the *Phariſees* and *Sadducees* is ſignified by leavened bread, *Matt.* xvi. 6, 12 this is not true bread, does not ſtrengthen, nouriſh, and refreſh, as the goſpel does, but eats as a canker; it is not ſolid and ſubſtantial, but mere chaff, it is bread of falſhood and lying; falſe teachers lie in wait to deceive, their doctrines are lies in hypocriſy, and yet theſe are ſweet unto, and taken down greedily by carnal perſons; particularly the doctrine of juſtification by works: this is the bread ſome men live on, but it is only huſks which ſwine eat; it is feeding on wind, and filling the belly with eaſt wind, which ſwells and vainly puffs up the fleſhly mind; it is contrary to the goſpel, and is not of the truth, and will deceive perſons that truſt to it; and yet it is ſweet to a natural man; his own righteouſneſs, and to truſt to it is natural to him; it is his own, and what he has laboured for and is fond of; it affords room for boaſting, and he does not care to part with it. *But afterwards his mouth ſhall be filled with gravel*; with that which will be ungrateful, uncomfortable, and diſtreſſing to him; the conſcience of a ſinner, who has been taking his fill of ſin and pleaſure in it, ſhall be filled with remorſe and diſtreſs; and with bitter reflections upon himſelf; with a dreadful ſenſe of divine wrath, and fearful apprehenſions of it now; and deſtruction and damnation will be his portion hereafter; and this will be the conſequence of all falſe doctrine, and of a man's truſting to his own righteouſneſs and deſpiſing Chriſt's; ſee 2 *Pet.* ii. 1. *Matt.* xxii. 12, 13.

℣. 18. Every *purpoſe is eſtabliſhed by counſel*, &c.] Or *the thoughts*[f] of a man, every one of them, what he has thought to do, formed a ſcheme of in his mind, and reſolved upon, by taking advice of his friends, and eſpecially by aſking counſel of God, who gives wiſdom liberally, and upbraids not; he is confirmed in his good deſigns; and he chearfully purſues them, and they are ordered and directed to the glory of God, his own good, and the good of others; for this can only be underſtood of wiſe and good thoughts and purpoſes. *And with good advice make war*; this ſhould not be entered upon raſhly, without firſt conſidering whether there is a juſt and lawful cauſe of it; and without conſulting the neceſſary charge and expence of it; whether there is a ſufficiency of men and money to carry it on; and what may probably be the iſſue of it. It is right in a king to adviſe with his privy council, or with the chief council of the nation;

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[f] מחשבות cogitationes, V. L. Pagninus, Montanus, Cocceius, Gejerus; unaquæque cogitationum, Piſcator, Mercerus, Michaelis.

but above all, both he and his people ſhould ſeek advice of the Lord on ſuch an occaſion; ſee *Luke* xiv. 31, 32. This may be applied to our ſpiritual warfare with ſin, Satan, and the world; not that it ſhould be any doubt with us whether we ſhould engage in ſuch a war; but we ſhould adviſe with experienced ſoldiers, and eſpecially with God and his word, what weapons to take, and how to uſe them; and conſider in whoſe name and ſtrength we are to fight; and enquire and learn the force, methods, and deſigns of the enemy, and where to guard againſt them or attack them. *Jarchi* interprets it of making war with Satan by repentance, prayer, and faſting.

℣. 19. *He that goeth about* as *a tale-bearer revealeth ſecrets*, &c.] Or *he that revealeth ſecrets goeth about* as *a tale-bearer*; a man that has really got the ſecrets of others out of them reſpecting themſelves and families, and the affairs of them, or however pretends he is maſter of them; goes about telling his tales from houſe to houſe to the great prejudice of thoſe whoſe ſecrets he is intruſted with, or pretends to be; and to the great prejudice of thoſe to whom he tells them, as well as to his own; this is contrary to the law of *Moſes*, and the rules of chriſtianity, *Lev.* xix. 16. 1 *Tim.* v. 13. *Therefore meddle not with him that flattereth with his lips*; or *mingle not with him* [g]; do not aſſociate with him, do not keep him company, have nothing to ſay to him or do with him; for when he flatters you, and highly praiſes and extols you, he has a deſign upon you to get what he can out of you, in order to expoſe you elſewhere; therefore ſuſpect him, be upon your guard, ſhun him and avoid him. It may be applied to falſe teachers, and their deceptions with good words and fair ſpeeches; the word uſed ſignifies to deceive with the lips; ſee *Rom.* xvi. 18. and well agrees with the paraſites of *Rome*, Rev. xviii. 23.

℣. 20. *Whoſo curſeth his father or his mother*, &c.] This is dreadful indeed! a perſon muſt be got to a great pitch of wickedneſs to do this; to curſe his parents, one or other of them, that have been the inſtruments of his being, and by whom he has been brought up and put out into the world; to ſlight them, deſpiſe them, and mock at them, is highly baſe and criminal, but to curſe them is ſhocking! what can ſuch expect but the curſe of God upon them? *His lamp ſhall be put out in obſcure darkneſs*; he ſhall be deprived of his natural ſight; ſee *chap.* xxx. 17. or the very light of nature ſhall be extinct in him; and indeed ſuch an one acts as if not guided by it, nor under its influence; or whatſoever favour from the Lord he has enjoyed, it ſhall be taken from him; his lamp or candle of outward felicity ſhall be quenched, and burn no longer; ſee *Job* xviii. 5. and xxii. 17. or his ſoul, the candle of the Lord, in him, ℣. 27. ſhall be removed; or he *ſhall die*, not only a corporal but an eternal death; ſee *Exod.* xxi. 17. *blackneſs of darkneſs* [h], as the words may be rendered, are reſerved for him in the world to come, and which will be his portion, *Jude* 13.

℣. 21. *An inheritance* may be *gotten haſtily at the beginning*, &c.] Of a man's ſetting out in the world in trade and buſineſs; and which ſometimes is got lawfully, and this muſt be excepted from this proverb; but generally what is got haſtily and in a ſhort time is got unlawfully, and ſo does not proſper. Some Jewiſh interpreters, as *Gerſom*, underſtand it of an inheritance which comes to perſons from their friends, without any labour or induſtry of theirs; and which they are not careful to keep, but as it lightly comes, it lightly goes: here is a various reading; our verſion follows the marginal reading, and which is followed by the *Targum*, *Jarchi* and *Gerſom*, and by the *Septuagint*, *Syriac* and *Vulgate Latin* verſions; but the written text is, *an inheritance loathſome* or *abominable*; an ill gotten one, ſo the word is uſed in *Zech.* xi. 8. *Schultens*, from the uſe of the word in the *Arabic* language, which ſignifies to be *covetous*, renders it *covetouſly got* or *poſſeſſed* [i]; and ſo the *Arabic* verſion is, *an inheritance greedily deſired*, obtained through covetouſneſs and illicit practices; but in his late commentary on this book he renders the paſſage by the help of *Arabiſm*, *an inheritance ſmitten with the curſe of ſordidneſs*, as being ſordidly got and enjoyed. *But the end thereof ſhall not be bleſſed*; it will not continue, it will be taken away from them, and put into ſome other hands. *Jarchi* illuſtrates it by the tribes of *Gad* and *Reuben* making haſte to take their part on the other ſide *Jordan* before their brethren, and were the firſt that were carried captive.

℣. 22. *Say not thou, I will recompenſe evil*, &c.] With evil; do an injury to one that has done one to you; private revenge is not to be taken, but ſhould be left to God, to whom vengeance belongs, *Deut.* xxxii. 35, 41. But *wait on the Lord, and he ſhall ſave thee*; commit thyſelf and cauſe to God; leave it with him to avenge thy wrongs; wait upon him in the way of thy duty, and wait his own time to do thee juſtice; he will at the proper ſeaſon, and in his own way, ſave thee from thine enemy, and make a righteous retribution to him.

℣. 23. *Divers weights* are *an abomination unto the Lord*, &c.] As in ℣. 10. ſee the note there; which is here repeated for the farther confirmation of it, and that it might be taken notice of and avoided; and perhaps this ſin of uſing falſe weights and meaſures was common with the Jews. *And a falſe balance is not good*; in the ſight of God; but an abomination, as in *chap.* xi. 1. nor is it good for men in the iſſue; for though they may gain by it at preſent, it will prove a loſs to them in the end, ſince it will bring a curſe on all they get.

℣. 24. *Man's goings* are *of the Lord*, &c.] In a natural and literal ſenſe, the inſtruments of going are of the Lord; the act of motion from place to place is not without the concourſe of his providence; as in him we live, and move, and have our being, ſo *in and by him we move*; he preſerves our going out and coming in; and as the preſervation, ſo the ſucceſs and proſperity of journeying are owing to his providence, and the whole is under his care and direction: and ſo likewiſe in a civil ſenſe, all the civil concerns, buſineſs, and actions of life are guided by his providence; there is a time for every purpoſe under heaven, and the ſucceſs of all depends on a divine bleſſing; and things are with every man in civil life according to the providence of God, and as it is his pleaſure they ſhould be; and it is by him they are directed to take this and the other ſtep, the iſſue of which is according to his will: and this may be applied to mens goings in a ſpiritual and religious ſenſe; faith, which is properly a man's going to Chriſt as a periſhing ſinner for pardon and cleanſing, for righteouſneſs and life, for food and reſt, and for eternal ſalvation, is not of a man's ſelf, it is of God; it is his gift, and of his operation; no man can go to Chriſt in this way unleſs it be given him of God, or he is drawn by his grace, *John* vi. 35, 37, 44, 65. and all ſpiritual actions which flow from hence are by the grace of God, and under his influence and direction; as walking in the path of truth, it is the Lord that teaches it, cauſes to chooſe it, leads into it, and preſerves there; walking in the ſtatutes and ordinances of the Lord, and in the ways of righteouſneſs and holineſs, is of him, and owing to his Spirit he puts within his people; and indeed all good works done by them, which may be called their goings, he has fore-ordained that they ſhould walk in them; it is by the grace of God, and in the ſtrength of Chriſt, and with the aſſiſtance of the bleſſed Spirit, they walk on in them; and their perſeverance in faith and holineſs, or their going from ſtrength to ſtrength, is all of the Lord. *How can a man then underſtand his own way?* even of a journey in a literal ſenſe, what will be the iſſue and event of it, when or whether ever he ſhall return to his own houſe again, ſince all is under the direction and providence of God; and alſo of his civil affairs, he knows his beginning, and how he goes on for the preſent, but what will be the end he knows not; and a natural and unregenerate man knows not what way he is in, where he is going, and what his laſt end will be; being in darkneſs, in which he was born, brought up, and continues, he does not rightly underſtand what is his duty, what he ſhould do, what is the good and perfect will of God, what the way is in which he ſhould go, and which is for his good; nor the way everlaſting, which leads to eternal life, few find this way. Or it may be underſtood of the way of the Lord, *how can a man then underſtand his way?* the Lord's way, not man's; the way of the Lord in providence, which is as the deep, and unſearchable; and the way of life and ſalvation by Chriſt, which is of the Lord's deviſing and reſolving on; this way of peace, pardon, righteouſneſs, and eternal life, is not known by the natural man; and when it is externally revealed in the word, and by the outward miniſtry of it; it is not underſtood ſo as to be approved of, but is deſpiſed, unleſs God gives an heart to know it, or a ſpiritual and experimental underſtanding of it.

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[g] לא תתערב non miſcebis te, Pagninus, Montanus; ne miſceas te, Baynus, Mercerus; ne admiſceto te, Junius & Tremellius, Piſcator; ne commiſcearis, Michaelis; ne admiſceas te, Schultens.

[h] באישון חשך in obſcuritate tenebrarum, Pagninus, Mercerus; in nigredine tenebrarum, Michaelis.

[i] Animadv. ad V. T. p. 248.

℣. 25. It is *a ſnare to the man* who *devoureth* that which is *holy*, &c.] Which is ſeparated to ſacred uſes, is devoted to the Lord, as firſt-fruits, tithes, offerings, *&c.* which if a man converts to his own uſe is ſacrilege, and this is a ſin and a ſnare, and brings ruin on him; ſee *Mal.* iii. 8, 9. *And after voweth to make enquiry*; that is a ſin and a ſnare alſo; a man ſhould firſt enquire before he vows, whether it is right for him to make a vow, and whether he is able to keep it; it is too late after the vow is made to enquire about the lawfulneſs or expedience of it, and how to find out ways and means to diſſolve it and be clear of it; for it is better not to vow, than to vow and not pay, *Eccl.* v. 4, 5. when a thing is in a man's own hands, he may do what he will; but when he has devoted it to another uſe, it is no longer in his power; as the caſe of *Ananias* and *Sapphira* ſhews, *Acts* v. 1—4.

℣. 26. *A wiſe king ſcattereth the wicked*, &c.] Or *fans* them *away*[i]; ſeparates them from his good counſellors, courtiers, and ſubjects; ſcatters them from his preſence and court, and breaks their counſels and confederacies one with another; he diſcovers, diſcountenances, and diſcourages them; ſee the note on ℣. 8. *And bringeth the wheel over them*; alluding to the cuſtom of the eaſtern nations turning a cart-wheel over the grain in threſhing it out, and agreeable to the metaphor in the preceding clauſe; ſee *Iſa.* xxviii. 27, 28. Though ſome think it refers to a ſort of puniſhment inflicted on malefactors in thoſe times and countries, by putting them under harrows drawn on wheels, as breaking upon the wheel has been ſince uſed; ſee 2 *Sam.* xii. 31. The *Arabic* verſion underſtands it of exile. *Jarchi* interprets the wiſe king of the Lord, and the wicked of *Pharaoh* and his hoſt, on whom he brought the wheel, or gave meaſure for meaſure, and puniſhed in a way of retaliation; and to this ſenſe it is by ſome[k] interpreted, "as the "wheel turns over, juſt in the ſame place, ſo as "the wicked hath done, it ſhall be done to them." It may be applied to Chriſt, the wiſe king, who ſcatters all his and our enemies; whoſe fan is in his hand, and he will thoroughly purge his floor, *Matt.* iii. 12.

℣. 27. *The ſpirit of man* is *the candle of the Lord*, &c.] The rational ſoul of man is a light ſet up in him; this is what is commonly called the light of nature; it was a bright and burning light at firſt, but through ſin is become a very feeble one; by which men have only a glimmering view of divine things, of God and his worſhip, and of what he would have done, or not done; by this light men do but grope after him, if happily they may find him and know his will; it is but like a candle-light at beſt, in compariſon of divine revelation, or the goſpel of the grace of God, which has ſhone out like the ſun in its meridian glory; and eſpecially in compariſon of the ſun of righteouſneſs, Chriſt Jeſus, and the light of the divine Spirit; yet this is a light ſet up by the Lord, a candle of his; it comes from the Father of lights, he is the author and maintainer of it; it is a ſpirit and underſtanding which is by the inſpiration of the almighty; ſee *Gen.* ii. 7. *Job* xxxii. 8. *Zech.* xii. 1. *Searching all the inward parts of the belly*; or heart; the thoughts, intents, and purpoſes of it; which are the things of a man that only the ſpirit of man knows; by this candle, or light, he can look into his own heart, the inmoſt receſſes of it, and reflect upon his thoughts and ſchemes, and judge in ſome meaſure whether right or wrong; there is a conſcience in man, which, unleſs ſeared, paſſes ſentence on what is in man, or done by him, and either excuſes or accuſes; ſee 1 *Cor.* ii. 10, 11. *Rom.* ii. 14, 15.

℣. 28. *Mercy and truth preſerve the king*, &c.] Which are two good qualifications in a prince; not ruling his ſubjects with rigour and cruelty, but with tenderneſs and clemency; eaſing them as much as he can of burdens and preſſures; ſhewing compaſſion to the diſtreſſed, and pardoning delinquents when the caſe will admit of it; as alſo being faithful to his word, promiſes, and engagements; inviolably adhering to the laws and conſtitution of the nation, and ſteady in his adminiſtrations of juſtice; theſe preſerve him in the affections of his people, and make him ſafe and ſecure on his throne; and becauſe of theſe the Lord preſerves him from his enemies. It may be rendered, *grace*

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[i] מזרה ventilat, Junius & Tremellius, Schultens.

[k] Vid. Schindler. Lexic. col. 109. & Weemſe's Chriſt. Synagog. l. 1. c. 6. ſ. 8. p. 187.

grace and truth[l], and applied to Chriſt, who is full of both, and which are ſaid to preſerve him, *Pſal.* xl. 11. *And his throne is upholden by mercy*; this explains what is meant by the preſervation of him, and what is the ſecurity of his throne and kingdom, which is clemency and goodneſs to his ſubjects.

ỳ. 29. *The glory of young men is their ſtrength*, &c.] That is the excellent thing in them, and it is to their honour when it is employed in the ſervice of their king and country, and eſpecially in the ſervice of God and religion; though it does not become them to glory in it, *Jer.* ix. 23. *And the beauty of old men is the gray head*; an index of wiſdom and prudence; ſee *Job* xii. 12. The deſign of the proverb is to ſhew that both have their excellencies and uſefulneſs, young men and old men, and ſhould not deſpiſe one another; nor either of them be deſpiſed in a commonwealth, both being uſeful in it, the one for ſtrength, the other for counſel; and ſo in the church of Chriſt; ſee 1 *John* ii. 13, 14.

ỳ. 30. *The blueneſs of a wound cleanſeth away evil*, &c.] Rubs it off and ſcours it away, as the word[m] ſignifies, or is a clearing and rubbing it off; ſome men muſt be beaten black and blue, or muſt have very ſore correction before they can be reclaimed and reformed from their evil ways; ſo ſome interpret it of the evil man[n]: ſanctified afflictions to God's people are the means of purging away their iniquities, their droſs, and their ſin; but there is nothing ſo effectually cleanſes from ſin as the blood of Jeſus, or heals or cures of it as his blue wounds and ſtripes; ſee *Iſa.* xxvii. 9. and liii. 5. *So do ſtripes the inward part of the belly*; or heart and conſcience; by means of corrections and chaſtiſement men are brought to an inward ſenſe of ſin; they are ſhewn their tranſgreſſions wherein they have exceeded, and are commanded to return from iniquity, *Job* xxxvi. 9, 10. they lament and mourn over ſin, confeſs it and forſake it; and then may the inwards of the belly, the mind and conſcience, defiled with them, be ſaid to be cleanſed from them; eſpecially when led by theſe ſtripes and corrections to the ſtripes, wounds, and blood of Chriſt, which being applied, cleanſe from all ſin inwardly and outwardly.

CHAP. XXI.

ỳ. 1. THE *king's heart is in the hand of the Lord, as the rivers of water*, &c.] The heart of every king, and all that is in it, his thoughts, counſels, purpoſes and deſigns; the hearts of bad kings, as *Pharaoh*, whom the Lord hardened and ſoftened at pleaſure; the antichriſtian kings, into whoſe hearts he put it to give their kingdoms to the beaſt, *Rev.* xvii. 17. the hearts of good kings, as *David*, *Solomon*, *Cyrus*, and others: and if the hearts of kings are in the hands of the Lord, which are full of things of the greateſt importance with reſpect to the government of the world; and which are generally more untractable and unmanageable; and who are more reſolute and poſitive, and will have their own wills and ways, eſpecially arbitrary princes; then much more the hearts of other perſons. And which are as *rivers of water*; for ſo the words may be rendered, as *rivers of water* is *the heart of a king*, which is *in the hand of the Lord*; unſtable, fluid and fluctuating; and yet the Lord can ſtay and ſettle, and fix them, and keep them ſteady and within bounds: or which, like a torrent of water, comes with force and impetus; and ſo the *Septuagint* render it, *the force of waters*; and bears all before it, as do the wills of deſpotic kings; and yet theſe the Lord can ſtop and bound, and rule and overrule: or like rivers of water, reviving and refreſhing, ſo is the heart of a good king, full of wiſdom and prudence, of integrity and faithfulneſs, of clemency and goodneſs; the ſtreams of whoſe bounty and kindneſs flow among his ſubjects, to their great pleaſure and profit; ſo Chriſt, the King of kings, is ſaid to be as *rivers of water*, Iſa. xxxii. 2. The alluſion is to gardeners, that make channels for the water to run in, to water their gardens; or to huſbandmen, that cut aqueducts from rivers, to water their fields; or to the turning of the courſe of rivers, as *Euphrates* was by *Cyrus*, when he took *Babylon*. The heart of a king is as much at the diſpoſe of the Lord, and can be turned by him as eaſily as ſuch canals may be made, or the courſe of a river turned; for it follows: *He turneth it whitherſoever he will*; contrary to their firſt deſigns, and to anſwer another purpoſe; oftentimes towards his people, and for the good of his cauſe and intereſt, which they never deſigned; and to bring about ſuch things as were out of their view. And ſo in converſion, the Lord can turn the hearts of men as he pleaſes; their underſtanding, will and affections, are in his hands: he can make the underſtanding light, which was darkneſs, and ſo turn it from darkneſs to light; he can take off the ſtiffneſs of the will, and turn it from its bias and bent, and make it willing to that which is good in the day of his power: he can turn the channel and courſe of the affection, from ſinful luſts and pleaſures, to himſelf, his Son, his truths, word, worſhip, ordinances, and people; he can take out of the heart what he pleaſes, its ignorance, hardneſs, enmity, unbelief, pride and vanity; and he can put in what he pleaſes, his fear, his laws, his Spirit, and the gifts and graces of it; he can change and turn it juſt as he will; he that made the heart, can operate upon it, and do with it as ſeems good in his ſight. The heathens very wrongly call one of their deities *Verticordia*[o], from the power of turning the heart they aſcribe to it; however this ſhews their ſenſe, that to turn the heart is the property of deity.

ỳ. 2. *Every way of a man is right in his own eyes*, &c.] This is repeated, from *chap.* xvi. 2, 25. for the confirmation of it; and that it might be obſerved and taken notice of, and men be brought under a conviction of it; which is not eaſily done, it being what affects all men: every man is conceited of himſelf and his own way, and is not eaſily perſuaded off of it; his ſinful ways are agreeable to him, promiſing him pleaſure, profit or honour; and his ſelf-righteous ways ſuit with the vain opinion he has of himſelf, whereby he promiſes himſelf eternal life and happineſs. The *Septuagint* and *Arabic* verſions render it to this ſenſe, “every man ſeems righteous to himſelf.” *But the Lord pondereth the hearts*; weighs them in the balance of righteouſneſs and truth; conſiders them, having a perfect knowledge of them, and all the ſprings of action in them; and knows that every way of man is not right, though they may ſeem ſo to him.

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[l] חסד ואמת gratia & veritas, Cocceius.

[m] תמריק abſterſio, Piſcator, Mercerus, Cocceius; deterſio, Montanus, Michaelis; effricatio. Schultens.

[n] ברע in malo, ſub. homine, Vatablus, Mercerus, Gejerus, Michaelis; in malo (homine nequam) Schultens, ſo Aben Ezra.

[o] Valer. Maximus, l. 8. c. 15. ſ. 12. Vid. Ovid. Faſti, l. 4. v. 158.

℣. 3. *To do juſtice and judgment*, &c.] The moral duties of religion, what is holy, juſt and good, which the law requires; what is agreeable to both tables, piety towards God, and juſtice to men; that which is juſt and right between man and man; which eſpecially, if done from right principles and with right views, is *more acceptable to the Lord than ſacrifice*; not than any ſacrifice; than the ſacrifice of a broken heart, or the ſacrifice of praiſe and thankſgiving, or of acts of goodneſs and beneficence, or of a man's whole ſelf to the Lord; but than ceremonial ſacrifices; which, though of divine inſtitution, and typical of Chriſt, and when offered up in the faith of him, were acceptable to God, whilſt in force; yet not when done without faith and in hypocriſy, and eſpecially when done to cover and countenance immoral actions; and even when compared with moral duties, the latter were preferable to them; ſee 1 *Sam.* xv. 22. *Mark* xii. 33.

℣. 4. *An high look, and a proud heart*, &c.] The former is a ſign of the latter, and commonly go together, and are both abominable to the Lord; ſee *Pſal.* ci. 5. *Prov.* vi. 16, 17. A man that looks above others, and with diſdain upon them, ſhews that pride reigns in him, and ſwells his mind with a vain opinion of himſelf; this may be obſerved in every ſelf-righteous man; the parable of the phariſee and publican is a comment upon it: ſometimes there may be a proud heart under a diſguiſe of humility; but the pride of the heart is often diſcovered by the look of the eyes. It may be rendered, *the elevation of the eyes, and the enlargement of the heart*[p]; but not to be underſtood in a good ſenſe, of the lifting up of the eyes in prayer to God, with faith and fear; nor of the enlargement of the heart with ſolid knowledge and wiſdom, ſuch as *Solomon* had; but in a bad ſenſe, of the lofty looks and haughtineſs of man towards his fellow-creatures, and of his unbounded deſires after filthy lucre or ſinful luſts: the *Targum* renders it, “the ſwelling of the heart,” with pride and vanity. And *the plowing of the wicked* is *ſin*; taken literally; not that it is ſo in itſelf; for it is a moſt uſeful invention, and exceeding beneficial to mankind, and is to be aſcribed to God himſelf; and of this the heathens are ſo ſenſible, that they have a deity to whom they attribute it, and whom they call *Ceres*[q], from חרש to plow; it only denotes that all the civil actions of a wicked man, one being put for all, are attended with ſin; he ſins in all he does. Or, metaphorically, for his ſchemes, contrivances and projects, which are the plowing of his mind; theſe are all ſinful, or tend to that which is ſo. Some underſtand this particularly of his high look and proud heart, which are his plowing and his ſin; ſo *Ben Melech*; and others, of his plowing, or perſecuting and oppreſſing the poor. The word is ſometimes uſed for a lamp or light, and is ſo rendered here by ſome, *the light of the wicked* is *ſin*[r]; their outward happineſs and proſperity leads them into ſin, involves them in guilt, and ſo brings them to ruin and deſtruction: and this way go the *Targum*, *Septuagint*, *Vulgate Latin*, *Syriac* and *Arabic* verſions.

℣. 5. *The thoughts of the diligent* tend *only to plenteouſneſs*, &c.] A man that is thoughtful and ſtudious, and wiſely forms ſchemes in his mind, and diligently purſues them; the iſſue of it is, generally ſpeaking, proſperity and plenty: ſuch a man is uſually thriving and flouriſhing; and this holds good in things ſpiritual, as well as in things temporal, *Matt.* xxv. 29. *But of every one* that is *haſty*, *only to want*; that is in haſte to be rich, and is reſolved to be ſo, right or wrong, he comes at laſt to poverty and want: or he who is raſh and precipitate in acting, who never thinks before he acts, but raſhly engages in an affair; or, however, does not give himſelf time enough to think it over, but as ſoon as ever it has entered his thoughts, he immediately attempts to put it in execution; a man ſo thoughtleſs and inconſiderate, ſo raſh and haſty, brings himſelf and family to poverty; ſee *chap.* xx. 21.

℣. 6. *The getting of treaſures by a lying tongue*, &c.] By telling lies in trade; by bearing falſe witneſs in a court of judicature; or by preaching falſe doctrines in the church of God; is *a vanity toſſed to and fro of them that ſeek death*: ſuch treaſures, though ever ſo great, are like any light thing, ſmoke or vapour, ſtraw, ſtubble, chaff or a feather, toſſed about by the wind; which is expreſſive of the inſtability and uncertainty of riches ill gotten; they do not laſt long, but are taken away and carried off by one providence or another; and they are likewiſe hurtful and pernicious; they iſſue in death: and thoſe that ſeek after them, and obtain them in a bad way, are ſaid to *ſeek death*; not intentionally, but eventually; this they certainly find, if grace prevent not; ſee *chap.* viii. 36. *Jarchi* reads it, they are the *ſnares of death* to him; and ſo the *Septuagint* verſion.

℣. 7. *The robbery of the wicked ſhall deſtroy them*, &c.] Or cut them, ſo *Ben Melech*: diſſecate or *ſaw*[s] them; cut them to the heart; that is, when the ſins they have been guilty of, in robbing God of his due, or doing injury to men in their properties, cheating them or ſtealing from them, are ſet home on their conſciences, they are in the utmoſt agonies and diſtreſs; it is as if a ſaw was drawn to and fro over them, and will be their caſe for ever without true repentance: this is the worm that never dies, and the fire that is never quenched; this is everlaſting deſtruction from the preſence of the Lord, and is very juſt and righteous. *Becauſe they refuſe to do judgment*; to do that which is juſt between man and man, to let every one enjoy his own property: as it is true of private robbers, ſo of men in public offices, whoſe buſineſs it is to defend men in the quiet poſſeſſion of property; which, if they refuſe to do, as it is a refuſal to do judgment, it is in effect a robbery of them; and will be charged on their conſciences at one time or another.

℣. 8. *The way of man* is *froward and ſtrange*, &c.] Not the way of any and every man; not the way of righteous and good men, of believers in Chriſt; who know him, the way, and walk in him and after him, and being led by him; who have his Spirit to be their guide, and do walk in his ways, and find pleaſure in them; the way of ſuch is not froward or perverſe, but upright and even, and is not ſtrange, for the Lord knows and approves of it: but the way of wicked and impure men, as may be learned from the oppoſition in the next clauſe; the way of unregenerate men, who are gone out of the good way, and turned to their own way, which is according to the courſe of the world, and after the prince of it, and according to the fleſh and dictates of corrupt nature, which is the common and broad road that leads to deſtruction. This is a *froward* or perverſe way, a way contrary to reaſon and truth; contrary to the word of God, and the directions of it; it is a crooked, diſtorted path; it is not according to rule; it is a deviation from the way of God's commandment, and is a *ſtrange* one; the ſcriptures know nothing of it, and do not point and direct unto it; it eſtranges a man from God, and carries him further and further off from him. It may be rendered, *perverſe* is *the way of a man, even of a ſtranger*[t]; of one that is a ſtranger to God and godlineſs; to Chriſt and his goſpel; to the Spirit, and the operations of his grace on the heart; to his own heart, and his ſtate and condition by nature; and to all good men, and all that is good. *But* as for *the pure*, *his work* is *right*; God is pure, purity itſelf, in compariſon of whom nothing is pure; and his work in creation, providence and grace, is right; there is no unrighteouſneſs in him; and this ſenſe is favoured by the *Septuagint* and *Arabic* verſions: or rather, every good man, who, through the pure righteouſneſs of Chriſt imputed to him, and through his precious blood being ſprinkled on him; or rather, through being waſhed in it, and through the grace of God beſtowed on him, is pure, wholly cleanſed from ſin; has a pure heart, ſpeaks a pure language, and holds the myſtery of faith in a pure conſcience or converſation: and his work, or the work of God upon him, is right and good; or his work of faith, which he exerciſes on God, is hearty and genuine: and even his works, as the *Targum*, *Septuagint*, *Syriac* and *Arabic* verſions, have it in the plural number; all his good works are right; being done from love, in faith, in the name and ſtrength of Chriſt, and to the glory of God.

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[p] רום עינים ורחב לב elatio oculorum & latitudo cordis, Piſcator, Michaelis, Cocceius, Schultens.

[q] Prima Ceres ferro mortales vertere terram inſtituit, Virgil. Georgic. l. 1.

[r] נר רשעים lucerna impiorum, V. L. Mercerus, Gejerus, Cocceius, Michaelis, Schultens.

[s] יגורם diſſecabit eos, Junius & Tremellius, Piſcator; ſerrabit eos, Aben Ezra & Kimchi in Mercer. Michaelis; gravem ipſis uterum trahit, Schultens.

℣. 9. It is *better to dwell in a corner of the houſe-top*, &c.] The roofs of houſes in *Judea* were flat, encompaſſed with battlements, whither perſons might retire for ſolitude, and ſit in ſafety: and it is better to be in a corner of ſuch a roof alone, and be expoſed to ſcorching heat, to bluſtering winds, to thunder-ſtorms and ſhowers of rain, *than with a brawling woman in a wide houſe*; large and ſpacious, full of rooms, fit for a numerous family: or, *an houſe of ſociety*[u]; where many families might dwell and live ſociably with each other; or an houſe where a man, his wife and family, might dwell together, and have communion with each other; it is oppoſed to the corner of the houſe-top, and the ſolitarineſs of it; as the ſcolding of the brawling woman, or *a woman of contentions*[w]; who is always noiſy and quarrelſome, her violent paſſions, her ſtorming language, and thundering voice, are to the inclemencies of the heavens, to which a man on the houſe-top is expoſed; and yet theſe are more eligible than the other; ſee ℣. 19. and xvii. 1. and xix. 13.

℣. 10. *The ſoul of the wicked deſireth evil*, &c.] The evil of ſin, it being natural to him; he chooſes it, delights in it, craves after it, under a notion of pleaſure or profit: or the evil of miſchief; it is a ſport and paſtime to him to do injury to others; ſee *chap.* x. 23. he deſires both the one and the other with all his ſoul; his heart is in it, he is ſet upon it, which ſhews him to be a wicked man. *His neighbour findeth no favour in his eyes*; not only he delights to do miſchief to an enemy or a ſtranger, but even to a neighbour and friend; he will do him no kindneſs, though he aſks it of him; he will ſhew him no mercy, though an object of it; he will ſpare him not, but do him an injury, if he attempts to hinder or diſſuade him from doing miſchief, or reproves him for it.

℣. 11. *When the ſcorner is puniſhed*, &c.] Either by the immediate hand of God, or by the civil magiſtrate; he who ſcoffs at deity, blaſphemes the moſt High, mocks at all religion, deſpiſes dominion, and ſpeaks evil of dignities: *The ſimple is made wiſe*; who is weak and fooliſh, eaſily perſuaded and drawn into ſin, yet not hardened in it, but open to reproof and conviction; he takes notice of the puniſhment of ſcorners, and takes warning from it, and behaves more wiſely and cautiouſly for the future; ſee *chap.* xix. 25. *And when the wiſe is inſtructed*; by others, ſuperior to him in wiſdom; by the miniſters of the goſpel, by reading and hearing the word of God, and the writings of good men; or by corrections and chaſtiſements: *He receiveth knowledge*; the wiſe man receives it, he attends to the inſtruction given him, and improves in knowledge: or rather, the ſimple man gains knowledge by the inſtructions given to wiſe men; he learns by them, as well as by what he is taught himſelf. It is by ſome rendered, *when the wiſe proſpers, he receiveth knowledge*[x]; the ſimple man learns much both from the adverſity and proſperity of others; and to this ſenſe is the note of *Gerſom*, "when he ſees how the ways of a wiſe man "proſper, then he ſtudies to get knowledge."

℣. 12. *The righteous* man *wiſely conſidereth the houſe of the wicked*, &c.] Not ſo much the ſtately palace he lives in, and the furniture of it, as the glory, ſplendor, riches, and largeneſs of his family; the flouriſhing condition he and they are in: he conſiders how they came into it, the ſhort continuance of it, and what the end will be, which in a ſhort time will be ruin and deſtruction; and therefore he does not envy their preſent happineſs, or fret at it. *Gerſom* renders it, "the righteous maketh "the houſe of the wicked to proſper;" as *Joſeph* did *Potiphar*'s, and *Jacob*, *Laban*'s; or rather, the Lord made them to proſper for their ſakes. *Jarchi* interprets the righteous, of God himſelf; who gives his heart, or has it in his heart to cut off the houſe of the wicked, as follows. But God *overthroweth the wicked for* their *wickedneſs*; or removes them into evil, as the *Targum*; into the evil of puniſhment, for the evil of ſin. *Aben Ezra* ſupplies the word *God*, as we do; and underſtands it of God's deſtroying wicked men for their ſins, though they have flouriſhed for a while in this world: but ſome interpret it of the righteous man, even of a righteous magiſtrate, who is prudent and diligent in his office; who looks into the houſes of wicked men, and inquires who they are that are in them, and how they live; and what they have in their houſes, whether ſtolen goods, the properties of others; or arms, either for treaſonable practices or for robberies; and takes them and puniſhes them according to the laws of God and men.

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[t] וזר & alieni, Pagninus, Montanus; & extranei, Vatablus; ſo Jarchi, Kimchi, and Ben Melech.

[u] ובית חבר domo ſocietatis, Montanus, Vatablus, Baynus, Mercerus, Michaelis; & domus ſocietatis, Schultens.

[w] מאשת מדונים præ muliere contentionum, Montanus, Schultens.

[x] So Munſter, and ſome in Mercer.

℣. 13. *Whoſo ſtoppeth his ears at the cry of the poor*, &c.] For want of bread: or, *of the weak*, as the *Septuagint* and other verſions; for want of help and protection, when in the greateſt diſtreſs; and, with the moſt preſſing importunity, intreats his aſſiſtance, and yet refuſes to hear him out; or if he does, will not relieve him, which is all one as if he heard him not, or denied him a hearing. *He alſo ſhall cry himſelf*; the *Targum* and *Syriac* verſion add, *unto God*. The ſenſe is, that even ſuch an one ſhall be brought into the like diſtreſſed circumſtances; when he ſhall make application to God, and to his fellow-creatures, for relief and aſſiſtance: *But ſhall not be heard*; a deaf ear will be turned to him by both: the ſame meaſure he has meaſured, ſhall be meaſured to him again; no mercy ſhall be ſhewn to an unmerciful man, either by God or man; ſee *James* ii. 13.

℣. 14. *A gift in ſecret pacifieth anger*, &c.] Appeaſes an angry man; humbles and *brings* his anger *down*[y], as *Aben Ezra* and *Gerſom* obſerve the word ſignifies; which before roſe very high, and ſhewed itſelf in big words and diſdainful looks, as proud wrath does: or extinguiſhes it, as the *Targum* and *Vulgate Latin* verſion render it, and very fitly. Anger is a fire in the breaſt; and a reſtraining or cauſing it to ceaſe, is properly expreſſed by an extinguiſhing of it: this a gift or preſent does, as it did in *Eſau* from *Jacob*, in *David* from *Abigail*; but then it muſt be ſecretly given, otherwiſe it may more provoke; ſince it may ſhew vanity in the giver, and covetouſneſs in the receiver; and the former may have more honour than the latter. Some underſtand this of a gift for a bribe to a judge, to abate the ſeverity of the ſentence; and others, of alms-deeds to the poor, to pacify the anger of God[z]: *Jarchi* interprets it of alms; and the Jews write this ſentence upon the poor's box, underſtanding it in this ſenſe; but the firſt ſenſe is beſt. *And a reward in the boſom, ſtrong wrath*; the ſame thing in different words: the meaning is, that a reward or gift, ſecretly conveyed into the boſom of an angry man, pacifies his wrath, when at the greateſt height. The *Septuagint*, *Syriac* and *Arabic* verſions, underſtand it in a quite different ſenſe, of a gift retained in the boſom, and not given, and render it thus, *he that ſpareth gifts, ſtirreth up ſtrong wrath*.

℣. 15. It is *joy to the juſt to do judgment*, &c.] It is with pleaſure he does it; he delights in the law of God, after the inward man, and finds much peace of mind and joy in the holy Ghoſt, in keeping it and obſerving its commands, which are holy, juſt and good; yea, it gives him pleaſure to ſee juſtice done by others; both by private perſons in their dealings with one another; and eſpecially by judges putting the laws in execution, as their office requires; whereby much good comes to a nation in general, and to particular perſons. *But deſtruction* ſhall be *to the workers of iniquity*; that make a trade of ſinning; whoſe whole life is a continued ſeries of ſin and iniquity; who take much pains in committing ſin, and are conſtant at it; everlaſting deſtruction is in their ways, and they lead unto it: or, *terror*[a] ſhall be to them; terror of mind now at times, in oppoſition to the joy and peace a good man finds; and dreadful horror at death and to all eternity: or, as it is joy to a juſt man, to ſee public juſtice done, and good laws put in execution, it is a terror to evil doers, *Rom.* xiii. 3.

℣. 16. *The man that wandereth out of the way of underſtanding*, &c.] The way of getting underſtanding, the good ways and word of God; that wanders from the houſe of God, the aſſembly of the ſaints, where the goſpel is preached, and the ordinances are adminiſtered; that inſtead of attending on them, where he might gain the underſtanding of divine and ſpiritual things, wanders about in the fields, gets into bad company, walks with them in their ways, and turns to his own, as a ſheep that goes aſtray: He *ſhall remain in the congregation of the dead*; among thoſe that are ſpiritually dead, dead in treſpaſſes and ſins; ſuch an one he himſelf is, and ſuch he is like to continue, and not be written among the living in *Jeruſalem*; or among thoſe who die the ſecond and eternal death, among the damned in hell; ſo *Jarchi* interprets it of the congregation of hell; and a large congregation that will be, but dreadful to have an abode with them. The words are rendered by the *Septuagint*, and the verſions that follow that, *ſhall reſt in the congregation of the giants*; which ſome interpret of devils, and others of the giants of the old world[b], damned ſpirits: reſting with them, does not deſign peace and quietneſs, for there will be none there; but a fixed, ſettled abode, in oppoſition to wandering in the preceding clauſe.

℣. 17. *He that loveth pleaſure*, ſhall be *a poor man*, &c.] Or *ſport*[c] and paſtime, muſic and dancing, cards and dice, hunting and hawking, and other ſenſual gratifications; a man that indulges himſelf in theſe things, and ſpends his time and his money in ſuch a way, is very likely to be a poor man, and generally is ſo in the iſſue. *He that loveth wine and oil, ſhall not be rich*; that is, that loves them immoderately; otherwiſe in moderation they may be both loved and uſed: *wine* and *oil* are put for high living, luxurious feaſts, coſtly entertainments; which being ſo, and continually made, will not ſuffer a man to be rich. The ſenſe is, that an epicure, one that makes a god of his belly, that is both a wine-bibber and a glutton, that indulges to rich eating and drinking, in courſe leſſens his ſubſtance, and leaves little for his heir: and this holds good with reſpect to ſpiritual as to temporal things; ſuch perſons are poor, and not rich in ſpiritual things, that indulge to carnal pleaſure, and the gratification of their ſenſual appetite.

℣. 18. *The wicked* ſhall be *a ranſom for the righteous*, &c.] Not to make ſatisfaction for them, as Chriſt is a ranſom for his people; but as a ranſom is in the room of another, ſo the wicked cometh in the ſtead of the righteous, and into the trouble he is delivered from; as *Haman* for *Mordecai*, which inſtance *Jarchi* mentions; ſee *chap.* xi. 8. or when a body of people are threatened with divine vengeance; and this falls upon the wicked, whoſe ſins cauſed it, and the righteous are delivered from it; as in the caſe of *Achan*, and the ſeven ſons of *Saul*, Joſh. vii. 26. 2 Sam. xxi. 1—6. And ſometimes God turns the wrath of the princes of the earth from his own people, and cauſes it to fall upon the wicked, and ſo they are a ranſom for them; as *Sennacherib* intended the deſtruction of the Jews, but

[y] יכפה deprimit, Piſcator, ſo ſome in Mercerus; ſubigit, Cocceius; penſat naſum, Schultens.

[z] Munera (crede mihi) placant homineſque deoſque, Ovid. de Arte Amandi, l. 3.

[a] מחתה pavor, V. L. horror, Tigurine verſion; terror, Vatablus, Mercerus; conſternatio, Cocceius, Michaelis, Schultens.

[b] See Mede's Diſcourſe 7. p. 32.

[c] שמחה lætitiam, Pagninus, Montanus, Junius & Tremellius, Piſcator, Mercerus, Cocceius, Schultens.

but was called off in providence to fall upon the *Egyptians*, *Ethiopians* and *Sabeans*, and therefore they are ſaid to be a ranſom for them; ſee *Iſa.* xliii. 3. and ſometimes wicked men are the means of a ranſom or deliverance of the righteous, as *Cyrus* was of the Jews: and it may be conſidered, as the word uſed ſignifies a *cover*[d], whether it will not bear this ſenſe, that the wicked are a cover for the righteous, and oftentimes protect and defend them; ſo the earth helped the woman, *Rev.* xii. 16. *And the tranſgreſſor for the upright*; which are but different characters of the ſame perſons, bad and good men; and the ſenſe is the ſame as before.

℣. 19. It is *better to dwell in the wilderneſs*, &c.] Where perſons live without ſhelter, and are not only expoſed to ſtorms and tempeſts, but to beaſts of prey; where is want of the neceſſaries of life, and no ſociety; where no *ſpeech* is, as the word[e] for wilderneſs may ſignify; yet it is better to dwell in ſuch a place, where no human voice is heard, *than with a contentious and an angry woman*; that is always brawling and ſcolding, ever in a quarrelſome and angry diſpoſition, and provoking to anger all about her; ſee the note on ℣. 9. In a myſtical ſenſe, it is better to be with the church in the wilderneſs, *Rev.* xii. 14. than with the furious, blood-thirſty and perſecuting church of *Rome*, in all its worldly glory and ſplendor.

℣. 20. There is *a treaſure to be deſired*, &c.] Gold, ſilver, jewels, and precious ſtones; all ſorts of food, as *Aben Ezra* explains it, and rich and coſtly raiment; all which may be lawfully deſired and ſought after, and, when obtained, laid up for future uſe; which may be ſpared for their own ſervice and that of poſterity: but there are riches of grace, a pearl of great price and treaſure in heaven, more deſirable than theſe, *Matt.* vi. 19, 20. *And oil in the dwelling of the wiſe*; which is particularly mentioned, becauſe a principal bleſſing of the land of *Canaan*; much uſed for food, and was for delight and refreſhment: and ſomething of this was in the houſe of every wiſe, provident and induſtrious man, for the uſe of him and his family; even though he lived but in a *cottage*, as the word[f] ſignifies: this is an emblem of the grace of God, which is ſometimes compared to oil; which a wiſe man is chiefly concerned, that it may be in his heart, in his houſe, and in his family. *But a fooliſh man ſpendeth it up*; the oil; he ſwallows it up at once, as ſoon as he has got it, and waſtes and laviſhes away, what his wiſe father had provided for him. This may refer not to oil only, but to the deſired treaſure, wealth, riches, ſubſtance of every ſort, he is heir to and becomes poſſeſſed of; and which, in a ſpiritual ſenſe, may be applied to a fooliſh, wicked man, who miſpends his time, neglects the means of grace, and all opportunities, by which men grow rich and wiſe in ſpiritual things; ſee *Matt.* xxv. 1—10.

℣. 21. *He that followeth after righteouſneſs and mercy*, &c.] Is eager, diligent and fervent in his purſuit of theſe things: *after righteouſneſs*; not a legal righteouſneſs, ſuch as the Jews followed after, but did not attain to; becauſe they ſought it not by faith, but as it were by the works of the law, *Rom.* ix. 31, 32. by which there is no righteouſneſs or juſtification before God; but an evangelical righteouſneſs, the righteouſneſs of Chriſt; ſee *Iſa.* li. 1. To follow after it, is to ſeek, deſire, and thirſt after it, *Matt.* v. 6. and vi. 33. which ſuppoſes a want of righteouſneſs, a ſenſe of that want; a view of a righteouſneſs without them, even in Chriſt; a love and liking of it, and therefore follow after it; it being pure, perfect, agreeable to the law and juſtice of God, which juſtifies now, and will anſwer for them in a time to come. And ſuch follow after *mercy* or *grace*[g]; ſeeing themſelves miſerable by ſin, and having no merit of their own, apply to God for pardoning grace and mercy; and ſeek for righteouſneſs in a way of grace, as a free gift; and for the whole of ſalvation in the ſame way, as well as for all grace and freſh ſupplies of it: it may be underſtood, in conſequence of the former, of a diligent and eager performance of works of righteouſneſs and mercy, and an earneſt deſire after both. And ſuch a man *findeth life, righteouſneſs and honour*; which is more than he is ſaid to follow after: *life* ſpiritual, which he has from Chriſt by his Spirit, and which is owing to the grace and mercy of God; and eternal life, through the righteouſneſs of Chriſt, in whom it is only to be found, and from whom all the bleſſings of life come; who has it in his hands to give, and does give it to all his people: *righteouſneſs* alſo he finds, not in himſelf, nor by the works of the law, but in Chriſt; being directed to him by the Spirit and word of God; and an excellent finding this is; a robe of righteouſneſs, which he lays hold upon, puts on and rejoices in: and likewiſe *honour*, through relation to God and Chriſt; through grace received from them; by enjoying the preſence of them, and being made a king and prieſt to God; and hereafter will be placed at Chriſt's right hand, inherit the kingdom of glory, ſit on the ſame throne with Chriſt, and wear the crown of life and righteouſneſs.

℣. 22. *A wiſe* man *ſcaleth the city of the mighty*, &c.] Which makes good what is elſewhere ſaid, that *wiſdom is better than ſtrength*, Eccl. ix. 16. and ſometimes more is done by prudence and wiſdom, by art and cunning, by ſchemes and ſtratagems, than by power and force; eſpecially in military affairs, and particularly in beſieging and taking fortified cities; when one wiſe man, by his wiſdom, may ſo order and manage things as to be able, with a few under his command, to mount the walls of a city and take it, though defended by a mighty garriſon in it. This may be applied to our Lord Jeſus Chriſt, entering into the city of a man's heart, poſſeſſed by the ſtrong man armed; overcoming him, taking from him his armour, and dividing his ſpoil, *Luke* xi. 21, 22. compare with this *Eccl.* ix. 14, 15. *And caſteth down the ſtrength of the confidence thereof*; the ſtrong walls, bulwarks and ſuch fortifications, in which the mighty in the city placed their confidence: and the like does Chriſt, when he enters into the heart of a ſinner by his word and Spirit; he deſtroys all its former ſtrong confidences, and brings it into ſubjection to himſelf, 2 *Cor.* x. 4, 5.

℣. 23. *Whoſo keepeth his mouth and his tongue*, &c.] Guards the one and bridles the other; is careful of what he ſays, that it is truth and without diſſimulation and guile; and is not injurious to the characters of men, and is not offenſive and provoking; who abſtains from ill and wrathful language, and which tends to ſtir up wrath and contention. *Aben Ezra* diſtinguiſhes between the mouth and tongue, and interprets it, that keeps his mouth from eating, that is, immoderately and intemperately; and his tongue from ſpeaking evil: but it is beſt to underſtand both of the ſame thing, of ſpeech or language, which when a man is careful of, he *keepeth his ſoul from troubles*; his conſcience clear of guilt and diſtreſs, and his perſon from being concerned in quarrels, contentions and law-ſuits, which ſuch who give their tongues too much liberty are involved in.

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[d] כופר Cocceius.

[e] דבר a מדבר loqui.

[f] נוה tuguriolum, Mercerus, Gejerus.

[g] חסד gratiam,

℣. 24. *Proud* and *haughty ſcorner* is *his name*, &c.] He ſhall be called a proud fool, a haughty fellow, a ſcornful blockhead; he ſhall get himſelf an ill name, and be treated with contempt. *Who dealeth in proud wrath*; whoſe pride ſhews itſelf in wrathful expreſſions and actions; who is proud and paſſionate in all his dealings with men, and who as it were makes a trade of pride and paſſion: to none is this character more applicable than to Antichriſt, the man of ſin, that ſits in the ſeat of the ſcornful; exalts himſelf above all that is called God, has a mouth ſpeaking blaſphemies, and a look more ſtout than his fellows, and deals in proud wrath againſt the ſaints of the moſt High.

℣. 25. *The deſire of the ſlothful killeth him*, &c.] His deſire after food, and raiment and riches; for becauſe he cannot have what he deſires, being unwilling to work for them, it frets and vexes him to death, or puts him upon unlawful methods to obtain them, which bring him to a ſhameful death; ſee *chap.* xiii. 4. *For his hands refuſe to labour*; when he is ordered by his ſuperiors, or his wants are ſuch as call for labour; and he ſeems to be willing and deſirous of it, neceſſity obliging to it, yet he cannot bring his hands to it; theſe do in effect ſay, as *Aben Ezra* obſerves, thou ſhalt not do it. *Maimonides* ſays this is to be underſtood of ſloth in ſeeking wiſdom [h].

℣. 26. *He coveteth greedily all the day long*, &c.] The ſlothful man does, as he has nothing to do to employ his time and his thoughts with; he is always craving ſomething to eat and drink, or wiſhing he had ſuch an eſtate, or ſo much wealth and riches, that he might live as ſuch and ſuch perſons do; and this is what his head runs upon all the day long. *But the righteous giveth and ſpareth not*; not gives to the ſlothful, which does not reſtrain his deſire, as *Aben Ezra* interprets it; but to the poor and neceſſitous, to proper objects; a good man will work with his hands that he may have a ſufficiency for himſelf and his family, and may have ſomething to give to others that are in want; and *he ſpares not*, or withholds not his hands, neither from working nor from giving.

℣. 27. *The ſacrifice of the wicked* is *abomination*, &c.] That is, to the Lord, as in *chap.* xv. 8. and as it is here added in the *Septuagint* and *Arabic* verſions. *How much more*, when *he bringeth it with a wicked mind?* the *Arabic* verſion is, *with a mind alien from the law*; or when it is not brought according to law; when it is a corrupt thing, that which is torn, lame, or ſick, or robbery for burnt ſacrifice; when it is done with an evil intention, to cover ſin, to atone for it without repenting of it or forſaking it; that they may go on in ſin with impunity, and be allowed to commit it; for which cauſe *Balak* and *Balaam* offered ſacrifices, which is the inſtance *Jarchi* produces; and indeed every religious action not done in faith, and love, and ſincerity, and with a view to the glory of God, but in hypocriſy and with ſelfiſh views, in order to procure acceptance with God and juſtification in his ſight; ſetting aſide the righteouſneſs, ſacrifice and ſatisfaction of the Son of God, is done with a wicked mind, and is an abomination to the Lord. Some render it, *even though he brings it diligently*, or *with great art and ſkill* [i]; is conſtant at his devotion, and carries it ſo artfully, and with ſuch a ſhew of religion, as to deceive men, yet he cannot deceive the Lord.

℣. 28. *A falſe witneſs ſhall periſh*, &c.] As a witneſs he ſhall periſh in his reputation, no credit ſhall be given him, he ſhall not be admitted an evidence, or a witneſs in any cauſe, being found a falſe one; and as a man, he ſhall be puniſhed in body or eſtate by the civil magiſtrate, and his ſoul ſhall periſh eternally, unleſs he has true repentance for his ſin: or, *a witneſs of lies ſhall periſh* [k]; it may be applied to any teacher of falſe doctrine; and to the man of ſin, and his followers, that ſpeak lies in hypocriſy; every one that loves and makes a lie ſhall die the ſecond death, and be excluded from eternal happineſs, *Rev.* xxi. 8, 27. *But the man that heareth*; before he ſpeaks, and ſpeaks what he hears, and does not deviſe things himſelf; but witneſſes the truth, and nothing elſe, to the beſt of his knowledge: *Speaketh conſtantly*; invariably and conſiſtently, what is all of a piece, and by which he abides; or *continually*, as *Jarchi*; or *forever*; he is made uſe of as a witneſs as long as he lives, whenever there is occaſion for him; the *Vulgate Latin* verſion renders it, *he ſpeaks victory*; his teſtimony being true and valid carries the cauſe: it may be applied to a faithful teacher, who hearkens to the word of God, and ſpeaks according to that; ſuch an one ſpeaks out the doctrine of the word conſtantly, boldly, with certainty, without any heſitation or ſtaggering.

℣. 29. *A wicked man hardeneth his face*, &c.] Againſt all corrections and reproofs of parents, maſters, miniſters, and others; he bluſhes not at ſins committed, and is not aſhamed of them, but glories in them: or, he *ſtrengthens with his face* [l]; he puts an impudent face upon his words, and confirms them by his impudence; if he tells the moſt notorious lies, and ſays things the moſt ſhameful and ſcandalous, his countenance does not alter, by which he would be thought to have ſpoken what is right and true. *But as for the upright, he directeth his way*; or *his ways* [m]; according to the various reading; the man that is upright in heart, and walks uprightly, he directs his way according to the word of God; and if he does amiſs, when ſenſible, he is aſhamed of it and amends.

℣. 30. There is *no wiſdom, nor underſtanding, nor counſel againſt the Lord.*] No human ſchemes whatever, formed with the greateſt wiſdom and prudence, can ever prevail againſt God, or ſet aſide or hinder the execution of any deſign of his; nothing that is pointed againſt his church, his cauſe, and intereſt, his truths and ordinances, in the iſſue ſhall ſucceed; all that are found fighters againſt him ſhall not proſper, let them be men of ever ſo much ſagacity and wiſdom; though there may be ever ſo many devices in a man's heart, and theſe ever ſo well planned, they ſhall never defeat the counſel of the Lord; ſee *chap.* xix. 21. The *Targum* is, "there is no wiſdom, *&c.* as God's;" and ſo the *Syriac* verſion, *as the Lord's*; there is none like his, there is none to be compared with his; there is none of any value and worth but his; all is folly in compariſon of that: or there is none *before*

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[h] Moreh Nevochim, par. 1. c. 34. p. 47.

[i] בזמה ſolerter, De Dieu.

[k] עד כזבים teſtis mendaciorum, Montanus, Junius & Tremellius, Cocceius, Gejerus, Michaelis, Schultens.

[l] העז בפניו roborat vultu ſuo, Baynus; in faciebus ſuis, Montanus.

[m] דרכיו τα οδους αυτου, Sept. vias ſuas, Baynus, Tigurine verſion, Mercerus, Gejerus.

fore the Lord [n]; no wiſdom of the creature can ſtand before him, it preſently vaniſhes and diſappears.

℣. 31. *The horſe* is *prepared againſt the day of battle*, &c.] The horſe is a warlike creature, and was much uſed formerly, as now, in war; theſe are prepared againſt the day of battle, to mount the cavalry with; and men are apt to put too great confidence in them: this is mentioned inſtead of all other military preparations and inſtruments of war. *But ſafety* is *of the Lord*; a horſe is a vain thing for ſafety, *Pſal.* xxxiii. 17. victory is only of the Lord; ſalvation depends upon him; it is he that covers mens heads in the day of battle, and gives them victory over their enemies: or *ſalvation* is *of the Lord* [o]; this is true of ſpiritual and eternal ſalvation, as well as of temporal ſalvation; it is of the Lord, Father, Son and Spirit; and ſo is the ſafety of the ſaints; and their final perſeverance to eternal glory, which is owing to the love of God, covenant-intereſt, ſecurity in Chriſt, the grace of the Spirit, and the power of God; ſee *Hoſea* xiv. 3.

CHAP. XXII.

℣. 1. A Good *name* is *rather to be choſen than great riches*, &c.] The word *good* is not in the text, but is rightly ſupplied, as it is by the *Targum*, *Septuagint*, and *Vulgate Latin* verſions; for it is not any name that is more eligible than riches; nor is it a good name among any ſort of perſons; for to have a good name with ſome turns to a man's reproach rather than to his credit; but a good name among good men, a name in the houſe of God, which is better than ſons and daughters; a new name, the name of the children of God, which no man knoweth but he that receiveth it; this is to be preferred to a multitude of riches; it is not to be procured by them, and is where they are not, or are loſt, but this continues; ſee *Eccl.* vii. 1. And *loving favour rather than ſilver and gold*; favour with God and man, eſpecially with God, whoſe loving-kindneſs is better than life, and all the enjoyments of it: or as it may be rendered, *grace is better than ſilver and gold* [p]; the grace of God through Chriſt, the grace of Chriſt in whom all fulneſs of it dwells, the grace of the Spirit of Chriſt; faith is more precious than gold that periſheth; and if a man would give all the ſubſtance of his houſe for love it would be contemned; the Spirit and his grace are not to be purchaſed with money.

℣. 2. *The rich and poor meet together*, &c.] In an hoſtile way, as ſome; they ruſh upon one another; the rich deſpiſe the poor, and the poor envy the rich; they cannot ſpeak well one of another, as the *Arabic* verſion; or they are dependent on one another, they cannot do without each other; as in the natural body, one member cannot ſay to another, I have no need of thee; ſo in the body politic, the rich and the poor cannot ſay, they have no need of one another; the rich ſtand in need of the poor to till their land, to plow and ſow, and do all other ſervile works for them; and the poor have need of the rich to employ them; have need of their money as their wages for their work, to ſupport themſelves and families with: or they ſometimes change conditions, and ſo meet; the poor grow rich, and the rich become poor; the one goes up-hill, and the other down-hill, and ſo meet in their paſſage. They meet together in all places of the earth, go where you will, there are rich and poor. The godly rich and poor meet together in one place to worſhip God; they meet together in a goſpel-church-ſtate, enjoying the ſame privileges and ordinances; and will all meet the Lord, and all meet together at his judgment-ſeat; and they will meet in heaven, and be together to all eternity, where the diſtinction will ceaſe: and the wicked rich and poor meet together to commit ſin; and they meet together in the grave [q], where there is no difference; and they will meet at the bar of God at the laſt day, and in hell, where they will be together for evermore. *The Lord is the maker of them all*; not only as men, but as rich men and poor men; God gives riches to whom he pleaſes, and poverty to whom he pleaſes; riches and poverty are according to the order of divine providence; and he can and does change ſcenes at his pleaſure; wherefore the rich ſhould conſider themſelves as dependent on him, and not deſpiſe and cruſh the poor; and the poor ſhould be content with their ſtate, as being allotted to them by the Lord, who can alter it when he thinks fit.

℣. 3. *A prudent* man *foreſeeth the evil, and hideth himſelf*, &c.] A wiſe man, whoſe eyes are in his head, who looks about him and before him, and is cautious and careful of his conduct and behaviour; he foreſees the evil of ſin, he is liable to be drawn into by ſuch and ſuch company, ſnares and temptations; and therefore he keeps from them, and abſtains from all appearance of evil, or what would lead him to it; and he foreſees the evil of puniſhment, or the judgments of God that are coming on for ſin; and he betakes himſelf to the Lord, to thoſe hiding-places and chambers of retreat and protection he has provided for his people, till the indignation be overpaſt; ſee *Iſa.* xxvi. 20. *But the ſimple paſs on, and are puniſhed*; fooliſh perſons, devoid of the grace of God and the fear of him, go on careleſs and unconcerned in their ſinful courſe of life, tranſgreſſing the law of God; they proceed from evil to evil, from leſſer to greater ſins; they go on in the broad road to deſtruction, and are puniſhed with temporal judgments here, and with everlaſting deſtruction hereafter.

27.12

℣. 4. *By humility* and *the fear of the Lord*, &c.] Some render it, *the reward of humility, which is the fear of the Lord* [r]; ſo the *Targum*; a humble man is bleſſed with it. *Jarchi*'s note is, "becauſe of "humility, the fear of the Lord comes;" humility leads on to the fear of the Lord; he that behaves humbly towards man, comes at length to fear the Lord, and be truly religious: though theſe are rather to be conſidered as the graces of the Spirit of

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[n] לנגד יהוה in conſpectu Jehovæ, Gejerus; coram Domino, Guſſetius, p. 495.

[o] ליהוה התשועה a Domino autem (datur) ſalus, Tigurine verſion; Domino eſt ſalvatio, Cocceius; Jehovæ eſt ſalus, Schultens; ſo Junius & Tremellius, Mercerus, Gejerus.

[p] חן טוב gratia melior, Munſter, Tigurine verſion, Junius & Tremellius, Michaelis, ſo Schultens.

[q] Victor cum victis pariter miſcebitur umbris— Lydus Dulichio, non ditat Crœſus ab Iro, Propert. l. 3. eleg. 5. v. 15, 17.

[r] עקב ענוה יראת יהוה præmium manſuetudinis, quæ eſt reverentia Jehovæ, Schultens; merces humilitatis timor Domini, Baynus; præmium humilitatis eſt timor Domini, Tigurine verſion; ſo Vatablus, Mercerus, Cocceius.

God, which go together; where there is one, there is the other; he that is humbled under a ſenſe of ſin, and his own unworthineſs, fears the Lord; and he that fears the Lord, and his goodneſs, will walk humbly before him; they both flow from the grace of God, are very ornamental, and attended with the following happy conſequences. Are *riches and honour and life*; ſpiritual riches, the riches of grace and glory; honour with God and men now, and everlaſting life in the world to come.

℣. 5. *Thorns* and *ſnares* are *in the way of the froward*, &c.] Who walks contrary to the will and law of God; ſuch a man meets with troubles, which are as thorns, grieving and diſtreſſing to him; and is taken in ſnares, and brought into difficulties, out of which he is not eaſily extricated; the thorns of affliction, and the ſnares of Satan: by the one his way is hedged up, and in the other his feet are taken. *He that doth keep his ſoul ſhall be far from them*; he that is concerned for the good of his ſoul, is careful for the welfare of that, and takes heed to his ways where and how he walks; will be far both from the way of the froward, and from the thorns and ſnares which are in his way.

℣. 6. *Train up a child in the way he ſhould go*, &c.] As *Abraham* trained up his children, and thoſe born in his houſe, in the way of the Lord, in the paths of juſtice and judgment; which are the ways in which they ſhould go, and which will be to their profit and advantage; ſee *Gen.* xiv. 14. and xviii. 19. and which is the duty of parents and maſters in all ages, and under the preſent goſpel-diſpenſation, even to bring up ſuch who are under their care in the nurture and admonition of the Lord, *Eph.* vi. 4. by praying with them and for them, by bringing them under the means of grace the miniſtry of the word, by inſtructing them in the principles of religion, teaching them their duty to God and man, and ſetting them good examples of a holy life and converſation; and this is to be done according to their capacity, and as they are able to underſtand and receive the inſtructions given them: *according to the mouth of his way*[s], as it may be literally rendered; as ſoon as he is able to ſpeak or go, even from his infancy; or as children are fed by little bits, or a little at a time, as their mouths can receive it. *And when he is old, he will not depart from it*; not eaſily, nor ordinarily; there are exceptions to this obſervation; but generally where there is a good education, the impreſſions of it do not eaſily wear off, nor do men ordinarily forſake a good way they have been brought up in[t]; and however when, being come to years of maturity and underſtanding, their hearts are ſeaſoned with the grace of God, they are then enabled to put that in practice which before they had only in theory, and ſo continue in the paths of truth and holineſs.

℣. 7. *The rich ruleth over the poor*, &c.] Uſurps a dominion over them, and exerciſes it in a rigorous, oppreſſive, and tyrannical manner; otherwiſe they are generally the rich that rule, and if they rule well, in a lawful, gentle, and righteous manner, it is commendable. *And the borrower is ſervant to the lender*; being under obligation to him, he is forced to be ſubject to him, and comply with his humours, and do and ſay as he would have him; it was an happineſs promiſed to the *Iſraelites* that they ſhould lend to many nations, but not borrow, *Deut.* xv. 6. compare with this *Nehemiah* v. 4, 5.

℣. 8. *He that ſoweth iniquity*[u], *ſhall reap vanity*, &c.] He that practices ſin, and is frequent in the commiſſion of it; indulges to it in a profuſe way, as the ſower plentifully ſcatters his ſeed; ſuch ſhall reap or poſſeſs nothing but ſin and wickedneſs; for what a man ſows, that ſhall he reap; he ſhall eat the fruit of his doings, and have the reward of his works; ſee *Job* iv. 8. *Gal.* vi. 7, 8. or *nothing*[w], mere emptineſs; it ſhall not anſwer; he ſhall have in the end neither pleaſure nor profit, but the contrary; *ſhall reap evil things*, as the *Septuagint*, *Arabic* and *Vulgate Latin* verſions render it. *And the rod of his anger ſhall fail*; with which he has ruled and ſmitten others in an angry and cruel manner; this ſhall be taken from him; his authority ſhall fail, and he ſhall become ſubject to others, and be uſed in like manner; ſee *Iſa.* xiv. 4—6. R. *Joſeph Kimchi* interprets it of *the rod of the increaſe* of the earth, or the rod or flail with which the fruits of the earth are threſhed or beaten out, which ſhould fail before they were reaped; and *Schultens*[x] has reference to the ſame, and gives the ſenſe that a wicked man that ſows iniquity, when he thinks his harveſt is ripe, ſhall be beaten with the flail, by which he ſhall be conſumed; and he that threſhed others ſhall be threſhed himſelf.

℣. 9. *He that hath a bountiful eye ſhall be bleſſed*, &c.] Or *a good eye*[y]; who looks about him for proper objects to do good unto; looks pleaſantly on them, and deals out chearfully and bountifully to them; he ſhall be bleſſed with an increaſe of temporal good things, with ſpiritual bleſſings, and with eternal glory and happineſs; when he does what he does from principles of grace, with a view to the glory of God, not depending on what he does, but upon the grace of God, and the righteouſneſs of Chriſt. *For he giveth of his bread to the poor*; what is his own, and a part of it; not all, for he reſerves ſome, as he ought, for himſelf and his; but he does not eat his morſel alone, he gives of it to the neceſſitous; his beneficent hand is a proof of his bountiful eye and liberal heart.

℣. 10. *Caſt out the ſcorner*, &c.] That makes a mock at ſin, a jeſt at religion, and ſcoffs at all good men, and every thing ſerious and ſpiritual; caſt ſuch an one out of all company and converſation; out of the family, as mocking *Iſhmael* was caſt out of *Abraham*'s family; and out of the church, and all religious ſocieties. *Jarchi* interprets it of the evil imagination or corruption of nature; but this will continue with a man as long as he lives, and though it may be weakened and ſubdued, it is not caſt out. *And contention ſhall go out*; *yea, ſtrife and reproach ſhall ceaſe*; which are cauſed by the ſcorner, who ſtirs up contention and ſtrife in all company where he is, in families, and churches; and is continually caſting reproach on good men and things; but when he is caſt out, every thing of this nature ceaſes, and peace and love take place.

℣. 11. *He that loveth pureneſs of heart*, &c.] Though man's heart is naturally impure, and all that is in it, the thoughts, affections, mind, conſcience, underſtanding and will; yet there is ſuch a thing as pureneſs of heart; as where the grace of God is; where there is pure love to God, Chriſt, and to holy and heavenly things and perſons; where there is pure and unfeigned faith in Chriſt, and a purifying hope of eternal life by him; where the holy Spirit dwells as a ſanctifier, and Chriſt dwells by faith; where there is ſincerity and integrity; and where the heart is ſprinkled by the blood of Chriſt from an evil conſcience: and though none are intirely free from impurity of fleſh and ſpirit; yet every good man hates the impurity that is in him, and loves purity, and is deſirous of it, and makes uſe of all means for it; and he loves a man of a pure heart, as *Aben Ezra* interprets it; he loves pureneſs of heart in himſelf and others. Some verſions underſtand this of God: the *Septuagint* and *Arabic* verſions are, *God loveth holy hearts*; and ſo the *Targum*, "God loveth the pure in heart:" the *Syriac* verſion differs, "he loves God that is "pure in heart;" but all wrong; the ſenſe is as before given. For *the grace of his lips*; or, *grace* is in *his lips*; or, *his lips* are *grace*[z], or gracious; as the lips of Chriſt, though in a greater meaſure and degree, *Pſal.* xlv. 2. as is a man's heart, ſo are his lips. A man of a pure heart will ſpeak a pure language; a good man will talk of good things; a wiſe man of wiſdom, and a gracious man of the grace of God; of the doctrines of grace he has received; of the bleſſings of grace beſtowed on him; of the promiſes of grace applied unto him; of the experiences of grace he has been favoured with; of things grateful and acceptable to others, which miniſter grace, and are to the uſe of edifying. *The king* ſhall be *his friend*; carry himſelf friendly to him, admit him to familiarity with him, take him into his court, and make him of his privy-council; this is what a king ſhould do, and what a wiſe and good king will do, and it is his intereſt ſo to do: a man of an upright heart, and of a graceful ſpeech, is or ſhould be regarded by princes; as *Huſhai* the *Archite* by *David*; and *Daniel*, even by *Nebuchadnezzar*, an heathen king. *Jarchi*'s note is, "the holy, bleſſed God loves and embraces "him;" and this ſenſe may very well be received: the Lord loves purity of heart; he is good to them that are of a clean heart; he loves graceful lips, or lips ſpeaking grace, in prayer, praiſe, or chriſtian converſation: he is a friend to ſuch; to the pure, he ſhews himſelf pure; the pure in heart ſhall ſee him, and ever dwell with him: Chriſt, who is King of kings and Lord of lords, loves purity and righteouſneſs, and hates iniquity; the lips of his people are pleaſing to him, they are like a thread of ſcarlet; he loves to hear their voice, eſpecially ſpeaking of his own grace; he is a friend unto them, one that loves at all times, and ſticks cloſer than a brother.

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[s] על פי דרכו ſuper os viæ ſuæ, Montanus; ad os viæ ejus, Schultens.

[t] Quo ſemel eſt imbuta recens ſervabit odorem teſta diu, Horat. l. 1. ep. 2. v. 69.

[u] So, ſerere fallaciam, in Plauti Pœnulo, 1. 1. v. 67.

[w] און inanitatem ac nihilum, Michaelis.

[x] Et virga in eum deſævitura, erit decretoria.

[y] טוב עין bonus oculus, Montanus, Vatablus, Cocceius; bonus oculo, Junius & Tremellius, Mercerus, Gejerus, Michaelis, Schultens.

℣. 12. *The eyes of the Lord preſerve knowledge*, &c.] That is, the providence of God, whoſe eyes run to and fro throughout the whole earth; theſe preſerve the knowledge of himſelf, even among the heathens in ſome meaſure; for what may be known of God is manifeſt in them, and ſhewed to them: more particularly his providence has preſerved the ſcriptures, the means of knowledge, which men would have deſtroyed; and preſerves men of knowledge, as *Aben Ezra* interprets it, the miniſters of the word, the ſtars he holds in his right hand; and he preſerves ſpiritual and experimental knowledge in the hearts of his people, and cauſes it to increaſe; and continues his goſpel, and a goſpel-miniſtry in the world, till they all come to the unity of the faith, and the knowledge of the Son of God. Or his eyes obſerve, look unto with delight and pleaſure knowledge, and men of knowledge, that know him, and do his will. *And he overthroweth the words of the tranſgreſſor*; the perfidious, treacherous man; the falſe teacher, that corrupts the word of God, and handles it deceitfully: the doctrines of ſuch he overthrows, and confutes, and brings to nothing, by his Spirit in his faithful miniſters; and cauſes truth to prevail, and all iniquity to ſtop its mouth: particularly the words and doctrines of the great tranſgreſſor, the lawleſs and wicked one, the man of ſin, Antichriſt; theſe have been expoſed and overthrown already, and will be more and more ſo in God's due time.

℣. 13. *The ſlothful* man *ſaith*, There is *a lion without*, &c.] Or, *in the ſtreet*. This he ſays within himſelf; or to thoſe who call him out, and put him on doing the buſineſs of his proper calling, whether in the field or elſewhere, which, through his ſlothfulneſs, he has a diſinclination to; and therefore frames excuſes, and ſuggeſts this and that difficulty or danger in the way, expreſſed by a *lion without*; and which ſhews the folly and weakneſs of his excuſes, ſince lions do not uſually walk in cities, towns and villages, and in the ſtreets of them, but in woods and mountains. *I ſhall be ſlain in the ſtreets*; by the lion there; or I ſhall never be able to get over the difficulties, and through the dangers, which attending to buſineſs will expoſe me to. Some apply this to the difficulties that ſlothful perſons imagine in the learning of languages, arts and ſciences; as *Jarchi* applies it to the learning of the law.

℣. 14. *The mouth of ſtrange women* is *a deep pit*, &c.] The mouth of harlots; the kiſſes of their mouth, their fair ſpeech and flattering words, their amorous talk, and laſcivious and wanton language, enſnare and draw unwary perſons to commit lewdneſs with them, which bring them into a pit of ruin and deſtruction; a filthy one, and very deep, out of which it is not eaſy nor uſual to be extricated; the alluſion is to beaſts taken in a pit dug for them; and theſe are as natural brute beaſts, made to be taken and deſtroyed. *He that is abhorred of the Lord, ſhall fall therein*; who has been guilty of other ſins, and ſuch as has cauſed the Lord to abhor him, and therefore leaves him to fall into this: one ſin not only leads on to another, but is the puniſhment of another; men are ſeldom guilty of this ſin of whoredom, but who have been firſt abandoned to other vices very provoking to God; ſee *Eccl.* vii. 26. *Jarchi* interprets all this of idolatry; and it may be very well applied to the whore of *Rome*, and the harlots ſhe is mother of; who, by her fair words and falſe doctrines, by her mouth ſpeaking blaſphemies and lies in hypocriſy, by her golden cup in her hand full of abomination and filthineſs of fornication, and by her ſorceries, have deceived many, and brought them into the pit of perdition and ruin: and theſe are ſuch whoſe names are not written in the Lamb's book of life; but are rejected of God, and given up to believe a lie, that they might be damned, *Rev.* xvii. 4, 5, 8. 2 *Theſſ.* ii. 11, 12.

℣. 15. *Fooliſhneſs* is *bound in the heart of a child*, &c.] That is, ſin, the greateſt of all folly; this is naturally in the heart of man; it is in the heart of a child, it is in him from his infancy; it is bound in his heart, it is rooted and riveted in him, being conceived in ſin, and ſhapen in iniquity; it is what cleaves cloſe to him, and he has a ſtrong affection for and deſire after: the imagination of man's heart is evil from his youth, *Gen.* viii. 21. ſo that he is not eaſily brought off of ſin, or becomes wiſe. But *the rod of correction ſhall drive it far from him*; the rod uſed by parents, for the correction of ſin and folly, is a means of making children wiſe, and of reſtraining the folly that is bound up in them; and of reclaiming them from thoſe ſinful ways, which the folly of their hearts leads them to, and ſo in ſome meaſure of driving it far from them.

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[z] חן שפתיו gratia ſunt labia ejus, De Dieu, Cocceius, Michaelis, Schultens; cujus labia ſunt grata, i. e. gratioſa, Mercerus; gratia in labiis ejus eſt, ſome in Vatablus.

℣. 16. *He that oppreſſeth the poor to increaſe his riches, &c.*] By taking away from them the little they have; by keeping back their hire, defrauding them of the juſt wages of their labours; or by uſury and extortion, or any other unjuſt method, whereby they diſtreſs the poor, and enrich themſelves. And *he that giveth to the rich,* ſhall *ſurely* come *to want*; that gives to thoſe that are richer than he; or that are in greater power and authority, that they may protect him in the poſſeſſion of his ill-gotten riches; yet, after all, it ſhall not thrive and proſper with him, it will all iſſue in poverty and want: or, as the *Vulgate Latin* verſion renders it, *he ſhall give to one more rich, and ſhall want*; he ſhall be forced to give it to another richer than he, and of greater power, and ſo ſhall get nothing by his oppreſſion of the poor; but as he has ſerved the poor, ſo ſhall he be ſerved himſelf, and be brought to beggary and want; ſee *chap.* xxi. 13.

℣. 17. *Bow down thine ear, and hear the words of the wiſe,* &c.] Here begins a new part or diviſion of this book. According ſo ſome, the *third*; the *firſt* ending with the *ninth* chapter, the *ſecond* at the preceding verſe, and a *third*, beginning here, and ending with the *twenty fourth* chapter. It is certain, that what follows from hence to the end of that, is written in another ſtile, by way of exhortation, caution and inſtruction, and is directed to particular perſons: as here an exhortation is made to *Solomon*'s ſon, or to thoſe that attended his inſtruction; or rather to the children of wiſdom, that is, Chriſt; to liſten attentively to *the words of the wiſe*; of *Solomon*, and other wiſe men before him, or cotemporary with him; or rather of wiſdom and her maidens, Chriſt, and the wiſe men ſent by him; who are made wiſe to ſalvation, and furniſhed for every good work by him, from whom the words of the wiſe come; and who ſpeak the wiſdom of God in a myſtery; and whoſe doctrines are to be heard and received, not as the word of men, but as the word of God. *And apply thine heart unto my knowledge*; the knowledge of divine and ſpiritual things, Chriſt inſtructs in, and the knowledge of himſelf; which is preferable to all other knowledge, and to thouſands of gold and ſilver; and in compariſon of which all things are but loſs and dung; and therefore ſhould be applied unto with intenſeneſs of mind, and cordially received.

℣. 18. *For* it is *a pleaſant thing, if thou keep them within thee,* &c.] Or, *in thy belly* [a]. That is, in thine heart, in the inmoſt receſſes of it; where the words or doctrines of the wiſe ſhould be received in the love of them, and carefully laid up and retained; which will upon reflection yield much pleaſure, like *Ezekiel*'s roll, which was in his belly as honey for ſweetneſs; and which alſo is very profitable as an antidote againſt ſin, *Pſal.* cxix. 11. *They ſhall withal be fitted in thy lips*; become them, and be ſuitable and graceful to them: or, *ſhall be ordered* and diſpoſed *in* or *by thy lips* [b]; being received into the heart, and digeſted there, they ſhall eaſily and freely go off the tongue, which ſhall be as the pen of a ready writer; they ſhall be delivered in a regular manner, with great liberty and facility; by a good digeſtion of goſpel-truths, and a comfortable experience of them, perſons become apt to teach others.

℣. 19. *That thy truſt may be in the Lord,* &c.] By means of the words of the wiſe, or doctrines of the goſpel, faith in Chriſt is firſt had; men are directed and encouraged hereby to believe in him; and by the ſame means faith is increaſed, confirmed and eſtabliſhed. This is the end of penning the ſcriptures, and of the goſpel-miniſtry, as follows: *I have made known to thee this day, even to thee*; the ſaid words and doctrines in the miniſtry of the word, by the Spirit of wiſdom and revelation in the knowledge of them; giving not only a notional, but a ſpiritual and experimental knowledge of them. The Lord has particular perſons to whom he will make known theſe things in a ſaving way; it is *to thee, even to thee*; and to every one whom God has choſen, and Chriſt has redeemed: and he has particular times and ſeaſons for it, *this day*; which is a time of life and love; when darkneſs is removed, and the light of grace ſhines, and makes it day; and may reſpect the whole goſpel-diſpenſation, which is the accepted time and day of ſalvation.

℣. 20. *Have not I written to thee excellent things,* &c.] In the ſcriptures. Some render it, *three things* [c]; and think that *Solomon* refers to the three diviſions of the ſcriptures among the Jews, the Law, the Prophets, and holy Writings; ſo *Jarchi*; but ſome of thoſe writings then were not: or to the three books wrote by him; the *Proverbs*, *Eccleſiaſtes*, and *Song of Songs*. Others render it, *in a threefold way* [d], as the *Targum* and ſeveral verſions; that is, in various ways, in different forms and ſtiles, in order the better to inform and inſtruct. But it is beſt, with *Kimchi*, *Gerſom* and *Ben Melech*, to render it, *excellent things*, as we do; ſuch are the truths of the goſpel; they are more excellent than thoſe that are only known by the light of nature, or by the law of *Moſes*: ſuch as reſpect the love and grace of God; the perſon and offices of Chriſt; peace, pardon, righteouſneſs, atonement, life and ſalvation by him. And theſe are ſaid to lie *in counſels and knowledge*; in diſcloſing the counſels of God, according to which they are; in giving the beſt of counſels to men; to periſhing ſinners, to look to Chriſt for ſalvation; to naked ones, to buy of him white raiment, or the robe of his righteouſneſs; to guilty and filthy ones, to apply to his blood for pardon and cleanſing; to hungry and thirſty ones, to come unto him for food, the bread of life, and water of life; and to weary ones, to him for reſt; and all to do their duty both to God and men: and they alſo reſpect knowledge; the knowledge of divine and heavenly things; the knowledge of God in Chriſt, and of his perfections, as diſplayed in his ſalvation; the knowledge of Chriſt, what he is in himſelf, what he has done for his people, and is unto them; and eſpecially the knowledge of ſalvation by him; all which the goſpel is a means of.

℣. 21.

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[a] בבטנך in ventre tuo, V. L. Montanus, Junius & Tremellius, Mercerus, Cocceius, Gejerus, Michaelis, Schultens.

[b] כונו diſponantur, Vatablus.

[c] שלשים terna, Montanus, Vatablus, ſo Jarchi.

[d] Τρισσῶς, Sept. tripliciter, V. L. and Arabic verſion; tribus vicibus, Baynus, Targum and Syriac verſion; triplici filo nexa, Schultens; triplicata, Cocceius.

℣. 21. *That I might make thee know the certainty of the words of truth*, &c.] Such are the doctrines of the goſpel; they are *the words of truth*, are written in the ſcriptures of truth; come from the God of truth; the ſubject-matter of which is Chriſt, who is the truth, and which the Spirit of truth leads into: there is a *certainty* in theſe; they are in the ſure word of prophecy; are contained in the inſpired and infallible word of God, and are no other than the goſpel of God; nothing is more ſure than that Jeſus is the Chriſt, the Son of the living God, and truly and properly God; and that ſalvation is alone by him; and that whoever believes in him ſhall be ſaved; with many other things, which miniſters of the word ſhould affirm with boldneſs and aſſurance; and which others may come to a certain knowledge of, even to the riches of a full aſſurance of underſtanding; and which is the end of their being written in the word, and made known in the miniſtry of it. *That thou mighteſt anſwer the words of truth to them that ſend unto thee*; or, *return*[e] them to thoſe that ſend to know what are the words of truth; that enquire concerning them with meekneſs and fear, and to whom a reaſon of the hope is to be given; as ſuch are capable of, who have had the certainty of theſe words made known unto them, or who have been aſſured of the truth of them: and ſo *Jarchi* interprets it, to them that aſk of thee inſtruction; as if it was written, as *Lyra* ſays it ſhould, לשואליך to *them that enquire of thee*. It may be rendered, *to them that ſend thee*[f]; to ſearch for thoſe things, and get the knowledge of them, in order to communicate them, which, when obtained, may be done. Unleſs God, Father, Son and Spirit, ſhould be intended, who are concerned in the ſending of miniſters to preach the goſpel to men; to whom they are to return an account of the words of truth, and of their diſpenſation of them to the ſouls of men; which, when faithfully done, and with ſucceſs, they give up their account with joy, and not with grief.

℣. 22. *Rob not the poor, becauſe he* is *poor*, &c.] And cannot help himſelf; cannot go to law with him that has injured him, and defend his own cauſe; which the other knowing, is the more emboldened to ſpoil and defraud him, which is an aggravation of his ſin: or, *for he is poor*[g]; to rob any man, is an evil and an injurious thing; but to rob the poor is cruel and barbarous; rather ſomething ſhould be given them, and not any thing taken from them: or, *though he is poor*[h]; let not that be an inducement to injure him, but the contrary. *Neither oppreſs the afflicted in the gate*; or *the poor*[i]; the ſame as before, only a different word uſed: when he comes into a court of judicature, which was uſually held in the gates of a city, *Ruth* iv. 1, 2. and applies for redreſs of any grievance, do not cruſh him in the gate, or oppreſs him in judgment; nor wreſt his cauſe, and do him wrong; but let him have juſtice done him, though poor. Some underſtand this of uſing the poor ill, when they come to their gates to beg; which ſenſe is favoured by the *Septuagint* verſion; but the former is beſt. One might have expected, after ſuch a preface or introduction as in the preceding verſes, that ſomething of more importance, ſomething more ſpiritual and evangelical, would have followed: this ſhews the great regard the Lord has to the poor, and how much they are on his mind, and how near they lie to his heart; eſpecially the poor of the flock, worried and ſpoiled by Antichriſt; ſee *Zech*. xi. 7, 11.

℣. 23. *For the Lord will plead their cauſe*, &c.] If counſellors at the bar will not, he will; if judges on the bench will not do them juſtice, he will; he will judge the poor of the people; he will plead their cauſe, and plead it thoroughly, till he has brought forth judgment unto victory: wo to the man againſt whom *Jehovah* pleads; happy the poor on whoſe ſide he is; for their Redeemer is mighty, the Lord of hoſts is his name, *Pſal*. lxxii. 4. *Jer*. l. 34. *And ſpoil the ſoul of thoſe that ſpoiled them*; they could only ſpoil the poor of their goods, but the Lord can and will ſpoil and deſtroy the ſouls of the ſpoilers in hell: or, *ſpoil them that ſpoiled their ſoul* or *life*[k]; that is, who ſpoiled them of their goods, and took away that ſmall pittance they had, which was their life or livelihood; they ſhall be ſpoiled themſelves that ſpoil others; the ſame meaſure they have meted out, ſhall be meaſured out to them again; God will deſtroy them that deſtroy the earth, even Antichriſt and his followers, the oppreſſors of Chriſt's poor on earth, *Rev*. xi. 18.

℣. 24. *Make no friendſhip with an angry man*, &c.] Do not aſſociate with him; contract not a familiarity with him; make him not a companion; take him not into an intimacy, or uſe him as a particular friend and acquaintance: a man ſhould be courteous, and carry it civilly to all men; but he ſhould take care whom he admits as his boſom-friend; he ſhould be cautious in his choice of a familiar friend, and not receive any; and among the reſt, avoid an angry and paſſionate man, one who is much given to paſſion himſelf, and ſtirs it up in others; for there can be no laſting peace and pleaſure in ſuch a man's company and converſation. *And with a furious man thou ſhalt not go*; not take a walk with him, much leſs a journey; or ſhalt not be frequently together. It may be rendered, *unto a man of wraths*, or of great wrath and *fury*, *thou ſhalt not come*; not enter into his houſe, nor ſeek his company, and court his converſation, which rather ſhould be ſhunned.

℣. 25. *Leſt thou learn his ways*, &c.] And be as wrathful and furious, as quarrelſome and contentious as he is. Evil works and ways are ſoon learned; men are more ready to imitate what is evil than what is good: *Joſeph* learned to ſwear in *Pharaoh*'s court; and the *Iſraelites* learned the works of the heathen, among whom they were mingled; *evil communications corrupt good manners*. Many men, naturally mild and gentle, tender-hearted and compaſſionate, by being brought up among or converſing with blood-thirſty Papiſts, and imbibing their cruel notions and ſentiments, have become fierce, and as furious perſecutors of others. *And get a ſnare to thy ſoul*; be drawn into ſin, by ſpeaking paſſionate words, or doing raſh actions, which will bring on puniſhment, either in this world, or in that to come, or in both; which may affect the ſoul or life here; the taking of it away, or the eternal damnation of the ſoul hereafter.

℣. 26.

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[e] להשיב

[f] לשלחיך qui miſerunt te, V. L. mittentibus te, Pagninus, Montanus, Gejerus, Michaelis, ſo Aben Ezra; miſſoribus tui, Schultens.

[g] כי דל הוא nam tenuis eſt, ſo ſome in Mercerus.

[h] Etſi, ſo ſome in Mercerus; quamvis, Lutherus.

[i] עני inopem, Schultens, ſo Cocceius; pauperem, Junius & Tremellius, Piſcator.

[k] וקבע את קבעיהם נפש & vim faciet illis, qui animæ eorum vim intulerunt, Munſter, Vatablus; & ſpoliabit eos qui ſpoliant ipſos anima, Michaelis.

℣. 26. *Be not thou* one *of them that ſtrike hands*, &c.] Or *among them*[m], of the number of them, that do as they do, give their hand or their bond for others; be ſurety for them, as it is explained in the following clauſe; ſee *chap.* vi. 1. and xvii. 18. Or *of them that are ſureties for debts*; contracted by others; that engage for the payment of them, in caſe the principal fails: and it is much, if perſons, that keep indifferent company, angry and furious men, who are often in broils and quarrels, and ſpend their time and ſubſtance in ſtrife and contention, are not drawn into engagements of this kind.

℣. 27. *If thou haſt nothing to pay*, &c.] When the debtor fails, and the creditor demands the debt of the ſurety: it is weakneſs in a man to be a ſurety for another, when he knows he is not able to pay the debt he is bound for, ſince it may be an injury to himſelf and family; but it is a piece of wickedneſs to engage for the payment of a debt, in caſe of inſolvency, which he knows he is not able to anſwer; for this is deceiving and impoſing upon the creditor; and therefore it is no wonder, being provoked by ſuch ill uſage, if he goes to extremity, as follows: *Why ſhould he take away thy bed from under thee?* as in all likelihood he will, being irritated by ſuch a conduct; and as he might, notwithſtanding the law in *Exod.* xxii. 26, 27. for that reſpects a pledge, and not a debt; and raiment pledged, the covering of a man when in bed, and not the bed itſelf; for even wife and children might be taken for debt, 2 *Kings* iv. 1. *Matt.* viii. 25. This is ſaid to deter from ſuretiſhip, eſpecially in ſuch circumſtances; ſince a man may bring himſelf into ſuch a condition, as not to have a bed to lie on; yea, to have it taken from under him when upon it; and be turned out from houſe and home, naked and deſtitute.

℣. 28. *Remove not the ancient land-mark which thy fathers have ſet.*] Or, *the ancient border* or *boundary*[n]; by which lands, eſtates and inheritances, were marked, bounded and diſtinguiſhed; ſet by anceſtors in agreement with their neighbours; which to remove was contrary to a law, and a curſe is denounced upon thoſe that did it, *Deut.* xix. 14. and xxvii. 17. and was always reckoned a very heinous crime in early times; ſee the note on *Job* xxiv. 2. This was ſo ſacred a thing among the *Romans*, that they had a deity which preſided over thoſe bounds, and had its name from them. Some apply this, in a political ſenſe, to laws of long ſtanding, and cuſtoms of long preſcription; and others interpret it, in a theological ſenſe, of doctrines and practices, ſettled by the fathers of the church; which, if underſtood of Chriſt and his apoſtles only, will be allowed; but if of the ancient fathers of the church that followed them, it ſhould not be received; ſince they were but fallible men, and guilty of many errors and miſtakes, both in doctrine and practice.

℣. 29. *Seeſt thou a man diligent in his buſineſs?* &c.] In the buſineſs of his calling, be it what it will, whether for himſelf or his maſter; conſtant in it, ſwift, ready and expeditious at it; who induſtriouſly purſues it, chearfully attends it, makes quick diſpatch of it; does it off of hand, at once, and is not ſlothful in it, nor weary of it; when you have obſerved and taken notice of ſuch a man, which is not very common, you may, without a ſpirit of prophecy, foreſee that ſuch a man will riſe in the world. *He ſhall ſtand before kings*; *he ſhall not ſtand before mean* men; or *obſcure perſons*[o]: he ſhall not continue in the ſervice of ignoble perſons, or keep company with them; but he ſhall be taken into the ſervice of princes and noble men, and be admitted into their preſence, and receive favours from them; as *Joſeph*, who was induſtrious and diligent in his buſineſs in *Potiphar*'s houſe, was in proceſs of time advanced, and ſtood before *Pharaoh* king of *Egypt*, Gen. xxxix. 4. and xli. 46. This may be ſpiritually applied. Every good man has a work or buſineſs to do in a religious way; ſome in a higher ſphere, as officers of churches, miniſters and deacons; the work of the one lies in reading, ſtudy, meditation and prayer, in the miniſtration of the word and ordinances, and other duties of their office; and the buſineſs of the others in taking care of the poor, and the ſecular affairs of the churches; others in a lower way, and common to all Chriſtians, which lies in the exerciſe of grace, and performance of all good works, relative to themſelves, their families, and the church of God. Now miniſters that are diligent in teaching and ruling; and deacons that do their office well; and private Chriſtians, who are ſtedfaſt and immoveable, always abounding in the work of the Lord; are ready to every good work, heartily engaged in it, and conſtantly at it; ſhall not be company for the ſons of darkneſs, unregenerate men, who are in the dark, and darkneſs itſelf; what communion has light with darkneſs, with works of darkneſs, they ſhould be not workers of? or have any fellowſhip with the prince of darkneſs, from whoſe power they are delivered; but ſhall have ſociety with the ſaints, who are made kings and prieſts unto God; ſhall be admitted into the preſence of the King of kings now, and have communion with him; and ſhall ſtand before him at the great day with confidence, and not be aſhamed; ſhall ſtand at his right hand, and ſhall be for ever with him. So the Jews[p] interpret this place, *he ſhall not ſtand before dark ones*, in hell; *he ſhall ſtand before kings*, in the garden of *Eden*, in paradiſe; that is, in heaven.

CHAP. XXIII.

℣. 1. WHEN *thou ſitteſt to eat with a ruler*, &c.] Either a ſupreme ruler, a king, or a ſubordinate ruler, a nobleman, a judge, a civil magiſtrate, a perſon of honour, dignity and authority; and to ſit at table with ſuch is ſometimes allowed, and is always reckoned an honour; this particularly diligent and induſtrious perſons are admitted to, who not only are brought to ſtand before kings and great perſons, but to ſit at table with them, and eat food with them. And now the wiſe man adviſes ſuch how to behave themſelves when this is the caſe: *Conſider diligently what* is *before thee*; or, *conſidering conſider*[q]: take ſpecial notice of the food and drink ſet upon the table, and conſider well which may be moſt proper and ſafe to eat and drink of; for though a man may lawfully eat of whatſoever is ſet before him; every creature of God being good, if it be received with thankſgiving, and ſanctified by the word of God and prayer; yet it is a piece of wiſdom to make uſe of that which is moſt conducive to health, and leſs enſnaring; and to obſerve moderation in all, and not indulge to gluttony and drunkenneſs: and he ſhould conſider alſo who is before him, which ſenſe the words will bear; the ruler that has invited him, and ſits at the table with him, and take care that he ſays or does nothing that may give him offence; and alſo the noble perſonages that are gueſts with him, and behave towards them ſuitable to their rank and dignity; obſerve their words and conduct, and imitate the ſame; yea, even he ſhould conſider the ſervants and waiters that attend, leſt, behaving in an indecent and diſorderly manner, they ſhould report it to his diſadvantage to their ruler or others. But how much greater an honour is it to ſit at table with the King of kings, and with his princes, and ſup with him! when it becomes the ſaints, who have this honour, to conſider what is ſet before them; the richeſt dainties, a feaſt of fat things, the body and blood of Chriſt, which ſhould be ſpiritually diſcerned by faith; and not the elements of bread and wine only: likewiſe the perſons before whom they are, ſhould be conſidered; Chriſt, who ſits at his table, and the princes of his people with him; and therefore ſhould not feed without fear, and in a diſorderly and indecent manner, as the *Corinthians* are charged, but with all reverence and humility.

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[m] ב inter, Pagninus, Tigurine verſion, Mercerus, Gejerus, Michaelis.

[n] גבול עולם terminum antiquum, Pagninus, Junius & Tremellius, Piſcator, Michaelis, Schultens.

[o] לפני חשכים ante obſcuros, Mercerus, Junius & Tremellius, Piſcator; coram obſcuris, Cocceius, Gejerus, Michaelis; in conſpectu obſcurorum, Schultens.

[p] Gloſſ. in T. Bab. Sanhedrin, fol. 104. 2.

[q] בין תבין conſiderando conſidera, Pagninus, Vatablus, Piſcator, Mercerus, Gejerus.

℣. 2. *And put a knife to thy throat*, &c.] Refrain from too much talk at the table; give not too much looſe to thy tongue, but bridle it, conſidering in whoſe preſence thou art; do not uſe too much freedom, either with the ruler or fellow-gueſts; which, when perſons have eat and drank well, they are too apt to do, and ſometimes ſay things offenſive to one or the other; it is good for a man to be upon his guard; ſee *Eccl.* v. 2. Or reſtrain thine appetite; deny thyſelf of ſome things agreeable, that would lead thee to what might be hurtful, at leaſt if indulged to exceſs: put as it were a knife unto thine appetite, and mortify it; which is the ſame as cutting off a right hand, or plucking out a right eye, *Matt.* v. 29, 30. Or whilſt thou art at ſuch a table, at ſuch a ſumptuous entertainment, conſider thyſelf as in danger, as if thou hadſt a knife at thy throat; and ſhouldeſt thou be too free with the food or liquor, it would be as it were cutting thine own throat. *If thou* be *a man given to appetite*; there is then the more danger; and therefore ſuch a perſon ſhould be doubly on his guard, ſince he is in the way of temptation to that he is naturally inclined to. Or, *if thou art maſter of appetite*[r]: ſo the *Targum*, “if thou art maſter of thy “ſoul;” if thou haſt power over it, and the command of it, and canſt reſtrain it with eaſe; to which agrees the *Vulgate Latin* verſion: but the former ſenſe is more agreeable to the *Hebrew* idiom.

℣. 3. *Be not deſirous of his dainties*, &c.] His ſavoury food, which is very grateful to the taſte, his rich proviſions and royal dainties; do not luſt after them, as the word[s] ſignifies, in an immoderate way, as the *Iſraelites* luſted after the fleſh-pots in *Egypt*: theſe may be lawfully deſired, but not ſinfully luſted after; and in feeding on them nature may be ſatisfied, and not the ſenſual luſts gratified in ſuch a manner they crave, which would be criminal. *For they* are *deceitful meat*; or, *bread of lies*[t]: through the pleaſant and agreeable taſte of them, they lead on to luxury and exceſs before a man is aware, and ſo deceive him; they promiſe him a great deal of pleaſure, but, being too much indulged to, they produce ſickneſs and nauſeouſneſs. Some think they are called ſo, from the intention and iſſue of them; being deſigned to draw out ſecrets, which men are very apt to divulge, when they have eat and drank freely. Some apply this to falſe doctrines, which are framed ſometimes in a very plauſible manner, and deceive the ſimple; are bread of lies, lies in hypocriſy, and are very pernicious; ſuch words eat, as do a canker, inſtead of yielding ſolid nouriſhment.

℣. 4. *Labour not to be rich*, &c.] In an immoderate over anxious way and manner, to a wearineſs, as the word[u] ſignifies, and even as to gape for breath; men ought to labour that they may have wherewith to ſupport themſelves and families, and give to others; and if they can, lay up for their children; but then perſons ſhould not toil and weary themſelves to heap up riches when they know not who ſhall gather them; and much leſs make uſe of indirect and illicit methods to obtain them; reſolving to be rich at any rate: rather men ſhould labour for durable riches, lay up treaſure in heaven, ſeek thoſe things which are above, and labour to be accepted of God both here and hereafter; which only is in Chriſt. The *Targum* is, “do “not draw nigh to a rich man;” and ſo the *Syriac* verſion; to which agree the *Septuagint* and *Arabic* verſions. *Ceaſe from thine own wiſdom*; worldly wiſdom in getting riches, as if this was the higheſt point of wiſdom; do not be always laying ſchemes, forming projects, inventing new things in order to get money; or do not depend upon thine own wiſdom and underſtanding, and expect to be rich by means thereof; for bread is not always to the wiſe, nor riches to men of underſtanding, *Eccl.* ix. 11. The *Targum* is, “but by thine underſtanding depart from him;” the rich man; and to the ſame purpoſe the *Syriac* and *Arabic* verſions.

℣. 5. *Wilt thou ſet thine eyes upon that which is not?* &c.] The *Vulgate Latin* verſion is, “do “not lift up thine eyes to riches which thou canſt “not have;” riches no doubt are intended, and which may be ſaid to be *not*; they are not the true riches, have only the ſhadow and appearance of riches; they are not laſting and durable; in a little time they will not be; they are periſhing things, they have no ſubſtance or ſolidity in them; they are not ſatisfying; they do not make them happy; they are rather non-entities than realities; and therefore the eyes of the mind, and the affections of the heart, ſhould not be ſet on them: it may be rendered, *wilt thou cauſe thine eyes to fly upon that which is not*[w]? denoting the intenſeneſs of the mind, and the eagerneſs of the affections, and with what rapidity and force they move towards them. The *Targum* is, “if thou fixeſt thine eyes on him, “he ſhall not appear to thee;” meaning, the rich man: and ſo the *Septuagint*, *Syriac* and *Arabic* verſions. *Ben Melech* makes mention of other ſenſes very different; according to R. *Judah*, the word ſignifies darkneſs, *wilt thou make thine eyes dark*; according to others, it ſignifies light, *wilt thou make thine eyes to ſhine*; and according to *Jarchi*, *wilt thou double*, or ſhut thine eyes. *For* riches *certainly make themſelves wings*; or, *it in making makes itſelf wings*[x]; even that which is not, on which men cauſe their eyes to fly; no ſooner are their eyes upon that, but that flies away from them like a bird with wings; ſee *Hoſ.* ix. 11. Either men are taken from that, or that from them, and ſometimes very ſwiftly and ſuddenly. *They fly away as an eagle towards heaven*; the eagle flies very ſwiftly, none more ſwiftly; it flies towards heaven, out of ſight, and out of reach, and out of call; ſo riches flee away to God, the original giver of them, from whence they came, and who is the ſole diſpoſer of them; they own him as the proprietor and diſtributer of them; and they flee to heaven as it were for freſh orders where they ſhould be, and into whoſe hands they ſhould come next; they flee away, ſo as not to be ſeen any more, and be recovered by thoſe who have formerly enjoyed them.

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[r] בעל נפש dominus animæ, Vatablus, Mercerus, Michaelis.

[s] אל תתאו ne concupiſcas, Pagninus, Montanus, Mercerus, Cocceius, Gejerus, Schultens; ne concupiſcito, Piſcator.

[t] לחם כזבים panis mendaciorum, Montanus, Munſter, Vatablus, Mercerus, Cocceius, Gejerus, Michaelis; cibus mendaciorum, Piſcator, Schultens.

[u] אל תיגע ne fatiges, Mercerus, Junius & Tremellius; ne hiaſcas, Schultens.

[w] התעיף numquid involare facies, Michaelis; ut involent, Junius & Tremellius; ut volent, Piſcator; an fineres volare, Cocceius.

℣. 6. *Eat thou not the bread of* him that hath *an evil eye*, &c.] A ſordid, covetous man, that grudges every bit that is eaten, in oppoſition to a man of a good eye, or a bountiful one, that is liberal and generous, *chap.* xxii. 9. if he invites to a meal, do not accept of it, ſit not down at his table to eat with him; *neither deſire thou his dainty meats*, or ſavory food, ſo as to luſt after it; ſee the note on ℣. 3.

℣. 7. *For as he thinketh in his heart, ſo* is *he*, &c.] He is not the man his mouth ſpeaks or declares him to be, but what his heart thinks; which is diſcovered by his looks and actions, and by which he is to be judged of, and not by his words. *Eat and drink, ſaith he to thee, but his heart is not with thee*; he bids you eat and drink, but he does not deſire you ſhould, at leaſt but very ſparingly; it is only a mere compliment, not a hearty welcome.

℣. 8. *The morſel* which *thou haſt eaten ſhalt thou vomit up*, &c.] It ſhall turn in thy ſtomach, thou ſhalt not be able to keep it, when thou underſtandeſt thou art not welcome; or thou wilt wiſh thou hadſt never eaten a bit, or that thou couldſt vomit up what thou haſt; ſo diſagreeable is the thought of being unwelcome, or when this appears to be the caſe. *And loſe thy ſweet words*; expreſſed in thankfulneſs to the maſter of the feaſt, in praiſe of his food, in pleaſantry with him and the other gueſts at table; all which are repented of when a man finds he is not welcome.

℣. 9. *Speak not in the ears of a fool*, &c.] For it is only beating the air, and ſpeaking to the wind; it is caſting pearls before ſwine, and that which is holy to dogs. By the *fool* is meant a wicked man, one abandoned to ſin and hardened in it; that ſcoffs at all admonitions and reproofs, that derides the word, and the preachers of it, and makes a mock at all good men and every thing they ſay; and therefore what is ſerious and ſacred ſhould not be ſaid to them, ſince it only becomes the object of their banter and ridicule. *For he will deſpiſe the wiſdom of thy words*; not only the words of doctrine, reproof, and correction, but the *wiſdom* of them; or let them be ever ſo wiſely ſpoken; for if the wiſdom of God and his words, the truths of the goſpel, are fooliſhneſs with ſuch, and deſpiſed by them, then much more the wiſdom even of the beſt of men, and the wiſeſt things they ſay; yea, when they deliver the wiſdom of God in a myſtery, the hidden wiſdom, the goſpel of Chriſt, which therefore ſhould be ſpoken among them that are perfect, 1 *Cor.* i. 24, 25. and ii. 6, 7.

℣. 10. *Remove not the old land-mark*, &c.] See the note on *chap.* xxii. 28. *And enter not into the fields of the fatherleſs*; to carry off the increaſe of them, to reap their wheat, or mow their graſs, or turn in cattle to eat it; or to incroach upon them, take in any part of them, or join the whole to their own; for if there is a wo to them that lay field ro field, much more to them that enter into and take the fields of the fatherleſs and join them to their own, *Iſa.* v. 8.

℣. 11. *For their redeemer is mighty*, &c.] As he muſt needs be, ſince the Lord of hoſts is his name; who ſympathizes with them, has mercy on them, is their father and their friend; ſee *Jer.* l. 34. *Hoſea* xiv. 3. *Pſal.* lxviii. 5. *He ſhall plead their cauſe with thee*; or *againſt thee*, as the *Vulgate Latin* verſion; and will certainly carry it for them and againſt thee; for when he undertakes a cauſe, he pleads it thoroughly.

℣. 12. *Apply thine heart unto inſtruction*, &c.] To the inſtruction of parents, and to the inſtruction of miniſters of the word; to the ſcriptures, which are profitable to inſtruction in righteouſneſs; to the inſtruction of wiſdom, or to the goſpel of Chriſt, which inſtructs in things relating to him, and to ſalvation by him! or *bring in thine heart to inſtruction*[y]; not only bring thy body to the place of inſtruction, the houſe of God, but bring thine heart thither alſo. *And thine ears to the words of knowledge*; the doctrines of the goſpel, which are the means of the knowledge of God and Chriſt, and of all divine, ſpiritual, and heavenly things; and of a growth in the knowledge of them; and therefore ſhould be diligently hearkened and cordially attended to.

℣. 13. *Withhold not correction from the child*, &c.] When he has committed a fault, and correction is neceſſary; for to ſpare it, is the ruin of the child, and no proof of true affection in the parent, but the reverſe; ſee *chap.* xiii. 24. and xix. 18. *For*, if *thou beateſt him with the rod, he ſhall not die*; if he be beaten moderately, there is no danger of his dying under the rod, or with the ſtripes given him; beſides ſuch moderate and proper corrections may be a means of preſerving him from ſuch crimes as would bring him to a ſhameful and untimely death, and ſo he ſhall not die ſuch a death; and by ſuch means, through the grace of God, he may eſcape the ſecond or eternal death.

℣. 14. *Thou ſhalt beat him with the rod*, &c.] Or correct him with the ſtripes of the children of men, in a moderate and ſuitable manner, proportionable to the fault committed; and as he is able to bear it, both as to body and mind. *And ſhalt deliver his ſoul from hell*; be a means of preventing thoſe ſins which would bring to hell and deſtruction; and of bringing to repentance for thoſe committed; and ſo of ſaving his ſoul, which ſhould be the chief thing parents ſhould have in view in chaſtiſing their children; the ſalvation of whoſe ſouls ſhould be dear unto them, as it is to all truly gracious and thoughtful ones.

℣. 15. *My ſon, if thine heart be wiſe*, &c.] To that which is good; ſo as from it to underſtand in a ſpiritual and experimental manner things divine and heavenly; he may be ſaid to have a wiſe heart who knows in ſome meaſure what his heart is, the wickedneſs, the original depravity and corruption of it; the plague of his own heart; the weakneſs and inability of it to do that which is good; the inſufficiency of his own righteouſneſs to juſtify him before God; the poverty of his ſpirit, and the folly of his mind: and who alſo is wiſe unto ſalvation; that knows the way of peace, pardon, righteouſneſs, and ſalvation by Chriſt; and who applies to him for the ſame; builds on him the foundation; prizes and values him; rejoices in him, and gives him the glory of his ſalvation; receives his doctrines, and obeys his commands; takes up and makes a profeſſion of him on right principles, and walks wiſely, becoming his character and profeſſion. *My heart ſhall rejoice, even mine*; it ſhall certainly and greatly rejoice; theſe words are ſpoken either by *Solomon*, who had a wiſe heart himſelf, and that either to his ſon, for whom he deſired the ſame, nothing being more rejoicing to pious parents than to ſee their children become wiſe, eſpecially in ſpiritual things; or elſe to thoſe that attended on him for inſtruction, who was a preacher in *Jeruſalem*; and what is the joy and crown of rejoicing of miniſters but their converts, and to ſee them walking in the truth? 1 *Theſ.* ii, 19, 20. 2 *John* 4. 3 *John* 4. or theſe words are ſpoken by wiſdom, that is, by Chriſt, to his children; who rejoices when he has found them, or when they are converted, and become wiſe in a ſpiritual ſenſe, and walk worthy, whereby wiſdom is juſtified of her children, *Luke* xv. 5, 6. *Matt.* xi. 19. yea there is joy in heaven, joy among the angels there, and even in the Father of Chriſt, and of his people, *Luke* xv. 7, 10, 23, 24.

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[x] כי עשה יעשה quia faciendo faciet, Montanus, Baynus.

[y] הביאה adduc, Piſcator; vel fac ingredi, Pagninus, Montanus, Mercerus; adduc & quaſi præſens ſiſte, Michaelis.

℣. 16. *Yea, my reins ſhall rejoice*, &c.] Which is only another phraſe expreſſive of the ſame thing, and confirming the greatneſs of joy on the above occaſion; not only his heart rejoiced, which was affectionately concerned for his ſon, near which he lay, the deſires of which were frequently drawn out for his good, but his reins alſo; the ſeat of the affections rejoiced at it; ſhewing how vehement, ſincere and hearty the joy was. *When thy lips ſpeak right things*; as they will, when the heart is wiſe; things agreeable to right reaſon, to the ſcriptures of truth, the oracles of God; to the law and to the teſtimony; to the goſpel of Chriſt, and the doctrines of it; and ſuch things as are ſavoury, pleaſant, and profitable, and miniſter grace to the hearers. The *Targum* is, "when my lips ſpeak "right things;" ſee *chap.* viii. 6.

℣. 17. *Let not thine heart envy ſinners*, &c.] Their preſent proſperity and happineſs, the pleaſure, profit, and honour they ſeem to enjoy; all which is but a ſhadow, fading and temporary; and yet good men are apt to envy it in their hearts, if they do not expreſs it with their lips; and are ready to murmur and think it hard that they ſhould be in ſtraitened circumſtances whilſt the wicked are in flouriſhing ones; and inwardly fret and are uneaſy at it, which they ſhould not, *Pſalm* xxxvii. 1, 7. and lxxiii. 2. or do not *emulate* or *imitate*[z] them, or do as they do, thinking thereby to enjoy the ſame proſperity and happineſs; chooſe not their ways, nor deſire to be with them, to have their company, or be ranked among them, *chap.* iii. 31. and xxiv. 1. *But* be thou *in the fear of the Lord all the day long*; let the fear of God be always before thine eyes and in thine heart; be continually in the exerciſe of fear, which is attended with faith and truſt in the Lord; with love and affection to him, and joy and delight in him; be conſtantly employed in the duties of religion, private and public, which the fear of God includes; and this will be a preſervative from envying, murmuring, and fretting at the outward happineſs of wicked men; and from joining with them in their evil ways. *Aben Ezra*, and who is followed by ſome others, render it, *but* emulate or imitate *the men that fear the Lord all the day long*[a]; be followers of them, and do as they do; let their conſtant piety and devotion ſtir up an holy emulation in thee to copy after them and exceed them; but the former ſenſe is beſt.

℣. 18. *For ſurely there is an end*, &c.] Both of the proſperity of the wicked, which is but for a ſhort time; and of the afflictions of the righteous, which are but as it were for a moment; and therefore there is no reaſon to envy the one, nor to be fretful under the other; the end to a good man will be peace and proſperity for ever: there is a *reward*[b], as ſome render it here, for the righteous, though not of debt but of grace; upon which account they have ground to expect much here and hereafter. *And thine expectation ſhall not be cut off*; or *hope*[c]; as an hypocrite's is; for the hope of a ſaint is well founded upon the perſon and righteouſneſs of Chriſt, and is an anchor ſure and ſtedfaſt; his expectation of grace, and every needful ſupply of it, whilſt in this life, and of eternal glory and happineſs in the world to come, ſhall not periſh; but he ſhall enjoy what he is hoping, expecting, and waiting for.

℣. 19. *Hear thou, my ſon, and be wiſe*, &c.] Hear the inſtruction of a father, of the word of wiſdom, of the miniſters of the goſpel, which is the way to be wiſe unto ſalvation; faith comes by hearing; ſpiritual wiſdom, and an increaſe of it; the Spirit of God, and his gifts and graces. *And guide thine heart in the way*; in the way of the Lord, in the way of wiſdom and underſtanding, in the way of truth and faith, in the way of religious worſhip, in the way of the commandments and ordinances of the Lord; in all which the heart ſhould be guided and directed, or otherwiſe it will be of no avail.

℣. 20. *Be not amongſt wine-bibbers*, &c.] Who drink to exceſs, otherwiſe wine may be drank, provided moderation is uſed; but it is not good to be in company with exceſſive drinkers of it, leſt a habit of exceſſive drinking ſhould be acquired. *Among riotous eaters of fleſh*; fleſh may be lawfully eat, but not in a riotous manner, ſo as to indulge to gluttony and ſurfeiting; nor ſhould ſuch perſons be kept company with that do ſo, leſt their ways ſhould be learned and imitated.

℣. 21. *For the drunkard and the glutton ſhall come to poverty*, &c.] They conſuming their ſubſtance upon their bellies, in eating and drinking; ſee *chap.* xxi. 17. *And drowſineſs ſhall clothe* a man *with rags*; exceſſive eating and drinking brings drowſineſs on men, unfits them for buſineſs, and makes them idle and ſlothful; and ſpending all on their bellies, they have nothing for their backs, and are clothed in rags; ſee *chap.* xxiv. 33, 34.

℣. 22.

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[z] אל יקנא ne æmuletur, Pagninus, Montanus, Tigurine verſion, Junius & Tremellius, Piſcator, Mercerus, Cocceius, Gejerus, Michaelis.

[a] Æmulare virum timentem Jehovam, Vatablus.

[b] אחרית merces, Pagninus, Junius & Tremellius, Piſcator, Gejerus, ſo Ben Melech.

[c] תקותך ſpes tua, Pagninus, Montanus, Mercerus, Gejerus, Michaelis.

℣. 22. *Hearken unto thy father that begat thee*, &c.] And who has a true and hearty affection for thee, and whatever he ſays is for thy good and welfare, which he ſtudies and has at heart; and who therefore alſo has an authority over thee, and what he enjoins ought to be ſtrictly regarded; and having lived longer in the world, muſt be thought to have a larger experience and knowledge of things, and therefore ſhould be hearkened unto. *And deſpiſe not thy mother when ſhe is old*; deſpiſe not her counſels, inſtructions, and advice, though ſhe is old; and becauſe ſhe is ſo, do not reject them as old wives fables, or as the ſilly talk of an old woman, as young men are too apt to do.

℣. 23. *Buy the truth, and ſell it not*, &c.] Evangelical truth, the word of truth, the goſpel of ſalvation, which comes from the God of truth; has Chriſt, who is the truth, for the ſum and ſubſtance of it; men are directed and led into it by the Spirit of truth; the whole matter of it is truth; truth, in oppoſition to the law that was typical and ſhadowy; to the errors of falſe teachers, to every thing that is fictitious, or another goſpel; and to that which is a lie, for no lie is of the truth: there are ſeveral particular doctrines of the goſpel which are ſo called; thoſe which reſpect the knowledge of one God, and three perſons in the godhead; the deity and ſonſhip of Chriſt, his incarnation and meſſiahſhip, ſalvation alone by him, a ſinner's juſtification by his righteouſneſs, and the reſurrection of the dead; the whole of which is truth, and is an anſwer to *Pilate*'s queſtion, *John* xviii. 38. and this men ſhould *buy*, not books only, as *Aben Ezra* interprets it, ſuch as explain and confirm truth, though theſe ſhould be bought; and eſpecially the Bible, the ſcriptures of truth; yet this does not reach the ſenſe of the text: nor is it merely to be underſtood of perſons ſupporting the goſpel-miniſtry with their purſes, by which means truth is preſerved, propagated, and continued: no price is ſet upon it, as being above all; it ſhould be bought or had at any rate, let the expence be what it will: *buying* it ſuppoſes a perſon to have ſome knowledge of it, of the excellency, uſefulneſs, and importance of it; and ſhews that he ſets a value upon it, and has an high eſteem for it: it is to be underſtood of his uſing all means and taking great pains to acquire it; ſuch as reading the word, meditating upon it, attending on the public miniſtry, and fervent and frequent prayer for it, and a greater degree of knowledge of it; yea it ſignifies a perſon's parting with every thing for it that is required; as with his former errors he has been brought up in, or has imbibed; with his good name and reputation, being willing to be accounted a fool or a madman, and an enthuſiaſt, or any thing for the ſake of it, and even with life itſelf, when called for; and ſuch a man will ſtrive and contend for it, ſtand faſt in it, and hold it faſt, and not let it go, which is meant by *ſelling* it; truth is not to be ſold upon any account, or for any thing whatever; it is not to be ſlighted and neglected; it ſhould not be parted with, neither for the riches, and honours, and pleaſures of this life, nor for the ſake of a good name among men, nor for the ſake of peace, nor for the avoiding of perſecution; it ſhould be abode by, and not departed from, though the greater number is againſt it, and they the rich, the wiſe, and learned; and though it may be traduced as novel, irrational, and licentious, and be attended with affliction. Alſo *wiſdom, and inſtruction, and underſtanding*; that is, buy theſe alſo, and ſell them not; *wiſdom* is to be prized above every thing; it is the principal thing and ſhould be got; all means ſhould be uſed to obtain it; it may be bought without money; it ſhould be aſked of God, who gives it liberally, and being had ſhould be held faſt: the *inſtruction* the ſcriptures give, the inſtruction of the goſpel, the inſtruction of wiſdom, ſhould be valued above gold and ſilver, and diligently ſought after; ſhould be laid faſt hold on and not parted with: *underſtanding* of divine and ſpiritual things is to be gotten; happy is the man that gets it; and above all gettings this ſhould be got, and all means made uſe of to improve and increaſe it. The *Targum*, *Syriac* and *Vulgate Latin* verſions connect theſe with the word *ſell* only, thus, *buy the truth, and ſell not wiſdom, and inſtruction, and underſtanding*; but as buying and ſelling both refer to truth, ſo likewiſe to theſe alſo. The whole verſe is wanting in the *Septuagint* and *Arabic* verſions.

℣. 24. *The father of the righteous ſhall greatly rejoice*, &c.] Or *in rejoicing ſhall rejoice* [d], in his ſon; not that he is rich, but righteous, truly righteous, internally and externally; having the righteouſneſs of Chriſt imputed to him, and righteouſneſs and true holineſs wrought in him, and ſo lives ſoberly, righteouſly and godly: this muſt be underſtood of a father who is himſelf righteous; for otherwiſe wicked men, if their ſons do but thrive in the world, they are unconcerned about their character as righteous, or their ſtate and condition God-ward. *And he that begetteth a wiſe child ſhall have joy of him*; eſpecially if he is wiſe in the beſt things; if he is wiſe unto ſalvation; he may be wiſe and knowing in things natural, have a good ſhare of wit and ſenſe, and be wiſe in worldly things, which may yield a pleaſure to a natural man his parent; but if he is a good man, he will have greater joy of his ſon, if he is wiſe in the firſt ſenſe. The mother and grandmother of *Timothy* had no doubt great joy of him, who from a child knew the holy ſcriptures; and ſo had the elect lady of her children, who were walking in the truth; and ſo has our heavenly Father of his children, who are righteous and wiſe through his grace.

℣. 25. *Thy father and thy mother ſhall be glad*, &c.] That is, when thou art righteous and wiſe; ſee *chap.* x. 1. or *let thy father and thy mother be glad* [e]; do every thing that may make their hearts glad, and their lives eaſy and comfortable in their old age; by miniſtring to their neceſſities, if in any; by treading in their ſteps and following their examples; by living ſoberly and righteouſly, and behaving wiſely; by not only honouring them, but by ſeeking the honour and glory of God; ſhewing a regard to religion, and ſupporting it to the utmoſt of their power; theſe are things which make the hearts of pious parents glad. *And ſhe that bare thee ſhall rejoice*; thy mother particularly, who bore and brought thee forth with ſo much pain, and brought thee up with ſo much care and trouble, will think it an over-recompence for all, if thou art truly wiſe and religious. Some accommodate this to God our heavenly Father, and to the church, the *Jeruſalem* above, the mother of us all.

℣. 26. *My ſon, give me thine heart*, &c.] Theſe words are not the words of *Solomon* to his ſon, for a greater than *Solomon* is here; beſides, the claim and poſſeſſion of the heart do not belong to a creature but to God; but they are the words of wiſdom, or Chriſt, to every one of his ſons, the children the Father has given him in covenant; who are adopted through him, regenerated by his Spirit and grace, begotten by his word and miniſters as inſtruments, and born and brought up in his church, and to whom he ſtands in the relation of the everlaſting Father. The heart of a wicked man is little worth, and not worth having; Satan has the poſſeſſion of it, and fills it, and influences and draws it at his pleaſure; the world is ſet in it, and there is no room for any other; ſenſual luſts and pleaſures, whoredom, wine, and new wine take away the heart, *Hoſea* iv. 11. and it is to thoſe this exhortation is oppoſed, as appears from the following verſes; and the ſenſe is, give not thine heart to women, nor to wine, but to me. Chriſt ſhould have the hearts and affections of his people, and he only; he is to be loved with the whole heart, ſincerely and above all things elſe; and it is a good man's heart he deſires; a broken and a contrite heart is not deſpiſed by him, he binds it up; a heart purified by faith in his blood, a new heart, and a new ſpirit, in which his laws are put and written; a heart to know him, fear him, love him, and believe in him: and as he requires the heart in the exerciſe of every grace, as faith, fear and love; ſo in the performance of every duty, which, without the heart is of no avail; as in prayer, ſinging of praiſe, and hearing the word, and other religious ſervices. And it is but reaſonable ſervice, that Chriſt ſhould have the hearts of his children, ſince he ſtands in ſuch near relations to them; as father, huſband, friend and brother; is all in all unto them; is ſo lovely a perſon himſelf, and has ſo loved them, and given himſelf, his life, his blood, his all for them. *And let thine eyes obſerve my ways*; the ways which wiſdom, or Chriſt, took in eternity and time, in order to bring about the ſalvation of his people; his ſteps in the covenant of grace, as their ſurety; his coming down from heaven to earth, to do the will of his Father; his going away from hence, by ſubmitting to the accurſed death of the croſs, thereby making peace and reconciliation for ſin; his aſcenſion to heaven, and ſeſſion at the right hand of God, where he ever lives to intercede for us; the various methods of his grace, in calling and viſiting his people, ſupplying their wants, protecting their perſons, and preſerving them ſafe to his kingdom and glory: theſe ſhould be obſerved, with attention and wonder, to the encouragement of faith, and for the magnifying of the riches of grace: alſo the ways which he preſcribes and directs his children to walk in; as himſelf, who is the way to the Father, the way of life and ſalvation; the way of faith in him, the way of truth concerning him; the way of holineſs and righteouſneſs he leads in; the ways of his commandments; the ways in which he himſelf walked; all which ſhould be obſerved by the enlightened eyes of the underſtanding, and be imitated, and copied after, and walked in; reſpect ſhould be had unto them all; they ſhould be obſerved and kept, as they are directed to, and in faith and love, without depending on them. Some render the words, *let thine eyes run through my ways* [f]; take a thorough and exact view of them. There is a letter tranſpoſed in the word rendered *obſerve*, which occaſions a different reading; as is a man's heart, ſo are his eyes; if his heart is to Chriſt, his eyes will be in his ways; and where Chriſt's ways are not obſerved, the heart is not given to him.

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[d] גול יגול exultando exultabit, Pagninus, Montanus, Mercerus, Gejerus, Michaelis; gaudendo gaudebit, Cocceius.

[e] ישמח gaudeat, V. L. lætetur, Tigurine verſion, Junius & Tremellius, Piſcator; fac ut lætetur, Mercerus, Gejerus; exhilaretur, Schultens.

℣. 27. *For an whore is a deep ditch*, &c.] Or, *as a deep ditch*, ſo *Aben Ezra*; to which ſhe may be compared for the filthineſs of her whoredoms, and for her inſatiable luſt, as well as for her being never ſatisfied with what ſhe receives from her lovers. *Plautus* compares [g] her to the ſea, which devours whatever you give, and yet nothing appears; and another [h] calls a whore *Charybdis*, from her ſwallowing up and devouring all a man has. She is as a ditch that has no bottom, into which thoſe that fall are ever ſinking deeper and deeper, till they get into the bottomleſs pit; for there is ſeldom any recovery from this dreadful evil. *And a ſtrange woman* is *a narrow pit*; or *well* [i]; into which when men fall, they bruiſe themſelves in a terrible manner, by beating from ſide to ſide; and out of which they cannot extricate themſelves; at leaſt not eaſily, but with great difficulty, if ever. This may very well be applied to the whore of *Rome*, and the filthineſs of her fornications; and the dreadful ſtate of thoſe who are drawn in to commit fornication with her.

℣. 28. *She alſo lieth in wait as* for *a prey*, &c.] At the door of her houſe, in the corner of the ſtreets, in the dark of the night; laying her ſnares, and ſpreading her nets for unwary perſons, to make a prey of their virtue and of their money. Or, *as* a man of *prey* [k]; a thief and robber, ſo *Gerſom*; thus ſhe watches and takes all opportunities to ſeize on perſons, and rob them of their ſubſtance, health and credit: or rather, *as* a beaſt of *prey*; ravenous, devouring and inſatiable; ſo the *Targum*, "as a "beaſt ravening, ſhe lies in wait with her eyes." *And increaſeth the tranſgreſſors among men*; there is none that occaſions more ſin, or makes more ſinners, than a whoriſh woman; ſwearing, lying, drunkenneſs, thieving, ſtealing, houſe-breaking, robbing on the highway, *&c.* are the ſins ſhe leads into. Or, *increaſeth treacherous* [l] perſons; to God, to their king, to their wives, to their maſters; and all that they may conſume, what they can get by perfidious practices, upon them, or, "perfidious "perſons among men, ſhe adds *to herſelf* [m];" ſhe gets a parcel of abandoned wretches about her, whom ſhe employs as her panders for her luſt, or as bullies to ſpoil her gallants of their ſubſtance, or murder them for the ſake of it.

℣. 29. *Who hath wo?* &c.] In this world and in the other, in body and ſoul; diſeaſes of body, diſtreſs of mind, waſte of ſubſtance, and all manner of evils and calamities; if any man has theſe, the drunkard has: from whoredom, the holy Ghoſt proceeds to drunkenneſs, which generally go together; and diſſuades from it, by obſerving the miſchiefs that come by it. *Who hath ſorrow?* through pains of body, with the head-ach, *&c.* or through the agonies of the mind, and tortures of conſcience, for ſin committed; or through poverty and want, ſo *Aben Ezra* derives the word from one that ſignifies *poor*; and ſo it may be rendered, *who hath poverty?*

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[f] תרצנה currant, Mercerus; currere edomentur, Schultens.

[g] Truculentus, act. 2. ſc. 7. v. 16, 17. Lucuculetum coenum, Bacchides, act. 3. ſc. 1. v. 11. Lutea meretrix, Trucul. act. 4. ſc. 4. v. 1.

[h] Sydonius Apollinar. l. 9. ep. 6.

[i] כבאר puteus, V. L. Pagninus, Montanus, Junius & Tremellius, Piſcator, Michaelis, Schultens.

[k] כחתף tanquam vir prædæ, Vatablus; ut prædator, Mercerus, Gejerus, Junius & Tremellius, Piſcator; ut raptor, Cocceius; velut prædo, Michaelis; ut harpago, Schultens.

[l] בוגדים perfidos, Junius & Tremellius, Piſcator, Schultens.

[m] תוסיף adjungitque ſibi, Tigurine verſion.

poverty [n]? the drunkard; ſee ℣. 21. *Who hath contentions?* quarrels and law-ſuits, which often come of drunken bouts. *Who hath babbling?* or *loquacity* [o]? which drunkards are ſubject to; much vain babbling, fooliſh talk, ſcurrilous language, ſcoffs, jeers, eſpecially at religion and religious men; and ſometimes ſuch men are full of talk about religion itſelf, and make great pretenſions to it, and the knowledge of it in their cups, when out of them they think and talk nothing about it. *Who hath wounds without cauſe?* from words oftentimes drunkards go to blows upon the moſt frivolous accounts; fight with one another for no reaſon at all, and get themſelves beaten and bruiſed for nothing. *Who hath redneſs of eyes?* the drunkard has, inflamed with wine or ſtrong drink; which drank frequently and to exceſs, is the cauſe of ſore eyes, as well as of weakening the ſight; or, however, leaves a redneſs there, and in other parts of the face, whereby thoſe ſons of *Bacchus* may be known: ſo it is obſerved [p] of *Vitellius* the emperor, that his face was commonly red through drunkenneſs. *Hillerus* renders it, *blackneſs of eyes*; ſuch as comes from blows received; taking the word to be of the ſame ſignification with the *Arabic* word כחל which ſo ſignifies: this agrees with the preceding clauſe; and is countenanced by the *Septuagint*, *Syriac* and *Arabic* verſions.

℣. 30. *They that tarry long at the wine*, &c.] At drinking it. Do not care to ſtir from it when at it; ſpend whole days and nights in it, and are overcome by it, and ſo bring upon them all the above evils. *They that go to ſeek mixed wine*; not wine mixed with water, as uſed commonly by temperate people in hot countries; but either mixed with ſpices to make it more palatable, or with different ſorts of wine, ſome very ſtrong, and more heady and intoxicating; or mere wine is meant; wine *poured out*, as the word [q] ſignifies, where there is plenty of it; and ſuch as are given to wine, go and ſeek out ſuch places, and where the beſt is to be had. So the *Targum*, "they go and ſeek the "houſe of mixture, or mixed wine; or, as the *Syriac* verſion, "the houſe of feaſting;" and ſo the *Arabic*: "where there are junketing and drinking-"bouts," as the *Septuagint*.

℣. 31. *Look not thou upon the wine when it is red*, &c.] Or, *becauſe it is red* [r]; or ſhews itſelf red. Which was the only wine uſed in the land of *Canaan*, or however, the moſt eſteemed of, and that moſt of all which had the beſt colour; when it had a good, bright, red colour, or ſparkled, and looked bright and beautiful, ſo the word ſignifies; and then it ſhould not be looked upon: not that it is unlawful to look upon the colour of wine, and thereby judge of its goodneſs; but it ſhould not be looked upon with a greedy eye, ſo as vehemently to deſire it, which will lead to an intemperate uſe of it; juſt as looking upon a woman, ſo as to luſt after her, is forbidden, *Matt.* v. 28. *When it giveth his colour in the cup*; or, *its eye in the cup* [s]; ſuch a bright, briſk and beautiful colour, as is like a bright and ſparkling eye. Here is a various reading; it is written in the text, *in the purſe* [t]; it is read in the margin, *in the cup*; and *Jarchi*'s note takes in both, "he that drinks wine, ſets his eye "on the cup; and the vintner ſets his on his "purſe." When *it moveth itſelf aright*; ſparkles in the glaſs, or goes down the throat pleaſantly; or rather, looks well to the eye, and appears right and good, and promiſes a great deal of ſatisfaction and delight.

℣. 32. *At the laſt it biteth like a ſerpent*, &c.] Though it goes down ſweetly, yet it leaves a ſting behind it intemperately drank; a nauſea in the ſtomach, a ſtink in the breath, pains and giddineſs in the head, weakneſs in the eyes, trembling in the members of the body, palſy, gout, and other diſtempers, very painful and grievous to be bore; and, what is worſe, if the conſcience is awakened, ſharp and cutting reflections there; and, without true repentance, torments intolerable in the world to come. *And ſtingeth like an adder*; or *ſpreads* [u], or ſeparates and ſcatters; that is, its poiſon. So the *Vulgate Latin* verſion, *diffuſeth poiſons as a baſiliſk* or *cockatrice*: the *Targum* and *Syriac* verſion, "as a "ſerpent which flies;" it ſignifies the ſame as before.

℣. 33. *Thine eyes ſhall behold ſtrange women*, &c.] Being inflamed with wine, ſhall look upon women, other mens wives, and luſt after them; or harlots, whom ſeeking after or meeting with, when in their cups, are drawn into their embraces; exceſs of wine leads to whoredom [w]. So *Aben Ezra* ſupplies the word *women*, and *Jarchi* interprets it to this ſenſe; but the *Targum* renders it, *ſtrange things*; and ſo many others: a drunken man, through the fumes and vapours that aſcend into his brain, fancies he ſees ſtrange ſights; he ſees things double; imagines that he ſees trees walk, and many ſuch like abſurd and monſtrous things. *And thine heart ſhall utter perverſe things*; or the mouth, from the abundance of the heart and imagination of it, ſhall utter things contrary to ſenſe and reaſon, contrary to truth and righteouſneſs, contrary to chaſtity and good manners, contrary to their own honour and credit, contrary to God and men; the mouth then utters all that is in the heart, which it at other times conceals. It may have a particular reſpect to the unchaſte, filthy and obſcene words, uttered to ſtrange women, into whoſe company men fall when in liquor.

℣. 34. *Yea, thou ſhalt be as he that lieth down in the midſt of the ſea*, &c.] Not in the open ſea, and the waves of it, there fluctuating and toſſed about; nor in an iſland encompaſſed by ſea; but in a ſhip at ſea: a drunken man reels and tumbles about, juſt as a ſhip does at ſea; hence the motions and agitations of it, and of the men in it, are compared to the reeling and ſtaggering of a drunken man, *Pſal.* cvii. 26, 27. *Or as he that lieth upon the top of a maſt*; where the motion is the greateſt. Or all this may be expreſſive of the dangers which a drunkard is expoſed unto, and of his ſtupidity and inſenſibility; for though he is in as great danger as one in the circumſtances deſcribed, in a ſtorm at ſea, yet is not ſenſible of it; which agrees with what follows.

℣. 35. *They have ſtricken me*, ſhalt thou ſay, and *I was not ſick*, &c.] Or *grieved not* [x]; or was not wounded or ſkin-broken [y]; ſee *Jer.* v. 3. The drunken man is here repreſented as ſaying, that though his companions, with whom he quarrelled and fought in his drunken frolicks, beat him very much, yet he was not ſenſible of the pain and ſmart; and it had left no ſickneſs, nor diſorder upon him; he did not find himſelf much the worſe for it. *They have beaten me*; as with hammers [z]; battered and bruiſed him terribly, laying very hard and heavy ſtrokes upon him; and *I felt it not*; or *knew it not* [a]; did not perceive it, was not ſenſible of it, when the blows were given, or who gave them; and thus feeling no more, and coming off ſo well, as he thinks, he is ſo far from being reclaimed from this vice, that he is more ſtrengthened in it, and deſirous of it. *When ſhall I awake? I will ſeek it yet again*; that is, the wine and his boon companions, though he has been ſo uſed. So the *Vulgate Latin* verſion, *when ſhall I awake, and again find wines?* being heavy with ſleep through intemperance, and yet thirſty, is deſirous of ſhaking off his ſleep, that he may get to drinking again, and *add drunkenneſs to thirſt*, Deut. xxix. 19. ſo the *Septuagint* verſion, "when will it be morn-"ing, that going I may ſeek with whom I may "meet?"

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[n] למי אבוי cui egeſtas, Montanus, Amama; cuinam penuria, Vatablus.

[o] שיח loquacitas, Pagninus, Junius & Tremellius, Piſcator, Mercerus, ſo the Targum.

[p] Sueton. Vita ejus, c. 17.

[q] ממסך calicibus epotandi, V. L.

[r] כי quia, ſome in Mercerus, Gejerus.

[s] עינו oculum ſuum, Montanus, Gejerus, Michaelis.

[t] בכיס in crumena, vel marſupio, Mercerus.

[u] יפרש jecur diffindet, Schultens.

[w] Vina parant animos Veneri, Ovid. de Arte Amandi, l. 1.

[x] בל חליתי non dolui, Tigurine verſion, Michaelis.

[y] Schultens Orig. Heb. l. 1. c. 9. ſ. 20.

CHAP. XXIV.

℣. 1. BE *not thou envious againſt evil men*, &c.] Or, *men of evil* [b]. Such who are addicted to evil, and given up to it, whoſe principles and practices are bad; ſuch as are before deſcribed in the preceding chapter; gluttons and drunkards, men given to women and wine: envy not their preſent proſperity, or ſeeming pleaſure they have in the gratification of their ſenſual appetites; ſince wo and ſorrow, wounds and ſtrife now attend them, and poverty and want will follow them; as well as everlaſting ruin and deſtruction will be their portion hereafter; ſee the note on *chap.* xxiii. 17. and compare with this ℣. 21, 27, 29, 32. *Neither deſire to be with them*; to be in their company; to have any converſation and fellowſhip with them, which is very infectious, dangerous and pernicious; nor even to be in the ſame ſtate, condition, and circumſtances they are in; much leſs to do as they do, and imitate them in their ſinful courſes; as you would not chooſe to be with them in hell hereafter, do not deſire to be with them here.

℣. 2. *For their heart ſtudieth deſtruction*, &c.] To others; to good men, that ſeparate from them, and reprove them, or are in their way; or any ways hinder them in the proſecution of their wicked deſigns; as *Haman*'s heart ſtudied the deſtruction of the Jews: or their hearts ſtudy to draw men into their deſtructive methods of living, and therefore ſhould be ſhunned and avoided. Moreover, their hearts ſtudy deſtruction to themſelves; they ſtudy what they ſhall eat and drink, which they purſue to intemperance; and how they ſhall compaſs their lewd deſigns, and which iſſue in their ruin; deſtruction and miſery are in all the ways they deviſe and walk in. *And their lips talk of miſchief*; which they ſtudy in their hearts againſt others; as are their hearts, ſo are their lips; out of the abundance of the wickedneſs of their hearts, their mouths ſpeak miſchievous things; and which, though they deſign for others, oftentimes fall upon themſelves.

℣. 3. *Through wiſdom is an houſe builded*, &c.] A family is built up, furniſhed and ſupplied with the neceſſaries and conveniencies of life, and brought into flouriſhing and proſperous circumſtances, by wiſe and prudent management, by diligence and induſtry, through the bleſſing of God upon them, without taking ſuch methods as evil men do. The houſe of God, the church of the living God, is built by wiſdom, that is, by Chriſt; on a good foundation, a rock, upon himſelf, againſt which the gates of hell can never prevail; ſee *chap.* ix. 1. Every good man's houſe, himſelf, his ſoul, and the eternal ſalvation of it, are built on the ſame; and he is a wiſe man that builds his houſe through wiſdom; that builds on the foundation of the apoſtles and prophets, the one and only foundation which God has laid, which is Jeſus Chriſt. *And by underſtanding it is eſtabliſhed*; the proſperity of a man's family is continued and ſecured by his prudent conduct. The church of God is eſtabliſhed by Chriſt, who is underſtanding as well as wiſdom; ſee *chap.* viii. 14. *Pſal.* lxxxvii. 5. and every true believer is eſtabliſhed in Chriſt, and in the faith of him; and that as he has more and more an underſtanding of him and of divine things.

℣. 4. *And by knowledge ſhall the chambers be filled with all precious and pleaſant riches.*] That are both of worth, value and uſefulneſs, and for ornament and delight; the more private and retired parts of a man's dwelling-houſe, as well as his ſhops, warehouſes, out-houſes and granaries, ſhall be filled with all kind of valuable ſubſtance, through his knowledge in improving trade or huſbandry, in which he is concerned. This may be underſtood ſpiritually, of the fulneſs which the church has from Chriſt, and of thoſe unſearchable riches of his ſhe receives from him; and of thoſe treaſures of wiſdom and knowledge, which the chambers of the ſoul of a believer are filled with by him; and of all the riches put into them, which are both precious and pleaſant; ſuch as precious promiſes, pleaſant doctrines, the valuable truths of the goſpel, and bleſſings of grace.

℣. 5. *A wiſe man is ſtrong*, &c.] He can do that ſometimes by his wiſdom, and which requires ſtrength and courage too, which another cannot do by his ſtrength; ſee *chap.* xxi. 22. *Eccl.* ix. 15, 16. This may be underſtood of one that is ſpiritually wiſe, wiſe unto ſalvation, wiſe for another world, is made to know true wiſdom in the hidden part. The Stoic philoſophers ſay much of their wiſe man; that he is happy, and rich, and mighty, and even a king; all which may be ſaid more truly of a good man; he is ſtrong, not abſolutely, but comparatively, in compariſon of what he himſelf was; and wicked men are without ſtrength, and do not ſeek for any elſewhere; nor do they, nor can they do, that which is ſpiritually good, and are ignorant of their weakneſs: but ſo is not a wiſe man; he has ſome ſpiritual ſtrength; he ſeeks to Chriſt for more, and, through Chriſt ſtrengthening him, does all things; and is ſenſible of his own weakneſs, and finds that when he is weak he is ſtrong: one eminently wiſe is ſtrong, in compariſon of leſs knowing and more feeble ſaints; ſome are children in knowledge, weak in faith and in conduct, more eaſily drawn into ſin and temptation than others; and in compariſon of theſe, ſome are ſtrong, who are to bear with and ſupport the weak, and reſtore them. A wiſe man is ſtrong, not in and of himſelf; he cannot think a good thought, nor do a good action, nor preſerve himſelf from ſin and Satan; but he is ſtrong in Chriſt, and in the power of his might, and in his grace; and through ſpiritual ſtrength communicated to him, his heart is ſtrengthened, and the work of grace in his heart; he is ſtrengthened to exerciſe grace more ſtrongly, to perform the duties of religion, to bear the croſs of Chriſt, to withſtand temptations, and to oppoſe his own corruptions. It may be rendered, *a wiſe man is in ſtrength* [c]; he is in Chriſt the ſtrong-hold, whither, as a priſoner of hope, he has fled and turned into; he is in the ſtrong tower, into which he has run and is ſafe; he is ſurrounded with the might and power of God on all ſides, by which he is kept. *Yea, a man of knowledge increaſeth ſtrength*; a ſpiritual man, a man endued with ſpiritual knowledge, with the knowledge of Chriſt, and ſalvation by him; as he has a degree of ſpiritual ſtrength, he increaſes therein; he grows ſtronger and ſtronger, he goes from ſtrength to ſtrength; the more he knows of Chriſt, the more ſtrongly he truſts in him, and loves him, and the more able he is to reſiſt Satan's temptations; and is a better match for falſe teachers, who deceive the hearts of the ſimple: ſpiritual ſtrength is increaſed by means of the word of God, by the promiſes of the goſpel, and by the ordinances of it.

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[z] הלמוני contuderunt me, velut malleis, Michaelis, ſo Grotius.

[a] בל ידעתי non cognovi, Pagninus, Montanus; non novi, Cocceius.

[b] באנשי רעה viros mali, Baynus, Piſcator, Michaelis.

℣. 6. *For by wiſe counſel thou ſhalt make thy war*, &c.] Counſel, as well as ſtrength, is neceſſary for war: kings and ſtates, before they enter on a war, ſhould not only well conſider the juſtneſs of their cauſe, but ſhould conſult whether they have a ſufficiency of men and money to carry it on; and ſhould concert the wiſeſt methods to attack the enemy, or defend themſelves; and, above all, ſhould aſk counſel of God; ſee 2 *Kings* xviii. 20. *Luke* xiv. 31, 32. And this is true of our ſpiritual warfare with ſin, Satan, the world, and falſe teachers; which requires not only ſtrength to wage war with them, but wiſe counſel, that we may be able to underſtand and guard againſt their cunning, wiles and ſtratagems: and this is principally to be aſked of God, who is wonderful in counſel; and of good and experienced men, ſkilled in thoſe matters. *And in the multitude of counſellors* there is *ſafety*; to take the advice of wiſe counſellors, and many of them, even among men, is ſafe for princes and ſtates, in the above caſe and in all others; and eſpecially to aſk and take counſel of God, who gives wiſdom liberally to them that aſk it; and of Chriſt, the wonderful Counſellor; and from the ſcriptures, whom *David* made his counſellors; and from old, experienced Chriſtians, and miniſters of the word, with whom are wiſdom, counſel and underſtanding; ſee the note on *chap.* xi. 14.

℣. 7. *Wiſdom* is *too high for a fool*, &c.] It is out of his reach, he cannot attain it; natural wiſdom, or the knowledge of many things in nature; at leaſt it ſeems ſo to himſelf, and therefore will not take any pains, or make uſe of any means to obtain it; as the knowledge of human laws; of medicine, of philoſophy, of languages, or of any of the liberal arts and ſciences; or he has not really a capacity for it. This is more eſpecially true of ſpiritual wiſdom, or of the knowledge of divine things in a ſpiritual way; or of the things of the Spirit of God, which a natural man cannot know, becauſe they are ſpiritually diſcerned; it is God only makes men to know this kind of wiſdom in the hidden part, 1 *Cor.* ii. 14. *Pſal.* li. 6. for as a *fool*, here denotes a wicked man, let his natural parts be what they will; ſo *wiſdom*, ſpiritual knowledge and experience of divine things, which is too high for an unregenerate man to reach; ſee a like phraſe in *Pſal.* cxxxix. 6. *He openeth not his mouth in the gate*; he is not qualified for it; and if he has any knowledge of himſelf, he will not venture to ſpeak in a public aſſembly, in the houſe of parliament, in a court of judicature, or in the company of men of knowledge and ſenſe; and indeed it is his higheſt wiſdom to keep ſilence, and not betray his ignorance: and ſo with regard to ſpiritual things; a man, that wiſdom is too high for, and he has no ſhare of it, ſhall not or ought not to open his mouth where wiſdom cries; even in the gates of the cities, or in the public aſſemblies of the ſaints, *chap.* i. 21. and viii. 3.

℣. 8. *He that deviſeth to do evil, ſhall be called a miſchievous perſon.*] To do evil is natural to men, all are prone to it; being conceived and born in ſin, and from the womb, more or leſs commit it: but for a man to ſit down and contrive evil, as ſome men are inventers of evil things; contrive new ſins, or at leaſt new methods of ſinning, ſuch as new oaths, new games, new ways of tricking and deceiving men; and are always ſtudying and deviſing ways and means of committing ſin, and doing that which is evil in the ſight of God and men. Such a man, with great propriety, may be called, and will be called by thoſe that know him, a miſchievous man, a very pernicious one, and to be ſhunned and avoided as ſuch; men will reckon him, and call him a *maſter* or *author* [d] *of evil devices*, as it may be rendered; a name agreeable to his character.

℣. 9. *The thoughts of fooliſhneſs* is *ſin*, &c.] The thought of ſin is ſin [e], before it comes into action; the motions of ſin in the mind, the workings of corrupt nature in the heart, the ſinful deſires of the fleſh and of the mind: theſe are forbidden and condemned by the law of God as ſin, which ſays, *Thou ſhalt not covet*, and ſtand in need of pardoning grace and mercy; ſee *Rom.* vii. 5, 7. *Acts* viii. 22. Or, *the thoughts of a fooliſh man are ſin* [f]; that is, of a wicked man; in all whoſe thoughts God is not, but ſin is; the imagination of the thoughts of his heart is evil, and that continually; he thinks of nothing elſe but ſin, *Gen.* vi. 5. *And the ſcorner* is *an abomination to men*; who not only thinks ill of divine things, and deſpiſes them in his heart, which is only known to God; but ſcoffs at them with his lips, makes a jeſt of all that is good, derides religion and religious men; and to ſuch he is an abomination: and indeed one that is proud and haughty, ſcorner is his name, and that deals in proud wrath, and ſcorns all around him, in whatſoever company he comes, and that ridicules every perſon, and every thing that is ſaid in converſation, is uſually hated and abhorred by all ſorts of men.

℣. 10. If *thou faint in the day of adverſity*, &c.] When under bodily afflictions, ſtripping providences, reduced to great ſtraits and wants; or under the violent perſecutions of men, which is ſometimes the caſe of the people of God; whoſe times are in his hands, times of adverſity, as well as proſperity; and which are appointed by him, when they ſhall come, and how long they ſhall laſt; which is but for a ſhort time, it is but a *day*, and yet they are apt to *faint* under them, through the number and continuance of their afflictions; and eſpecially when they apprehend them to be in wrath; when they have a ſenſe of their ſins at ſuch a time, and no view of pardon; when they are under the hidings of God's face, their prayers do not ſeem to be heard, and ſalvation and deliverance do not come ſo ſoon as they expected; which, notwithſtanding, ſhews the truth of what is next obſerved. *Thy ſtrength* is *ſmall*; ſuch who are truly gracious, are not indeed at ſuch times wholly without ſtrength; they are in ſome meaſure helped to bear up; but yet their ſinkings and faintings ſhew, that they have but little ſtrength: they have ſome faith that does not entirely fail, Chriſt praying for it; yet they are but of little faith; they have but a ſmall degree of chriſtian fortitude and courage; there is a want of manlineſs in them; they act the part of children and babes in Chriſt; they do not quit themſelves like men, and much leſs endure hardneſs, as good ſoldiers of Chriſt, as they ſhould; they are *Ephraim*-like, without a heart, a courageous one, *Hoſ.* vii. 11. Some think the words have reference to what goes before, and the ſenſe to be this, *if thou art remiſs*[g]; that is, if thou art careleſs and negligent, in time of health and proſperity, in getting wiſdom, as thinking it too high for thee, ℣. 7. *in the day of adverſity, thy ſtrength* will be *ſmall*; thou wilt not have that to ſupport thee, which otherwiſe thou wouldſt have had. *Aben Ezra* connects the ſenſe with the following, *if thou art remiſs*, in helping and delivering thy friend in affliction, ℣. 11, 12. *in the day of adverſity* or *of ſtraitneſs, thy ſtrength ſhall be ſtrait*; thou ſhalt be left in thy diſtreſs and difficulties, and have none to help thee.

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[c] בעוז in fortitudine, Pagninus, Montanus, Mercerus, Gejerus; in robore, Michaelis.

[d] בעל מזמות patronum malarum cogitationum, Montanus; dominum, Mercerus, Gejerus; auctorem, Michaelis.

[e] Nam ſcelus intra ſe tacitum qui cogitat ullum, facti crimen habet, Juvenal. Satyr. 13. v. 209, 210.

[f] אולת ſtulti, Pagninus, Junius & Tremellius, Mercerus, Piſcator, Gejerus.

℣. 11. *If thou forbear to deliver* them that are *drawn unto death*, &c.] Or *taken for* or *unto death*[h], in a violent way; who are taken by thieves and robbers, and uſed in a barbarous manner, as the man in the parable, whom the prieſt and Levite took no notice of, and was helped by the good *Samaritan*; or who are unjuſtly ſentenced and appointed to death by the civil magiſtrate; if any know their innocency it becomes them to do all they can to ſave their lives, by bearing a teſtimony for them; for *a true witneſs delivereth ſouls*, chap. xiv. 25. or by interceding for them, and giving counſel and advice concerning them, or by any lawful way they can; as *Reuben* delivered *Joſeph*, *Jonathan* interceded for *David*, and *Abikam* and *Ebed-melech* for *Jeremiah*. Life is valuable, and all means ſhould be taken to ſave it, and to prevent the ſhedding of innocent blood; and a man ſhould not forbear or ſpare any coſt, or pains, or time, to ſuch ſervice: likewiſe ſuch as are drawn into ſnares and temptations, into immorality or hereſy, which tend to the ruin of the ſouls of men, and bring them to eternal death; all proper methods ſhould be taken to reſtore ſuch perſons, to recover them out of the ſnare of the devil, which is ſaving ſouls from death, and covering a multitude of ſins; ſee 2 *Tim.* ii. 25, 26. *James* v. 19, 20. *And* thoſe that are *ready to be ſlain*; or *bending to ſlaughter*[i]; are within a little of being executed, or put to death upon a falſe accuſation; for about others that ſuffer righteouſly, there need not be that concern here preſſed, or whoſe works and ways incline to deſtruction and lead to it, of which they ſeem not very far off.

℣. 12. *If thou ſayeſt, Behold, we knew it not*, &c.] The danger the perſon was in; or the innocency of his cauſe; or what method to take to deliver him; or that it was in our power to do any thing for him; ſo the *Vulgate Latin* verſion, *if thou ſayeſt, ſtrength is not ſufficient*: or *we knew him not*[k], who he was or what he was; had no knowledge of him, or acquaintance with him, and ſo did not think ourſelves under any obligation to regard his caſe; ſuch excuſes will not do. *Doth not he that pondereth the heart conſider* it? he that ſearches the heart and tries it, and weighs every thought of it, and excuſe it makes; conſiders and underſtands whether it is a mere excuſe or no; though ſuch excuſes may appear plauſible to men, yet to God that knows the heart they are of no avail; for he knows it to be a mere ſhift, and that it was unwillingneſs to help the diſtreſſed, and a neglect of their caſe; and that all that is ſaid on their own behalf is a vain pretence. *And he that keepeth thy ſoul, doth* not *he know* it? he that upholds it in life, and whoſe viſitation preſerves it, and therefore ſhould be careful of the life of another; and if not, may juſtly fear the Lord will withdraw his care and preſervation of them; he knows perfectly well what regard a man has to the welfare of another, or to the preſervation of another man's life when in danger; and whether what he ſays on his own behalf is well founded: or *he that obſerveth thy ſoul*[l]; all the inward motions of it, the thoughts, affections, purpoſes, and inclinations; he knows whether what is ſaid is true or no. *And ſhall* not *he render to* every *man according to his works?* and behave towards him according to the law of retaliation; the ſame meaſure he meaſures to others, he will meaſure to him again; and who having ſhewn no mercy in ſaving the lives of others, when he could have done it, ſhall have judgment executed on him without mercy, when he is in diſtreſs.

℣. 13. *My ſon, eat thou honey, becauſe* it is *good*, &c.] It is good for food; there was plenty of it in *Paleſtine*, and it was eaten for food, not only by children but grown perſons; and was very nouriſhing, ſtrengthening, and refreſhing to them, as *Samſon*, *Jonathan*, *John Baptiſt*, and others; and is good for medicine, is healthful and ſalutary, and uſeful in many diſeaſes: it is ſaid[m] to conduce much to prolong life and preſerve from diſeaſes; it has been obſerved that thoſe who have much uſed it have lived to a great age. *And the honey-comb*, which is *ſweet to thy taſte*; becauſe it is ſo, as all honey is, and eſpecially that which is immediately ſqueezed or drops from the honey-comb; this is ſaid not ſo much on account of honey, and the eating of that, as for what follows concerning the knowledge of wiſdom, which is comparable to it for pleaſure and profit; ſee *chap.* xvi. 24. *Pſalm* xix. 11. and cxix. 103[n].

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[g] התרפית ſi remiſeris, Tigurine verſion; remiſſus fuiſti, Pagninus, Montanus, Mercerus, Gejerus; ſi remiſſe te geras, Junius & Tremellius, Piſcator, ſo Michaelis.

[h] לקחים למות captos ad mortem, Montanus, Piſcator, Schultens.

[i] מטים להרג inclinantes ad necem, Mercerus; nutantes ad occiſionem, Montanus, Cocceius; nutantes ad lanienam, Schultens.

[k] לא ידענו זה ȣκ οιδα τȣτον, Sept. non noverimus iſtum, Gejerus; non novimus hunc, Pagninus, Montanus, Michaelis.

[l] ונצר נפשך & qui obſervat animam tuam, Michaelis, Schultens; obſervator animæ tuæ, Tigurine verſion, Gejerus.

[m] Athenæi Deipnoſophiſt. l. 2. c. 7. p. 46, 47. ſo Pierius Valerian. apud Steeb. Cœlum Sephirot Heb. c 7. ſ. 5. p. 132.

℣. 14. *So* ſhall *the knowledge of wiſdom* be *unto thy ſoul*, &c.] Or let it be taken in as greedily and with as good an appetite; as pleaſant, uſeful, delightful, and profitable; even the knowledge of Chriſt, the wiſdom of God, which is preferable to all things elſe, and more deſirable than the moſt pleaſant and profitable things in the world; and of the goſpel of Chriſt, the wiſdom of God in a myſtery, than which nothing is more ſweet and comfortable to a truly gracious ſoul; it is like *Ezekiel*'s roll which was in his mouth as honey for ſweetneſs. *When thou haſt found* it, *then there ſhall be a reward*; for though there may be ſome difficulty and trouble to attain it, in the uſe of means, by reading, hearing, prayer, and meditation, yet being enjoyed, it carries its own reward with it; a man is abundantly recompenſed for all his pains in the purſuit of it, by the pleaſure and profit it yields him now and hereafter; for it is the beginning of life eternal, and will iſſue in it, *John* xvii. 3. ſee *chap.* ii. 3—5. and iii. 13. *And thy expectation ſhall not be cut off*; or *hope*[o]; as the hope of the hypocrite will, *Job* viii. 14. the hope of eternal life, as founded on Chriſt and his righteouſneſs, where ſuch that know wiſdom place their hope; and this hope will not make them aſhamed; they will not be diſappointed, their expectation ſhall not periſh, they will have what they are waiting and hoping for, and what is promiſed unto them; ſee *chap.* xxiii. 18. and the note there. The *Targum* is, "which if thou findeſt, the laſt ſhall come better than the firſt, and thy hope ſhall not be conſumed."

℣. 15. *Lay not wait*, O *wicked* man, *againſt the dwelling of the righteous*, &c.] The church of God, which is the righteous man's dwelling place, and where he deſires and delights to dwell; or his own dwelling houſe; it may be rendered, *at the dwelling of the righteous*[p]; lay not wait at his door to obſerve who goes in and out, and what is done there; and to watch for his halting, and take notice of his infirmities, ſlips, and falls, and improve them to his diſadvantage; and ſo the *Vulgate Latin* verſion, *and lay not wait and ſeek ungodlineſs in the houſe of the righteous*; or lay not wait there for him, as *Saul* ſet men to watch the houſe of *David* to kill him, 1 *Sam.* xix. 11. or to take an opportunity and get into it and plunder it, as follows. *Spoil not his reſting-place*; by pulling it down, or ſtripping it of its furniture; by robbing him of the ſubſtance in it, and thus diſturbing his reſt, and deſtroying the place of it; or the place where he lies down as a ſheep in its fold, or as the ſhepherd in his cottage, of which the words in the text are uſed; and ſo denote that as the righteous man is like a ſheep, harmleſs and innocent, and thoſe that lay in wait for him and ſpoil him, are no other than wolves.

℣. 16. *For a juſt* man *falleth ſeven times, and riſeth up* again, &c.] This is to be underſtood of a truly juſt man; not of one that is only outwardly and ſeemingly ſo, or of temporary believers, and nominal profeſſors; but of ſuch who are thoroughly convinced of their own unrighteouſneſs, and believe in Chriſt for righteouſneſs, and have it applied and imputed to them; as well as have principles of grace and righteouſneſs implanted in them, and live righteouſly in this evil world; theſe often fall either into troubles or into ſins, and indeed into both, and the one is the cauſe of the other; and both ſenſes may be retained: the former ſeems more agreeable to the context, and runs thus, lay not wait to a juſt man's dwelling to do him any hurt; for though he ſhould be enſnared, and ſtumble, and fall into diſtreſs and calamity, yet he will riſe again out of it, and ſo all attempts upon him are vain and fruitleſs; many are the righteous man's afflictions he falls into, but the Lord delivers out of all; he delivers him in ſix troubles and even in ſeven, *Pſal.* xxxiv. 19. *Job* v. 19. or in many, one after another; he riſes out of them all; he comes out of great tribulations, and at laſt ſafely enters the kingdom of heaven; and therefore it is to no purpoſe to lie in wait for him: and this ſenſe is ſtrengthened by the words following, *rejoice not when thine enemy falleth*; but the latter ſenſe of falling into ſin has been anciently received, and not to be rejected; and which generally precedes and is the cauſe of falling into trouble. A juſt man, tho' he does not fall from his righteouſneſs, which is an everlaſting one, nor from the grace of God; yet he may fall into temptation, and by it he may fall into ſin, as every juſt man does; *for there is not a juſt man upon earth that doeth good and ſinneth not*, Eccl. vii. 20. and that frequently, even every day; and therefore ſtands every day in need of freſh application of pardoning grace, for which he is directed to pray daily; and he may be left to fall foully, into very groſs ſins, as *David*, *Peter*, and others; but not totally and finally, ſo as to periſh; being on the heart of God, in the hands of Chriſt, on him the foundation, united to him, and kept by the power of God, he ſhall and does riſe again ſooner or later; not by his own power and ſtrength, but by the ſtrength of the Lord; he riſes by renewed repentance, and under the freſh diſcoveries of pardoning grace and mercy to heal his backſlidings. *But the wicked ſhall fall into miſchief*; or *evil*[q]; into the evil of ſin, and there lie and wallow in it, as the ſwine in the mire, and never riſe out of it; and into the evil of puniſhment, into hell itſelf, from whence there will be no deliverance; and oftentimes they fall into miſchief in this world, into trouble and diſtreſs, into poverty and want, in which they live and die, and never recover out of it; to which agrees what follows.

℣. 17. *Rejoice not when thine enemy falleth*, &c.] Theſe words are ſpoken not to the wicked man, ℣. 15. but to the juſt man, or *Solomon*'s ſon, or the children of wiſdom; for by the *enemy* is meant ſuch who are at enmity with the people of God, as the ſeed of the ſerpent, and thoſe after the fleſh are: and when theſe *fall*, ſaints ſhould not *rejoice*; as when they fall into ſin; for ſo to do, would be to act as wicked men who delight in ſin, and take pleaſure in them that do it; and is contrary to the grace of God, to that *charity* which *rejoiceth not in iniquity*: or rather when they fall into calamity and diſtreſs; for this is alſo the part which wicked men act towards the people of God, and ſhould not be imitated in; ſee *Obad.* 12. *Micah* vii. 8. *Rev.* xi. 10. Joy may be expreſſed at the fall of the public enemies of God and his people, as was by the *Iſraelites* at the deſtruction of *Pharaoh* and his hoſt, *Exod.* xv. 1. and as will be by the church at the deſtruction of Antichriſt, and which they are called upon to do, *Rev.* xviii. 20. and xix. 1, 2. partly on account of their own deliverance and ſafety, and chiefly becauſe of the glory of God, and of his juſtice diſplayed therein; ſee *Pſal.* lviii. 10. but as private revenge is not to be ſought, nor acted, ſo joy at the calamity and ruin of a private enemy, or a man's own enemy, ſhould not be expreſſed; but rather he is to be pitied and helped; ſee *chap.* xxv. 21, 22. for to love an enemy, and ſhew regard to him, is the doctrine both of the Old and of the New Teſtament. *And let not thine heart be glad when he ſtumbleth*; even ſecret joy ſhould not be indulged, gladneſs in the heart, though it does not appear in the countenance, and is not expreſſed in words; no not at the leaſt appearance of miſchief, when he only ſtumbles and is ready to fall; and much leſs ſhould there be exultation and rejoicings made in an open manner at the utter ruin of him.

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[n] Vid. Maimon. Moreh Nevochim, par. 1. c. 30. p. 37.

[o] תקותך ſpes tua, Mercerus.

[p] לנוה habitaculo, Pagninus, Montanus, Mercerus; habitationi, Michaelis; manſioni, Cocceius, Schultens.

[q] ברעה In malum, Pagninus, Montanus, Tigurine verſion, Mercerus, Gejerus, Michaelis, Schultens.

℣. 18. *Leſt the Lord ſee* it, *and it diſpleaſe him,* &c.] Who ſees all things, not only external actions but the heart, and the inward motions of it; and though men may hide the pleaſure they feel at the miſery of an enemy from others, they cannot hide it from the Lord; nor is this ſaid by way of doubt, but as a certain thing; and which the Lord not barely ſees, but takes notice of, and to ſuch a degree as to reſent it, and ſhew his diſpleaſure at it by taking the following ſtep. *And he turn away his wrath from him*; remove the effects of it, raiſe him out of his fallen and diſtreſſed condition, and reſtore him to his former proſperous one; and not only ſo, but turn it *upon thee*, as *Gerſom* ſupplies the words, and not amiſs; ſo that there is a ſtrange and ſudden change of circumſtances; thou that wert pleaſing thyſelf with the diſtreſs of thine enemy art fallen into the ſame, and he is delivered out of it; which muſt be a double affliction to ſuch a man; ſo that by rejoicing at an enemy, he is doing his enemy good and himſelf hurt; ſee *chap.* xvii. 5.

℣. 19. *Fret not thyſelf becauſe of evil* men, &c.] Becauſe of their outward proſperity and worldly happineſs, any more than rejoice at their adverſity; neither do the one nor the other; where the one prevails, the other does alſo; by the frequent repetition of this advice, it looks as if this evil is what good men are prone to, and which was very common in *Solomon*'s time, and in the time of his father *David*, from whom he ſeems to have borrowed theſe words, *Pſal.* xxxvii. 1, 7. ſee *chap.* xxiii 17. and xxiv. 1. *Neither be thou envious at the wicked*; though they may ſtand when thou falleſt, or be in proſperity when thou art in adverſity; the reaſons follow.

℣. 20. *For there ſhall be no reward to the evil* man, &c.] No reward of good things, ſuch as is for the righteous in a way of grace; but he ſhall have a reward of evil things, a juſt recompence of reward for his ſins: or *no end* [r]; there will be an end of his life in this world, and there will be an end of his proſperity; but, as the *Targum* is, there will be no *good end* to him; his end will not be like that of the perfect and upright man, for it will be cut off, *Pſalm* xxxvii. 37, 38. or as the *Vulgate Latin* verſion renders it, *the wicked have no hope of future things*; no good hope of everlaſting happineſs; they have their good things now, and their evil things hereafter; and therefore are not to be fretted at and envied. *Aben Ezra* interprets it, they ſhall have no offſpring or iſſue, ſon or nephew; the word is ſometimes uſed for poſterity. *The candle of the wicked ſhall be put out*; meaning not the dim light of nature in them, nor the light of life before their time, ſo *Aben Ezra*; but their proſperity, riches, ſplendor, and glory, which candle is often put out while they live, and always at death; after which they have no more light, honour, and happineſs; even not ſo much as the light of a candle; to which their proſperity in this life is compared, it being at beſt but ſmall and of a ſhort continuance; ſee *Job* xviii. 5, 6. and xxi. 17. and therefore ſhould not be the object of the envy of good men, who are in a more happy and ſtable condition than they.

℣. 21. *My ſon, fear thou the Lord, and the king*; &c.] Firſt the Lord and then the king; and ſuch as fear the Lord are generally loyal to their king; the fear of God includes love to him, reverence of him, faith in him, ſubmiſſion to him, and the whole worſhip of him, inward and outward, attended with holineſs of life and converſation: and the king, who is under God, is to be feared alſo, with a fear ſuitable to him; he is to be loved and reverenced, to be truſted in and ſubmitted to, in every thing conſiſtent with the fear of God and obedience to him; in whatever is not contrary to his laws, commands and ordinances; ſee 1 *Pet.* ii. 13—17. And *meddle not with them that are given to change*; in political things; that are for new laws, new forms of government, a new miniſtry, and a new king; never eaſy with the government under which they are, but are continually entering into plots, conſpiracies, and rebellions; who, inſtead of fearing God and the king, change the laws and commandments of God and the king, and therefore to be ſhunned. Some render it *with rebels*; the *Targum* and *Syriac* verſion *with fools*; as all ſuch perſons are, and ſhould be avoided as ſcandalous and dangerous: mix not with them, as the word [s] ſignifies; keep no company, and have no converſation with them, leſt you be brought into danger and miſchief by them. Or who are given to change in religious things; make innovations in doctrine and practice, always love to hear or ſay ſome new thing; turn with every wind, and ſhift as that does; are toſſed about with every wind of doctrine, fickle and inconſtant, carried about like meteors in the air, with *divers and ſtrange doctrines*; ſuch as diſagree with the perfections of God, the doctrines of Chriſt and his apoſtles, the ſcriptures of truth, the analogy of faith, and form of ſound words; and ſo the word here uſed ſignifies *divers*, and is ſo rendered *Eſther* iii. 8. and may deſign ſuch who hold doctrines and give into practices divers and different from the faith once delivered to the ſaints, and from the inſtitutions and appointments of Chriſt; innovations in doctrine and worſhip ought not to be admitted of; and ſuch who are for introducing them ſhould not be meddled or mixed with; they ſhould not be countenanced and incouraged; they ſhould not be attended upon or given heed unto; have no fellowſhip, and join not in communion with them. This is interpreted by ſome of ſuch who repeat [t] their ſins after repentance, or who return a ſecond time to their wickedneſs after they have repented, as *Ben Melech* obſerves.

℣. 22. *For their calamity ſhall riſe ſuddenly*, &c.] And come upon thoſe that fear not God, and rebel againſt the king and the ſtate, and innovate in matters of religion; and eſpecially that bring in damnable hereſies, and while they cry peace, peace, and are pleaſing themſelves with their new ſchemes and proſperous ſucceſs, ſwift and ſudden deſtruction comes upon them, 2 *Pet.* ii. 1. 1 *Theſſ.* v. 3. *And who knoweth the ruin of them both?* of thoſe that fear not the Lord, nor the king; or of thoſe who are given to change, and innovate in things civil and religious; and of thoſe who meddle with them and join themſelves to them: the ruin of themſelves and families in a civil ſenſe, is great and inexpreſſible, who rebel againſt their prince, and endeavour to change and ſubvert the preſent government; and the ruin of the ſouls of men, both of the deceivers and the deceived, is beyond all conception and expreſſion.

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[r] אחרית finis, Pagninus, Vatablus, Baynus, Junius & Tremellius, Mercerus, Gejerus.

[s] אל תתערב ne miſceas te, Pagninus, Montanus; ne commiſceto te, Junius & Tremellius, Piſcator, ſo Michaelis, Schultens.

[t] עם שונים cum iterantibus, Pagninus, Montanus; ſub. iniquitates ſuas, ſo ſome in Vatablus, Baynus.

℣. 23. *Theſe* things *alſo* belong *to the wiſe*, &c.] Both what is ſaid before concerning fearing God and the king; theſe belong to the wiſe and unwiſe, rich and poor, great and ſmall; particularly judges and civil magiſtrates, and all ſubordinate governors, who have, or ought to have, a competency of wiſdom; theſe ought to fear God and the king, as well as private ſubjects; and alſo what follows after, eſpecially in this and the three next verſes. Some render the words, *theſe things alſo* are the ſayings *of wiſe men*[u]; not of *Solomon*, but of other wiſe men in his time, or who lived after him, and before the men of *Hezekiah* copied out the proverbs in the following chapters; ſee *chap.* xxv. 1. but it ſeems more than probable that what follows to the end of the chapter are the words of *Solomon*, as the two laſt verſes moſt clearly are, compared with *chap.* vi. 10, 11. It is *not good to have reſpect of perſons in judgement*; in trying cauſes in a court of judicature, no regard ſhould be had to the perſons of men by the judge on the bench, as the rich more than to the poor; or to a relation, a friend, an intimate acquaintance, more than to a ſtranger; but the juſtice of the cauſe ought to be attended to, and ſentence given according to it, let it fall as it will: God does not accept perſons, nor regard the rich more than the poor; nor ſhould they that ſtand in his ſtead, and who in ſome ſenſe repreſent him, *Lev.* xix. 15. *Deut.* i. 17. *Job* xxxiv. 19. nor ſhould chriſtians in their communities act ſuch a partial part, *James* ii. 1—3.

℣. 24. *He that ſaith unto the wicked, Thou* art *righteous*, &c.] Not in a private way, or as giving his opinion or character of a man that is wicked, whom either through ignorance or flattery another may call righteous; which may be done and not reſented by people and nations; but in an open court of judicature pronounced by the judge, juſtifying the wicked for reward, and condemning the juſt, which is an abomination unto the Lord; ſee *chap.* xvii. 15. *Iſa.* v. 23. nor ſhould the miniſters of the goſpel flatter the wicked, and call them righteous and good men, and ſtrengthen their hands in their wickedneſs, promiſing them life though they continue in their evil ways; for though God juſtifies the ungodly, man ſhould not; nor does he juſtify them in but from their ungodlineſs; ſee *Ezek.* xiii. 22. *Him ſhall the people curſe, nations ſhall abhor him*; the people of the land ſhall curſe him as an unjuſt judge, as a patron of wickedneſs and wicked men; as an enemy to juſtice, and a diſcourager of truth and honeſty, and all good men; and even nations that have not ſo immediate a concern in the affair, yet hearing of it ſhall expreſs their indignation at him and abhorrence of him.

℣. 25. *But to them that rebuke* him *ſhall be delight*, &c.] That is, ſuch that rebuke in the gate, or openly, in a court of judicature; that reprove delinquents, ſuch as are found guilty of male-practices, and puniſh them as they ought to be, according to the laws of God and man; they ſhall have delight in themſelves, peace and pleaſure in their own minds; or the people ſhall delight in them, and ſpeak well of them, and think themſelves happy under ſuch a juſt adminiſtration; or the Lord ſhall delight in them, the beauty or ſweetneſs of the Lord ſhall come unto them, as *Aben Ezra* explains it; the Lord ſhall be ſweet and delightful to them, and they ſhall have pleaſure in him. *And a good bleſſing ſhall come upon them*; or *a bleſſing of good*[w]; a bleſſing of good things, temporal and ſpiritual, here and hereafter; the bleſſing of a good God, and a bleſſing from him; and a bleſſing of good men, as oppoſed to the curſe of the people in the preceding verſe.

℣. 26. Every man *ſhall kiſs* his *lips that giveth a right anſwer.*] Either as a witneſs to a queſtion put to him in court, to which he anſwers aptly and uprightly; or rather as a judge, who having heard a cauſe, anſwers and gives his opinion of it faithfully, and pronounces a righteous ſentence; every one will love and reſpect him, and hearken to him and obey him; both affection and obedience are ſignified by a kiſs; ſee *Pſal.* ii. 12. *Cant.* viii. 1.

℣. 27. *Prepare thy work without*, &c.] As *Solomon* did for the building of the temple; timber and ſtones were prepared, hewed, ſquared and fitted for the building before brought thither, 1 *Kings* v. 18. and vi. 7. or diligently attend to thy buſineſs without doors, whatever it is, that thou mayeſt provide for thyſelf and family the neceſſaries and conveniencies of life, which are in the firſt place to be ſought after. *And make it fit for thyſelf in the field*; let nothing be wanting in managing the affairs of huſbandry, in tilling the land, in ploughing and ſowing, and reaping and gathering in the increaſe, that there may be a ſufficiency for the ſupport of the family. *And afterwards build thine houſe*; when, through the bleſſing of God upon thy diligence and induſtry, thou art become rich, or however haſt ſuch a competent ſubſtance as to be able to build a good houſe, and furniſh it in an handſome manner, then do it; but firſt take care of the main point, that you have a ſufficiency to finiſh it; ſee the advice of Chriſt, *Luke* xiv. 28, 29. neceſſaries are firſt to be ſought after, before things ornamental and ſuperfluous; firſt take care to live, and then, if you can, build a fine houſe. *Jarchi* interprets this of a man's firſt getting fields, vineyards, and cattle, ſomething beforehand in the world, and then take a wife, when he is able to maintain her, whereby his houſe may be built up; ſee *Ruth* iv. 11.

℣. 28. *Be not a witneſs againſt thy neighbour without cauſe*, &c.] Unleſs forced unto it, except there is ſome urgent reaſon for it; not upon any trivial account, or in any frivolous matter; never appear forward and eager to bear witneſs againſt him, and whenever obliged to it, be not a falſe witneſs, but ſpeak truth, whether thy neighbour be a friend or a foe. *And deceive* not *with thy lips*; by bearing a falſe teſtimony, the judge, thy neighbour and thyſelf; for though men may be deceived, God cannot: or ſhouldeſt thou do ſo, *thou wouldſt break*

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[u] גם אלה לחכמים hæc quoque ſapientum ſunt, Tigurine verſion; etiam hæc a ſapientibus profecta ſunt, Piſcator; etiam hæcce ſapientum, Cocceius, Schultens, ſo Grotius.

[w] ברכת טוב benedictio boni, Baynus, Mercerus, Cocceius, Gejerus, Michaelis, Schultens; benedictio cujuſque boni, Junius & Tremellius, Piſcator.

break and cut him to pieces *with thy lips*[x]; which is the ſenſe of the words according to R. *Judah*, as *Ben Melech* relates.

℣. 29. *Say not, I will do ſo to him as he hath done to me*, &c.] He has falſly accuſed and reproached me, and bore a falſe teſtimony, or ſuborned falſe witneſſes againſt me, and I will do the ſame to him now an opportunity ſerves; but as private revenge itſelf is ſinful, ſo eſpecially when it is purſued in a wicked way. *I will render to the man according to his work*; this ſhould be left to the Lord whoſe prerogative it is; ſee ℣. 12. *Rom.* xii. 19.

℣. 30. *I went by the field of the ſlothful*, &c.] This very probably was a real matter of fact; king *Solomon*'s way lay at a certain time by the field of a ſlothful man, who never went into it himſelf, there being a lion in the way; and which he took no care of to manure and till, to plow and ſow, but let it lie waſte and uncultivated; an emblem of a carnal and worldly profeſſor, and eſpecially an unregenerate man, neglecting the affairs of his ſoul, his heart remaining like the fallow field unopened and unbroken, hard, obdurate, and impenitent; nothing ſown in it, no ſeed of grace; nor has the ſeed of the word any place in it, but falling on it lies like ſeed by the way-ſide, catched up by every bird. *And by the vineyard of the man void of underſtanding*; as the ſlothful man, is that takes no care to plant and dreſs it, that it may bring forth fruit to his own profit and advantage; and as every unregenerate man is, who is unconcerned about his ſoul, and the welfare of it; whatever underſtanding he may have of things natural and civil, he has no knowledge of ſpiritual things, of God in Chriſt, of himſelf, his ſtate and condition; of Chriſt, and the way of peace, life, and ſalvation by him; of the Spirit, and his work of grace upon the heart; and of the goſpel, and the myſteries of it; and ſo has no regard to the vineyard of his ſoul, and the plantation and fruitfulneſs of it; ſee *Cant.* i. 6.

℣. 31. *And lo, it was all grown over with thorns*, &c.] Or *thiſtles*[y]; which grow up of themſelves, are the fruit of the curſe, and the effect of ſlothfulneſs. And *nettles had covered the face thereof*; ſo that nothing was to be ſeen but thorns and thiſtles, nettles and weeds; and ſuch is the caſe of the ſouls of men when neglected, and no concern is had for them; ſo it is with carnal and worldly profeſſors, who are overrun with the cares of this world, the deceitfulneſs of riches, and the luſts of other things, comparable to thorns and nettles for their piercing and ſtinging nature, and the unfruitfulneſs and unprofitableneſs of them; ſuch are the thorny-ground hearers, *Matt.* xiii. 22. and ſuch is the caſe of all unregenerate perſons, whoſe ſouls are like an uncultivated field, and a neglected vineyard; in which grow naturally the weeds of ſin and corruption, comparable to thorns and nettles for their ſpontaneous production, for the number of them, for their unfruitfulneſs, and for the pain and diſtreſs they bring when conſcience is awakened; and becauſe as ſuch ground that bears thorns and nettles, is nigh to curſing, and its end to be burned, which is their caſe; ſee *Heb.* vi. 8. *And the ſtone-wall thereof was broken down*; the fence about the fields, the wall about the vineyard, to keep out men and beaſts; ſee *Iſa.* v. 2. which thro' ſlothfulneſs and want of repair and keeping up, fell to decay, *Eccleſ.* x. 18. and thus carnal profeſſors and unregenerate men, having no guard upon themſelves, are open and expoſed to every ſin, ſnare, and temptation; Satan has free egreſs and regreſs; the evil ſpirit can go out and come in when he pleaſes, and bring ſeven evil ſpirits more wicked than himſelf: indeed ſuch is the evil heart of man that it needs no tempter; he is drawn aſide of his own luſt and enticed; he is liable to every ſin, and to fall into the utmoſt ruin; he has nothing to protect and defend him; not the Spirit, nor grace, nor power of God.

℣. 32. *Then I ſaw*, and *conſidered it well*, &c.] Or *when I ſaw, I conſidered it well*; or *ſet my heart upon it*[z]; when he ſaw as he paſſed along the field and the vineyard, he conſidered who was the owner and proprietor of them; what a ſluggiſh and fooliſh man he was, and what a ruinous condition his field and vineyard were in. *I looked upon* it, and *received inſtruction*; looked at it again, and took a thorough view of it, and learned ſomething from it; ſo great and wiſe a man as *Solomon* received inſtruction from the field and vineyard of the ſlothful and fooliſh man; he learned to be wiſer, and to be more diligent in cultivating his own field, and dreſſing his own vineyard: ſo from the view and conſideration of the ſlothfulneſs and folly of an unregenerate man, and of the ſtate and condition of his ſoul, many leſſons of inſtruction may be learned; as that there is no free-will and wiſdom in men with reſpect to that which is good; the ruinous ſtate and condition of men, as being all overſpread with ſin and corruption, in all the powers and faculties of their ſouls; and that there is nothing in them agreeable to God, but all the reverſe; alſo the neceſſity of divine grace to put them into a good ſtate, and make them fruitful; moreover the diſtinguiſhing grace of God which makes others to differ from them; and likewiſe it is teaching and inſtructive to good men to uſe more diligence themſelves in things relating to their ſpiritual good, and to the glory of God.

℣. 33. Yet *a little ſleep, a little ſlumber*, &c.] The ſight of the field and vineyard of the ſlothful put *Solomon* in mind of an obſervation he had made before, which fitly deſcribes the diſpoſition and geſture of the ſluggard, by which means his field and vineyard came to ruin; whilſt he ſhould be up and tilling his field and planting his vineyard, he is in his bed; and awaking, inſtead of riſing, craves for and indulges himſelf in another little doze, and which he repeats again and again. *A little folding of the hands to ſleep*; which ought to have been employed another way; ſee the note on *chap.* vi. 10.

℣. 34. *So ſhall thy poverty come* as *one that travelleth*, &c.] Swiftly and ſuddenly, both in a temporal and ſpiritual ſenſe. *And thy want as an armed man*; irreſiſtibly. Here ends according to ſome the *ſecond*, according to others the *third* part of this book of *Proverbs*, another beginning with the following chapter.

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[x] והפתית בשפתיך & ne atteras labiis tuis, Vatablus; & ne comminuas eum labiis tuis, Syriac verſion.

[y] קמשונים chamæleones, Junius & Tremellius; cardui, Piſcator, Cocceius; carduis, Michaelis, Schultens.

[z] ואחזה אנכי אשית לבי quum ergo contemplatus eſſem, adjunxi animum meum, Mercerus; cum intuerer, appoſui cor meum, Gejerus; cum igitur viderem ego, adponebam cor meum, Michaelis.

CHAP. XXV.

℣. 1. THESE are *alſo proverbs of Solomon*, &c.] Theſe that follow to the end of the book, as well as thoſe which go before. Here begins a *third*, ſome ſay a *fourth* part of this book. The *Targum* and *Syriac* verſion read, "theſe are alſo the "deep proverbs of *Solomon*;" and the *Arabic* verſion adds, "the expoſition of which is difficult." *Which the men of Hezekiah king of Judah copied out*; out of the writings of *Solomon*; out of his three thouſand proverbs, it may be; or out of the public records, which contained an account of his words and deeds. Who theſe men were, is not certain; perhaps his miniſters of ſtate, *Eliakim*, *Shebna* and *Joah*; or the prophets of his time, *Iſaiah*, *Micah* and *Hoſea*: the *Targum* and *Syriac* verſion call them his *friends*. Whoever they were, no doubt they were employed by *Hezekiah*; and which is recorded to his honour, that he was ſo careful to preſerve ſuch uſeful ſayings, and annex them to thoſe that were already collected and put together as above. This verſe, it is likely, was wrote by one of the copiers. The proverbs begin in the next verſe.

℣. 2. It is *the glory of God to conceal a thing*, &c.] Secret things belong unto him, and they are kept ſo by him: many things which he does reveal, yet the modus or manner of them remains hidden; as what relates to his own being, and manner of ſubſiſting; the Trinity of perſons in the Godhead; the filiation of the Son, and the proceſſion of the Spirit; the incarnation of Chriſt, and the like: the predeſtination of men to life and death, though that there is ſuch a thing is certain, yet who they are is not known; the purpoſes and decrees of God, all that he determines to do, or ſhall be done, are known unto him from eternity; but then the times and ſeaſons in which they will be accompliſhed are kept in his own power; the day and hour of the laſt judgment none knows but himſelf: his judgments, and ways in providence, are unſearchable and paſt finding out; there are many things in it unaccountable to men; nor does he give an account of them to the ſons of men; theſe are at preſent ſecrets in his own breaſt, his judgments will be made manifeſt. Now it is his glory to conceal them; they are all known to him, and the reaſons of them; he is the omniſcient, all-wiſe God, and ſtands in no need of the advice of creatures; nor are they taken into his privy council. Some apply this to his pardoning ſin, which is ſometimes expreſſed by *covering* it; and in which the glory of his grace and mercy is greatly diſplayed. *Jarchi* interprets it of the hiſtory of the work of creation, and *Ezekiel*'s viſion of the wheels, the underſtanding of which is very difficult; and which the Jews forbid the reading of, as alſo *Solomon*'s *Song*, until men are come to ripeneſs of years. *But the honour of kings is to ſearch out a matter*; to inveſtigate every thing relating to civil government, and that may be of uſe to them in the exerciſe of it; particularly to ſearch into the word of God, and obſerve the laws in it, and rule according to them; or make ſuch laws as are agreeable to it, and execute them: and to enquire diligently into all cauſes that are brought before them, that they may find out the truth of things, and paſs judgment accordingly; and be able to give reaſons for what they do in the public affairs of government, and make it appear that they are according to the rules of truth and juſtice; and to do ſo will gain them immortal honour! ſee *Job* xxix. 16.

℣. 3. *The heaven for height, and the earth for depth*, &c.] Theſe are eminent for what are aſcribed to them; nothing is higher than the heavens, nor any thing deeper than the earth; the height of the heavens cannot be reached, and the center of the earth cannot eaſily be got unto; the heavens above cannot be meaſured, and the foundation of the earth cannot be ſearched beneath; at leaſt not by common perſons, whatever may be done in their way by aſtronomers and geometricians. And thus as the heavens and the earth are immeaſurable, *Jer.* xxxi. 37. ſo *the heart of kings* is *unſearchable*; eſpecially ſuch an one as *Solomon* was, who had largeneſs of heart as the ſand on the ſea-ſhore: and this muſt be underſtood of ſuch who have the art of governing; for ſome are ſo weak in their conduct, and ſo much expoſe themſelves, that it is eaſy to ſee what is in their hearts, and what are the ſprings of their actions. Wiſe princes lay their ſchemes deep, and conceal their deſigns, and keep their reaſons of ſtate ſecret, ſo that it is not an eaſy thing to penetrate into their councils and views: for this does not ſo much reſpect the multitude of buſineſs they have upon their hearts and hands, as *Jarchi* and others underſtand it; as the privacy and ſecrecy in which they are managed, and the reaſons of which are kept from common perſons, who therefore are not proper judges of them; and who yet will often take upon them to cenſure and condemn, when they are ignorant of the true cauſe of ſuch conduct.

℣. 4. *Take away the droſs from the ſilver*, &c.] By putting it into the furnace, and purging it from it: *And there ſhall come forth a veſſel for the finer*; not out of the furnace, a veſſel, formed and ſhaped, but pure ſilver, ſhall come out of it for the finer; of which a veſſel may be made, very honourable, beautiful, and fit for uſe: the application of it is in the following verſe.

℣. 5. *Take away the wicked* from *before the king*, &c.] Wicked miniſters and counſellors; they are the *droſs*, worthleſs and uſeleſs; yea, hurtful and pernicious. The king is the *finer*, for whom the veſſel is; the kingdom is the ſilver veſſel refined; and which becomes much the better, when wicked men are removed from the court and cabinet council of kings; as well as the king is the happier, and his throne more firm and ſecure, as follows: *And his throne ſhall be eſtabliſhed in righteouſneſs*; which he ſhall execute, wicked miniſters being removed from him, who adviſed him to take unrighteous meaſures; and others being put in their room, who counſel him to do acts of juſtice; whereby his throne is ſecured, and he ſits firm upon it, which before was tottering and ſhaking, and he in great danger of being removed from it.

℣. 6. *Put not forth thyſelf in the preſence of the king*, &c.] Intrude not thyſelf into his preſence; or ruſh not into it in a rude and irreverent way; or be not ambitious to be a courtier: or *do not appear glorious*, as the *Vulgate Latin* verſion renders it; or *honour thyſelf*[a], as the word ſignifies; do not appear too gay at court, or make too ſplendid an appearance,

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[a] אל התהדר ne tibi aſſumas honorem, Cocceius; ne honores teipſum, Michaelis; ne magnificum te facias, Schultens; ne magnifices te, Pagninus, Mercerus, Gejerus.

pearance, above thy fortune and ſtation; and which may ſeem to vie with and outdo the king himſelf, which will not be well taken; princes love not to be equalled, and much leſs excelled. *And ſtand not in the place of great* men; where the king's family or his nobles ſhould ſtand, his miniſters and counſellors of ſtate, and thoſe that wait upon him.

ỳ. 7. *For better* it is *that it be ſaid unto thee, Come up hither*, &c.] It is much more to thine honour and credit to ſeat thyſelf in a place rather beneath than above thee; which being obſerved by ſome of the officers at court, or by him whoſe buſineſs it is to look after ſuch things, he will becken or call to thee to come up to a higher and more honourable place: *Than that thou ſhouldeſt be put lower, in the preſence of the prince whom thine eyes have ſeen*; than that thou ſhouldeſt be thruſt away with a ſevere rebuke for thy boldneſs and arrogance, in approaching too near the king's perſon, and taking the place of ſome great man, which did not become thee, and be forced down to a lower place, to thy great mortification; and the more, as this will be in the preſence of the prince thou hadſt the curioſity of ſeeing, and the ambition of making thyſelf acceptable to, by a gay and ſplendid appearance; and now with great diſgrace turned out of his preſence, or at leaſt driven to a great diſtance from him. Our Lord ſeems to refer to this paſſage, in *Luke* xiv. 8—10.

ỳ. 8. *Go not forth haſtily to ſtrive*, &c.] To go to law with a neighbour; think well of it beforehand; conſider the nature of the cauſe, whether right or wrong; or whether it is a matter of ſuch moment as to go to law about; whether it will not be deemed a frivolous and vexatious ſuit; whether able to bear the expences of it, and what may probably be the ſucceſs of it. *Leſt* thou know not *what to do in the end thereof*; for a livelihood, having ſpent all thy ſubſtance in the law-ſuit, and ſo reduced to poverty, as not to know how to live, or how and where to ſhew thy face, through the diſgrace that ſhall fall upon thee by loſing the cauſe. *When thy neighbour hath put thee to ſhame*; in open court, and proved himſelf to be in the right, and that thou art in the wrong; himſelf an honeſt man, and thee a litigious perſon.

ỳ. 9. *Debate thy cauſe with thy neighbour* himſelf, *&c.*] Between thee and him alone; lay the matter before him, and hear what he has to ſay for himſelf, by which you will better judge of the nature of the cauſe; try to compromiſe things, and make up the difference between you, which is much better than to commence a law-ſuit; at leaſt ſuch a ſtep ſhould be taken firſt; ſee *Matt.* v. 25. *And diſcover not a ſecret to another*; if the thing in controverſy is a ſecret, do not acquaint another perſon with it, keep it among yourſelves; if the affair can be made up without bringing it into a court of judicature; beſides, by communicating it to others, you may have bad counſel given, and be led to take indirect methods: or, *the ſecret of another*, or *another ſecret do not diſcover* [b]; if you know any thing ſcandalous and reproachful of your neighbour and his family, you are contending with, which does not concern the cauſe in hand, do not divulge it, as perſons from a ſpirit of revenge are apt to do, when they are quarrelling or litigating a point with each other.

ỳ. 10. *Leſt he that heareth it, put thee to ſhame*, &c.] Or *reproach thee* [c] with treachery and deceit. Either the perſon of whom it is told, or the perſon to whom it is told; who may make thee aſhamed, either by fixing the odious character of a defamer, a whiſperer and backbiter, on thee; or by making a retaliation, and in his turn make known ſome ſecret things concerning thyſelf, which before were not known, and, now publiſhed, will be to thy diſgrace. *And thine infamy turn not away*; it ſhall ſtick ſo cloſe to thee, that thou ſhalt never get clear of it as long as thou liveſt, or ever retrieve thy credit; the brand of infamy ſhall ever be upon thee.

ỳ. 11. *A word fitly ſpoken*, &c.] Or, *a word ſpoken on its wheels* [d]: that proceeds aright, keeps due order, is well circumſtanced as to matter, method, time, place and perſons; a diſcourſe well put together, properly pronounced, roundly, eaſily and fluently delivered to proper perſons, and adapted to their circumſtances; and *ſeaſonably* ſpoken, as the *Targum* and many verſions render it: is like *apples of gold in pictures of ſilver*; either like apples made of gold, and ſo valuable and precious; or as apples, called golden from their colour, as golden pippins and golden rennets; or oranges, which are ſometimes called golden apples: either of theſe in ſilver caſes and incloſures, as *Aben Ezra* and *Gerſom* interpret the word; or in a ſilver cup, as the *Syriac* verſion; or in ſilver lattices, as *Maimonides*, through which they may be ſeen, look very pleaſant and delightful. The words may deſign, as ſome think, ſilver baſkets of net-work [e]; into which, golden apples or oranges being put, and placed on a table, look very beautiful; and to ſuch, a word fitly ſpoken is compared. This may be applied to the word of the goſpel, as ſpoken by Chriſt, the great Prophet of the church; who has the tongue of the learned, to ſpeak a word in ſeaſon to weary ſouls, *Iſa.* l. 4. and by his miniſters, who publiſh the goſpel, that faithful ſaying and worthy of all acceptation: this being the word of ſalvation, is fitly ſpoken to all ſenſible ſinners, and muſt be exceeding agreeable to them; ſince it is of ſalvation from all ſin, and for the chief of ſinners, and intirely of free grace; includes all bleſſings in it, and is for ever; and ſince it is a proclamation of pardon of all ſorts of ſins and ſinners, and of all their ſins, and according to the riches of grace; and is alſo the word of reconciliation, and publiſhes peace to rebels, who could not make their own peace with God; and yet this is done by the blood of Chriſt, as the goſpel declares: and ſeeing it is likewiſe the word of righteouſneſs, which reveals the righteouſneſs of Chriſt as juſtifying, when a man's own righteouſneſs will not acquit him; and invites weary ſouls to Chriſt for reſt, and therefore muſt be grateful to all ſuch perſons, and be eſteemed as valuable as balls or apples of gold; and as pleaſant and delightful to ſee and hear of, as thoſe ſet in ſilver baſkets of net-work; and be as refreſhing and comfortable, and as grateful to the taſte, as real apples of the beſt kind; ſee *Cant.* ii. 2, 5. It may alſo be applied to the promiſes of grace, ſeaſonably ſpoken and ſuitably applied by the Spirit of God; who takes the promiſes which are in Chriſt, and ſhews and opens them to ſouls in diſtreſs, at the moſt proper and ſeaſonable time; and which are exceeding great and precious, yield abundance of pleaſure and delight, and are very comfortable. Yea, this may be applied to the words of good men in private converſation, either by way of counſel, or comfort, or admonition; and to every word that is with grace, and miniſters grace to the hearer, and is for the uſe of edifying, when time, place, perſons and circumſtances are obſerved. *Maimonides*[f] thinks, the external ſenſe of the word is meant by the ſilver, and the internal ſenſe by the gold; which latter is ſeen through, and is much better than the former.

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[b] סוד אחר ſecretum alterius, Pagninus, Montanus; arcanum alterius, Tigurine verſion, Junius & Tremellius, Piſcator, Mercerus, Michaelis, Schultens, ſo Cocceius, Gejerus; arcanum aliud, Munſter; alienum, Syriac verſion.

[c] יחסדך probris afficiat te, Pagninus, Montanus, Mercerus, Gejerus; probro afficiet te, Junius & Tremellius, Piſcator, Michaelis.

[d] על אפניו ſuper rotis ſuis, Montanus, Piſcator, ſo Kimchi and Ben Melech; ſuper rotationibus ſuis, Schultens.

[e] במשכיות in thecis tranſparentibus, Montanus; cancellis, Baynus; cancellaturis, ſive retiaculis, Glaſſius; in ſpecioſis calicibus, Cocceius.

ỷ. 12. As *an ear-ring of gold, and an ornament of fine gold*, &c.] As a golden ear-ring, when firſt put on, gives pain and uneaſineſs; but being well hung and fixed, is very ornamental, being of fine gold, and eſpecially when any jewels are upon it; which may be meant by the ornament, as the word is rendered, *Cant.* vii. 1. So is *a wiſe reprover upon an obedient ear*; ſuch is the reproof of a wiſe man, which is ſeaſonably given, in a fit and proper manner; and which appears to proceed from love, and is deſigned for good, and done in great affection and faithfulneſs: this, though it may be a little grating to the ear at firſt, yet, when well conſidered and received, inſtead of leaving any infamy or reproach on the perſon reproved, it is an ornament to him, as well as reflects honour upon the reprover. It may be rendered, ſo is *he that reproveth a wiſe man, upon* or *with an obedient ear*[g]; a wiſe man that has an obedient or hearing ear, who is ſo wiſe as to attend to reproofs given him, and which he takes kindly, and receives profit and advantage from them; ſee *chap.* ix. 8. and xv. 31.

ỷ. 13. *As the cold of ſnow in the time of harveſt*, &c.] As water as cold as ſnow; or as a breeze of air, ſuch as in a time of ſnow; and ſo *Jarchi*, "as "the cold of the days of ſnow, which a man de-"ſires in ſummer, and not ſnow ſimply, for ſnow "itſelf is not good in the time of harveſt;" ſee *chap.* xxvi. 1. Or rather, *as a ſhield* or *covering of ſnow*[h], as the word ſignifies: perhaps, as *Guſſetius*[i] thinks, a veſſel in ſuch a form, in which ſnow was kept in ſummer, is meant; and the ſame word, the two firſt radical letters being doubled, is uſed for the pot or urn in which the manna was kept, *Exod.* xvi. 33. As ſnow, that in thoſe hot countries, uſed to be kept in veſſels, in places under ground, to cool their drink with in ſummer-time; juſt as ice is kept with us, in like places, for the ſame purpoſe; and then the ſenſe is, As drink cooled with ſnow is very agreeable, and exceeding refreſhing to thoſe that labour in the field in the time of harveſt; ſo is *a faithful meſſenger to them that ſend him; for he refreſheth the ſoul of his maſters*: ſuch an one that is ſent with a meſſage, and faithfully executes it, whilſt he is gone, the mind of his maſter is very thoughtful about the iſſue and ſucceſs of it; but when he returns and gives him an account of it, and eſpecially when he ſucceeds to his wiſh; it *reſtores* and ſettles his mind, as the word[k] ſignifies; and gives him a great deal of pleaſure and ſatisfaction, and renders the meſſenger dear and valuable to him. Chriſt is the meſſenger, one of a thouſand, ſent by his divine Father on a meſſage of grace and ſalvation, in which he has ſucceeded, being faithful to him that appointed him; and ſo is exceeding acceptable to him, his ſervant, his elect, in whom his ſoul delighteth! Goſpel-miniſters are meſſengers, and faithful ones, whoſe feet are beautiful, and their words acceptable to ſouls, to whom they are ſent, and are a ſweet ſavour to him that ſent them; and who will commend them as good and faithful ſervants, and appoint them rulers over many cities, and introduce them into his joy.

ỷ. 14. *Whoſo boaſteth himſelf of a falſe gift*, &c.] Of his charity and alms-deeds; bragging of great things he does this way, when he does nothing; or who is very vain in making large promiſes of what he will give, when he does not perform; either not having it in his heart, or in the power of his hands, to give what he promiſes; Satan-like, who offered to give all the kingdoms of this world to Chriſt, if he would worſhip him, when nothing of it belonged unto him, or was in his power to give: and ſo the *Vulgate Latin* verſion renders it, *a glorious man*; that is, a vain-glorious man, and *not fulfilling promiſes*. It may very well be applied to falſe teachers, who boaſt of their gifts and ſpiritual knowledge, when they have none; ſpeaking great ſwelling words of vanity, when they are empty of all that is good, and are as follow: Like *clouds and wind without rain*; which make a ſhew and appearance of rain, promiſe much, but produce none; ſee 2 *Pet.* ii. 17, 18. *Jude* 12.

ỷ. 15. *By long forbearing is a prince perſuaded*, &c.] To come into meaſures and do that which his council and miniſtry adviſe him to, and to which he may ſeem at firſt very averſe; but by a mild and gentle repreſentation of things, by a humble ſubmiſſion of them to him, and by frequent remonſtrances, and patient waiting, his mind is ſoftened, bent and inclined to take their advice, and purſue the meaſures ſuggeſted to him; which, had they been preſſed with heat, haughtineſs and haſte, would have been rejected. *And a ſoft tongue breaketh the bone*; or *hardneſs*, as the *Vulgate Latin* verſion renders it; ſoft words, or words delivered in ſoft language, remove hardneſs and roughneſs from the minds of men; and work upon, influence and bend men, whoſe wills are obſtinate and ſtubborn, and make them pliable and tractable: ſo *David*, with a ſoft tongue, wrought upon *Saul*, his enemy; and *Abigail*, by her ſoft language, turned the mind of *David*, who was bent upon the deſtruction of *Nabal*, 1 Sam. xxiv. 16. and xxv. 32. ſee *chap.* xv. 1. *Jarchi* interprets this ſoft tongue of prayer and ſupplication, by which ſevere things againſt ſinners are removed from them; and ſo he underſtands the former clauſe, of the forbearance of God, which gives encouragement to ſinners, to perſuade him in their favour by repentance and prayer; ſee *Matt.* xviii. 26, 27.

ỷ. 16. *Haſt thou found honey?* &c.] Of which there was great plenty in *Judea*; and was to be found in fields and woods, 1 *Sam.* xiv. 25, 26. *Eat ſo much as is ſufficient for thee*; to ſatisfy appetite, without overcharging the ſtomach; what may be conducive to health, and no more. *Leſt thou be filled therewith, and vomit it*; that is, overfilled; filled to a loathing of it, ſo as to cauſe a caſting of it up. This is not merely to be underſtood

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[f] Præfat. Moreh Nevochim.

[g] מוכיח חכם qui arguit ſapientem, V. L. Pagninus, Mercerus, Gejerus.

[h] כצנת שלג ſicut ſcutum ex nive, ſome in Gejerus, ſo Aben Ezra; ſicut tectio nivis, Michaelis.

[i] Comment. Ebr. p. 718.

[k] משיב reſtituit, Junius & Tremellius, Piſcator; faciet requieſcere, Pagninus, Baynus.

ſtood in a literal ſenſe; ſomething more is intended, as in *chap.* xxiv. 13. and according to the ſenſe there, that which *Maimonides* [l] gives of this ſeems agreeable; that it reſpects the getting of wiſdom and knowledge, which, like honey, is ſweet, and deſirable, and excellent, and nouriſhing, moderately uſed: but then perſons ſhould take care to keep within due bounds, and not ſeek to be over wiſe; or to exerciſe themſelves in things too high for them, and aim at that which is above their capacity; but ſhould content themſelves with what is within their reach and compaſs: and ſo *Gerſom* underſtands it. Some think that moderation in the uſe of worldly things and lawful pleaſures is here recommended: and others, that the words refer to what follow; that when a man has got a pleaſant and delightful friend, he ſhould not viſit him too often; leſt too much familiarity bringing contempt, he ſhould loſe his friend: ſo *Jarchi* connects the words.

℣. 17. *Withdraw thy foot from thy neighbour's houſe*, &c.] Not but that it is commendable to be neighbourly and friendly, or for one neighbour to viſit another; but then it ſhould not be very frequent; a man ſhould not be always or often at his neighbour's houſe. So the words may be rendered, *make thy foot precious* or *rare at thy neighbour's houſe* [m]; be ſeldom there. *Leſt he be weary of thee, and* ſo *hate thee*; or, *leſt he be ſated with thee* [n]; filled with thy company to a loathing of it, as the ſtomach with eating too much honey, and ſo his friendſhip be turned into hatred.

℣. 18. *A man that beareth falſe witneſs againſt his neighbour*, &c.] In whoſe houſe he has often been, and whom he has frequently viſited; and, obſerving what was done there, not only diſcovers and tells abroad the ſecrets of his family, but even things which are falſe; yea, in a court of judicature, appears a witneſs againſt him, and ſwears falſely to his hurt and prejudice. Such a man is *a maul, and a ſword, and a ſharp arrow*; that is, to his neighbour, againſt whom he bears falſe witneſs; and by ſo doing, he mauls his fame, his credit, character and reputation; and as with a ſword, takes away his life; and againſt whom there is no more guarding, than againſt a ſharp arrow, that comes from afar, ſuddenly and ſwiftly.

℣. 19. *Confidence in an unfaithful man in time of trouble*, &c.] It is not good to put confidence in any man, not in princes, nor in the beſt of men; much leſs in an unfaithful, prevaricating and treacherous man; and eſpecially in a time of diſtreſs and trouble, depending on his help and aſſiſtance, which is leaning on a broken reed, and truſting to a broken ſtaff. Or, *the confidence of an unfaithful man in time of trouble* [o]; that which he puts confidence in; who truſts in his riches, or in his righteouſneſs, or in his own heart, all which are vain and deceitful: is like *a broken tooth, and a foot out of joint*; which are ſo far from being of any uſe, the one in eating food, and the other in walking, that they are both an hindrance to thoſe actions, and cauſe pain and uneaſineſs: or, *a bad tooth*, ſo the *Targum* and *Syriac* verſion; a rotten one.

℣. 20. As *be that taketh away a garment in cold weather*, &c.] Either takes it off of himſelf, or another perſon, when it would be rather more proper to put another garment on, and ſo is expoſed to the injury of cold weather. And as *vinegar upon nitre*; nitre was found in *Egypt*, beyond *Memphis*, as *Strabo* ſays [p]; there were two mines of nitre, which produced much, and thence it was called the *Nitriotic Nome*: others ſay, nitre has its name from *Nitria*, a town in *Egypt* [q], which gives name to the *Nitrian* deſert, where there is a lake called *Latron*; from the bottom of which, that ſort of nitre, called *Natron*, ariſes to the top, as is apprehended, and there, by the heat of the ſun, condenſes into this kind of ſubſtance [r], which will ferment with an acid; and ſo vinegar poured upon it, will irritate and diſturb it, cauſe it to ferment, and make a noiſe and a hiſſing. This muſt be underſtood only of this ſort of nitre, of the nitre of the ancients; not of the moderns, which is no other than ſalt-petre; for though this will ferment with vinegar, ſalt-petre will not [s]: nitre is diſſolved by a liquid, but not any, only that which is cold, as *Ariſtotle* obſerves [t], as is vinegar; and therefore, with great propriety, this is joined to what goes before. *So is be that ſingeth ſongs to an heavy heart*; rather diſtreſſes and afflicts him the more; as he cannot ſing himſelf, he cannot bear to hear others ſing; ſuch rather ſhould be condoled and wept with, than to have ſongs ſung to them. Some underſtand the words in a ſenſe the reverſe; the word rendered *taketh away*, in the firſt clauſe, has the ſignification of adorning with a garment; hence they render it, *as be that putteth on a garment* [u] *for ornament in cold weather, and as vinegar to nitre, ſo is be that ſingeth ſongs to an heavy heart*; that is, as an additional garment drives away cold, and vinegar diſſolves nitre, ſo ſinging ſongs to an heavy-hearted man drives away ſorrow; as in the caſe of *Saul*, ſuch an effect had muſic on him, 1 *Sam.* xvi. 24. or rather, to put on a thin garment for ornament in cold weather, is as abſurd and unſeaſonable as to put vinegar to nitre, or to a wound, as *Schultens*, and to ſing ſongs to a heavy heart; all abſurd.

℣. 21. *If thine enemy be hungry, give him bread to eat*, &c.] Which includes all manner of food; whatever perſons may have in their houſes, that they ſhould bring out and feed the hungry with, even though an enemy. *And if be be thirſty, give him water to drink*; which was what was uſually and in common drank in thoſe countries. Theſe two, bread and water, take in all the neceſſaries of life; and giving them is expreſſive of all acts of beneficence and humanity to be performed to enemies; ſee 2 *Kings* vi. 20. or *drink to him*, ſo *Pagninus* and *Montanus*; which is ſtill more expreſſive of reſpect and kindneſs.

℣. 22. *For thou ſhalt heap coals of fire upon his head*, &c.] Not to increaſe his puniſhment and damnation, the more aggravated by kindneſs ſhewn him; but to bring him by ſuch means to a ſenſe of former injuries, and to ſhame for them, repentance of them, and love of the perſon injured, and carefulneſs for the future of doing him any further wrong. *And the Lord ſhall reward thee*; with good things, for all the good done to thine enemy, whether it has the deſired effect on him or not; or whether he rewards thee or no; ſee *Rom.* xii. 20, 21.

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[l] Moreh Nevochim, par. 1. c. 32. p. 41.

[m] הקר rarum fac, Montanus, Vatablus, Gejerus, Michaelis, Coccelus; Heb. pretioſum fac, Piſcator.

[n] פן ישבעך ne forte ſatietur tui, Schultens, ſo Montanus; ſaturatus, Junius & Tremellius, Piſcator.

[o] מבטח בוגד fiducia prævaricatoris, Pagninus, Montanus, Mercerus, Gejerus; fiducia perfidi, Cocceius, Michaelis.

[p] Geograph. l. 17. p. 552.

[q] Iſidor. Origin. l. 16. c. 2.

[r] Philoſoph. Tranſact. abridged, vol. 2. p. 530.

[s] Ibid. p. 532. Vid. Scheuchzer. Phyſic. Sacr. p. 1009, 1010.

[t] Meteorolog. l. 4. c. 6.

[u] מערה בגד ornans veſtem ſuam, Guſſetius, p. 580. ornata veſte inſtruens, Schultens.

℣. 23. *The north-wind driveth away rain*, &c.] So the geographer[w] ſays, the ſwift north-wind drives away the moiſt clouds; which uſually come from the oppoſite quarter, the ſouth. The word uſed has the ſignification of conceiving, and begetting, and bringing forth; hence ſome[x] render it to a different ſenſe, and ſo the *Targum*, "the north "wind bringeth forth rain;" and in this ſenſe *Gerſom* interprets it, and ſays, "the north-wind pro-"duceth rain in *Jeruſalem*, becauſe it brings there "the vapours that aſcend from the ſea, which lies "north unto it:" and the philoſopher[y] ſays, that in the northern parts of the world, the ſouth-wind produces rain; and in the ſouthern parts, the north wind produces it, as in *Judea*. But in *Job* xxxvii. 22. *fair*, fine, golden, ſerene *weather*, is ſaid to *come out of the north*; agreeable to which, the north wind is by *Homer*[z] called αιθρηγενετης, the producer of ſerene weather; and by *Virgil*[a], *clarus aquilo*, i. e. what makes ſerene. The *Arabic* verſion reads it, *the ſouth-wind*; and that does bring rain, and, as that verſion has it, excites the clouds. But the firſt reading and ſenſe of the words ſeem beſt[b], and agree with what follows: *So doth an angry countenance a backbiting tongue*; drives it away, diſcourages and ſilences it. When a man puts on a ſtern countenance, a frowning and angry look, on ſuch who bring him ſlanderous reports and idle tales of their neighbours, and reproach and backbite them, it checks them, and puts a ſtop to their practices; whereas liſtening to them, and eſpecially with an air of pleaſure, encourages them in them; were there not ſo many that take pleaſure in hearing thoſe talebearers and backbiters; were they more roughly dealt with, as the bluſtering north-wind does with the rain, there would not be ſo much of this evil practiſed.

℣. 24. It is *better to dwell in a corner of the houſe-top*, &c.] The ſame is obſerved in *chap.* xxi. 9. ſee the note there.

℣. 25. As *cold waters to a thirſty ſoul*, &c.] Water is naturally cold; and is by claſſic writers expreſſed by *cold* itſelf[c], and is very refreſhing to one athirſt through heat: or, *to a weary ſoul*[d]; to one wearied with labour; or to a traveller weary with travelling, eſpecially in hot countries, as in the deſerts of *Arabia*, or in places where it is rare to meet with a brook, ſtream, or fountain of water; which, when he does, it is exceeding pleaſant and agreeable to him. *So is good news from a far country*; ſo acceptable is it to hear from a friend in a diſtant part of the world, and particularly to hear good news of him. Such is the goſpel; it is *good news*, and glad tidings of good things; it brings the good news of the grace, and favour, and good-will of God to men; of his appointment and proviſion of a Saviour for them; of the incarnation of Chriſt; of ſalvation being wrought out by him for the chief of ſinners, which is free, full, and for ever; and of peace, pardon, righteouſneſs, and eternal life through him. And this comes *from a far country*; from heaven, the better country than *Canaan*, which was a type of it, or any country in this world, and which is afar from hence; the goſpel comes from God in heaven, and it is a report concerning that; it is good news to ſaints, of an eſtate they have there, an inheritance, an houſe, a city and kingdom prepared for them there: this news is brought by the prophets of the Old Teſtament, who diligently enquired of ſalvation by Chriſt; by the angels at Chriſt's incarnation; by *John* the *Baptiſt*, the forerunner of Chriſt; by Chriſt himſelf, who was anointed to preach good tidings to the meek; and by his apoſtles, and all the faithful miniſters of the word: and the meſſage they bring is good news; not to carnal and ſelf-righteous perſons, but to ſenſible ſinners; and to them it is as cold waters to a weary or thirſty ſoul; it aſſuages the heat of the law, and the wrath that works in the conſcience; it quenches the thirſt of carnal things, and after a man's own righteouſneſs; it revives and refreſhes his weary, drooping ſpirits, and fills him with a joy unſpeakable and full of glory; as *Jacob*'s ſpirits were revived on hearing the good news of *Joſeph*, Gen. xlv. 26—28.

℣. 26. *A righteous man falling down before the wicked*, &c.] Either falling into calamity and diſtreſs by means of the wicked man, through his malice and cunning, and which he ſeeing, rejoices at; or crouching unto him, bowing before him, yielding to him, not daring to oppoſe or reprove him; or falling into ſin in his preſence, which he ever after reproaches him for, and openly expoſes him, ſo that his uſefulneſs is loſt; and eſpecially if he joins with the wicked man in his courſe of living; and particularly if a civil magiſtrate, and acts unrighteouſly in his office: He is as *a troubled fountain, and a corrupt ſpring*; like a ſpring or fountain, bemuddled with the feet of men or beaſts; ſo that he who was before as a clear ſpring of flowing water, a fountain of juſtice to his neighbours, from whom good doctrine and wholſome advice flowed; is now of no uſe by inſtruction or example, but the contrary.

℣. 27. It is *not good to eat much honey*, &c.] That is, too much, otherwiſe it is good to eat, *chap.* xxiv. 13. but too much is hurtful, it ſurfeits the ſtomach, increaſes choler[e], and creates loathing; and indeed too much of any thing is bad[f]. *So* for men *to ſearch their own glory* is not *glory*; to ſet forth their own excellencies, to ſound forth their own praiſes, to ſeek honour of men, to uſe all methods to gain popular applauſe; this is not glorious and praiſe-worthy, but diſhonourable; or it may be rendered, as it literally lies in the original, *but to ſearch out*, or *the ſearching out of their glory* is *glory*[g]; either the glory of righteous men, as *Aben Ezra* interprets it, ſuch as ſtand and do not fall before the wicked; to ſearch out their excellencies and virtues, and follow their example, is glorious and honourable: or to ſearch the glory of the knowledge of divine things, comparable to honey, is commendable and glorious; for though a man may eat too much honey, yet he cannot have too much knowledge of divine and ſpiritual things, or be ſatiated and overfilled with them; to which the *Septuagint* verſion agrees, *but we ought to honour glorious words*; the glorious truths of the word of God ought to be had in great eſteem, and to ſearch out the glory of them is honourable; our Lord directs to a ſearch of the ſcriptures, becauſe they teſtify of him, *John* v. 39. and we can never know too much of him, or of the precious doctrines of the goſpel; unleſs this is to be underſtood of ſuch things as ſhould not be curiouſly enquired into; men ſhould not be wiſe above what is written, nor ſearch into thoſe things which God has concealed; as his own nature and perfections, the mode of ſubſiſting of the three perſons in the godhead, his ſecret purpoſes and decrees, and unſearchable judgments. To which ſenſe agrees the *Vulgate Latin* verſion, "ſo he who is the ſearcher of majeſty, "ſhall be oppreſſed by glory;" he ſhall be bore down by it, and not be able to bear the glory of it: and the *Targum* is, "to eat much honey is not "good, nor to ſearch glorious words." *Jarchi* takes the words in this ſenſe; and illuſtrates them by the work of creation, *Ezekiel*'s viſion of the wheels, the decrees of God, and the reaſons of them.

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[w] Dionyſii Perieg. v. 532.

[x] תחולל parturiet, Montanus; gignit, Junius & Tremellius; parturit, Schultens.

[y] Ariſtot. Metaphyſic. l. 2.

[z] Iliad. 19. v. 358. Odyſſ. 5. v. 296.

[a] Georgic. l. 1. prope finem.

[b] Ventorum frigidiſſimi quos a ſeptentrione diximus ſpirare, & reliquos compeſcunt, & nubes abigunt, Plin. Nat. Hiſt. l. 2. c. 47.

[c] Perfundit gelida, Horat. Sermon. l. 2. ſat. 7. v. 91.

[d] עיפה laſſa, Montanus; laſſo, Tigurine verſion; ſo Junius & Tremellius, Piſcator, Michaelis.

[e] Suidas in voce Μελι.

[f] Vitioſum eſt ubique quod nimium eſt, Seneca de Tranquilitate, c. 9.

[g] חקר כבדם כבוד inveſtigatio gloriæ illorum (eſt) gloria, Pagninus, Montanus, Michaelis; ſcrutatio gloriæ ipſorum eſt gloria, Cocceius.

℣. 28. *He that* hath *no rule over his own ſpirit*, &c.] His affections and paſſions, puts no *reſtraint* unto them, as the word ſignifies; no guard againſt them, no fence about them, to curb his curioſity, to check his pride and vanity, to reſtrain his wrath and anger and revenge, and keep within due bounds his ambition and itch of vain-glory. Is like *a city* that is *broken down* and *without walls*; into which the enemy may go with pleaſure, and which is expoſed to the rapine and violence of every one; and ſo a man that has no command of himſelf and paſſions, but gives the reins to them, is expoſed to the enemy of ſouls, Satan; and is liable to every ſin, ſnare, and temptation.

CHAP. XXVI.

℣. 1. AS *ſnow in ſummer, and as rain in harveſt*, &c.] Which were very undeſirable and unſeaſonable, yea very hurtful to the fruits of the earth; and a great obſtruction to the labourers in the harveſt, and an hindrance to the gathering of it in; and were very rare and uncommon in *Judea*; it was even a miracle for thunder and rain to be in wheat-harveſt, 1 Sam. xii. 17. *So honour is not ſeemly for a fool*; for a wicked man; ſuch ſhould not be favoured by kings, and ſet in high places of honour and truſt; *folly ſet in great dignity*, or fooliſh and bad men ſet in honourable places, are as unſuitable and inconvenient as ſnow and rain in ſummer and harveſt, and ſhould be as rare as they; and they are as hurtful and pernicious, ſince they diſcourage virtue and encourage vice, and hinder the proſperity of the commonwealth; ſuch vile perſons are contemned in the eyes of good men, and are diſregarded of God; he will not give them glory here, nor hereafter; the wiſe ſhall inherit it, but ſhame ſhall be the promotion of fools, *chap.* iii. 35. ſee *Eccl.* x. 6.

℣. 2. *As the bird by wandering, as the ſwallow by flying*, &c.] As a bird, particularly the ſparrow, as the word [h] is ſometimes rendered, leaves its neſt and wanders from it, and flies here and there, and ſettles no where; and as the ſwallow flies to the place from whence it came; or the wild pigeon, as ſome [i] think, is meant, which flies away very ſwiftly; the ſwallow has its name in *Hebrew* from liberty, becauſe it flies about boldly and freely, and makes its neſt in houſes, to which it goes and comes without fear. *So the curſe cauſleſs ſhall not come*; the mouths of fools or wicked men are full of curſing and bitterneſs, and eſpecially ſuch who are advanced above others, and are ſet in high places; who think they have a right to ſwear at and curſe thoſe below them, and by this means to ſupport their authority and power; but what ſignify their curſes, which are without a cauſe? they are vain and fruitleſs, like *Shimei*'s curſing *David*; they fly away, as the above birds are ſaid to do, and fly over the heads of thoſe on whom they are deſigned to light; yea return and fall upon the heads of thoſe that curſe, as the ſwallow goes to the place from whence it came; it being a bird of paſſage, *Jer.* viii. 7. in the winter it flies away and betakes itſelf to ſome iſlands or rocks, called from thence *chelidonian* [k]. According to the *keri*, or marginal reading, for here is a double reading, it may be rendered, *ſo the curſe cauſleſs ſhall come to him* [l]; that gives it without any reaſon. The *Septuagint* takes in both, "ſo a vain curſe ſhall not come upon any;" what are all the anathemas of the church of *Rome?* who can curſe whom God has not curſed? yea ſuch ſhall be curſed themſelves; ſee *Pſalm* cix. 17.

℣. 3. *A whip for the horſe*, &c.] One that is dull of going, or refractory and wants breaking. *A bridle for the aſs*; not to curb and reſtrain it from going too faſt, aſſes being generally dull; but to direct its way and turn it when neceſſary, it being ſtiff-necked and obſtinate; though the *Septuagint*, *Syriac*, and *Arabic* verſions render it a *ſpear* or *goad*, ſomething to prick with, and excite it to motion; and ſo the *Targum*; or otherwiſe one would have thought the whip was fitter for the aſs and the bridle for the horſe. *And a rod for the fool's back*; ſuggeſting that the fool, or wicked man, is like the horſe or the mule; though not without underſtanding of things natural, yet of things divine and moral; and as ſtupid as the aſs, however wiſe he may conceit himſelf to be, being born like a wild aſſes colt; and inſtead of honour being given him, ſtripes ſhould be laid upon him; he ſhould be reproved ſharply and corrected for his wickedneſs, eſpecially the cauſleſs curſer, *chap.* xix. 29.

℣. 4. *Anſwer not a fool according to his folly*, &c.] Sometimes a fool, or wicked man, is not to be anſwered at all; as the miniſters of *Hezekiah* anſwered not a word to *Rabſhakeh*; nor *Jeremiah* the prophet to *Hananiah*; nor Chriſt to the ſcribes and Phariſees; and when an anſwer is returned, it ſhould not be in his fooliſh way and manner, rendering evil for evil, and railing for railing, in the ſame virulent, lying, calumniating, and reproachful language. *Leſt thou alſo be like unto him*; leſt thou alſo, who art a man of underſtanding and ſenſe, and haſt paſſed for one among men, come under the ſame imputation, and be reckoned a fool like him.

℣. 5. *Anſwer a fool according to his folly*, &c.] The *Targum* is, "but ſpeak with a fool in thy wiſdom;" and the *Syriac* verſion, "yea ſpeak with a fool according to thy wiſdom;" which would at once remove the ſeeming contradiction in theſe words to the former, but then they are not a true verſion; indeed it is right, and muſt be the ſenſe, that when a fool is anſwered, as it is ſometimes neceſſary he ſhould, that it be done in wiſdom, and ſo as to expoſe his folly; he is to be anſwered and not anſwered according to different times, places, and circumſtances, and manner of anſwering; he is to be anſwered when there is any hope of doing him good, or of doing good to others; or of preventing ill impreſſions being made upon others by what he has ſaid; when the glory of God, the good of the church, and the cauſe of truth require it; and when he would otherwiſe glory and triumph, as if his words or works were unanſwerable, as follow. *Leſt he be wiſe in his own conceit*; which fools are apt to be, and the rather when no anſwer is given them; imagining it ariſes from the ſtrength of their arguments, and their nervous way of reaſoning, when it is rather from a neglect and contempt of them.

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[h] כצפור ſicut paſſeris, Mercerus, Gejerus; ut paſſer, Piſcator, Schultens.

[i] Bochart. Hierozoic. par. 2. l. 1. c. 8.

[k] Vid. Strabo. Geograph. l. 14. p. 458. Dionyſ. Perieg. v. 506, 507.

[l] לו in quempiam, V. L.

ỳ. 6. *He that ſendeth a meſſage by the hand of a fool*, &c.] Who knows not know to deliver it in a proper manner, and is incapable of taking the anſwer, and reporting it as he ſhould; or unfaithful in it, and brings a bad or falſe report, as the ſpies did upon the good land. *Cutteth off the feet*; he may as well cut off his feet before he ſends him, or ſend a man without feet, as ſuch an one; for prudence, diligence, and faithfulneſs in doing a meſſage, and bringing back the anſwer, are as neceſſary to a meſſenger as his feet are. And *drinketh damage*; to himſelf; his meſſage not being rightly performed, and buſineſs not done well; which is a loſs to the ſender, as well as to his credit and reputation with the perſon to whom he ſends him; he hereby concluding that he muſt be a man of no great judgment and ſenſe to ſend ſuch a fool on his errand. Such are the unſkilful ambaſſadors of princes; and ſuch are unfaithful miniſters, the meſſengers of the churches; ſee *chap*. x. 26. The words in the original are three ſentences, without a copulative, and ſtand in this order, he *that cutteth off feet*; he *that drinketh damage*; he *that ſendeth a meſſage by the hand of a fool*; that is, they are alike.

ỳ. 7. *The legs of the lame are not equal*, &c.] Or as *the lifting up the legs by one that is lame*[m]; to dance to a pipe or violin, is very unſeemly, and does but the more expoſe his infirmity, and can give no pleaſure to others, but cauſes deriſion and contempt. *So is a parable in the mouth of fools*; an apothegm, or ſententious expreſſion of his own, which he delivers out as a wiſe ſaying, but is lame and halts; it is not conſiſtent with itſelf, but like the legs of a lame man, one higher than the other: or one of the proverbs of this book; or rather any paſſage of ſcripture in the mouth of a wicked man; or any religious diſcourſe of his is very unſuitable, ſince his life and converſation do not agree with it; it is as diſagreeable to hear ſuch a man talk of religious affairs, as it is to ſee a lame man dance; or whoſe legs imitate buckets at a well, where one goes up and another down, as *Guſſetius*[n] interprets the word.

ỳ. 8. *As he that bindeth a ſtone in a ſling*, &c.] That ſo faſtens it to it that it cannot be ſlung out of it, it becomes uſeleſs and does not anſwer the end for which it is put there; or that places it there that it may be caſt out, and is caſt out, and ſo is thrown away, and of no more uſe; or that puts a precious ſtone, ſo ſome interpret it, in a heap of common ſtones, even in ſuch a heap as is uſed at the ſtoning of malefactors; or increaſes the heap of ſtones on ſuch, which the more expoſes them, and the greater reproach they are loaded with; ſo the more a fool is praiſed, it does but bring to mind his folly, and iſſues in his greater diſgrace, ſo *Guſſetius*[o]: or rather it has reſpect to a precious ſtone put in ſuch a heap of ſtones, as *Luther*; or elſe according to *Schultens*, to ſuch an one put into an heap of ſepulchral ſtones; or as *Aben Ezra*, that binds up a ſtone, a common ſtone in purple, which to do is ridiculous, ſo R. *Joſeph Kimchi*; the *Vulgate Latin* verſion renders it, "as he that caſts a ſtone "to *Mercury*'s heap;" an heathen deity, called by the eaſtern people *Mertholin* and *Margenah*[p], which laſt is near the ſame with the *Hebrew* word here uſed; whoſe ſtatue was ſet up where two or more ways met, to direct travellers; and who therefore out of reſpect to the deity, and to ſhew gratitude to him, uſed to caſt a ſtone to the heap for the ſupport of it; and which ſtones, ſet up in ſuch doubtful places, were dedicated to him, and were called after his name[q]; and not only travellers did this in honour of the deity, and to make his ſtatue more manifeſt[r], but alſo for profit, to clear the way from ſtones; and this cuſtom obtained with the *Indians*, *Arabs*, *Saracens*, and now does with the *Mahometans*[s]: and ſuch heaps of ſtones were alſo placed in cities, and at the doors of houſes, in honour of *Mercury*, and were called from him *Hermæ*[t]; theſe ſtones were alſo erected for borders of countries[u]. But it is not probable that this cuſtom obtained in *Solomon*'s time; and yet ſome Jewiſh writers interpret it to this ſenſe, as if he that gives honour to a fool is like him that caſts a ſtone to *Mercury*; and *Jarchi* on the text obſerves it as the ſenſe of ſome of their Rabbins, "that he that teacheth the law to a diſci- "ple that is not fit, is as he that caſts a ſtone to "*Mercury*;" and to caſt a ſtone to *Mercury* is with them the ſame as to commit idolatry[w]; but either of the former ſenſes is beſt. *So is he that giveth honour to a fool*; it is all thrown away and loſt, as a ſtone out of a ſling; or as unſeemly as to put a precious ſtone among a heap of ſtones, or a common ſtone in purple; ſee the note on ỳ. 1.

ỳ. 9. As *a thorn goeth up into the hand of a drunkard*, &c.] And he perceives it not; or being in his hand he makes an ill uſe of it, and hurts himſelf and others with it. *So is a parable in the mouth of fools*; a proverbial ſentence reſpecting religious matters; or a paſſage of holy ſcripture which either he underſtands not, and has no ſpiritual perception of, any more than the drunkard has of the thorn in his hand; or which being uſed as a pun, or by way of jeſt, as it is the manner of ſome to pun upon, or jeſt with the ſcripture, hurts himſelf and others, wounds his own conſcience, and ruins the ſouls of others; for it is dangerous meddling with edge tools, and hard to kick againſt the pricks; ſo to do is like a drunken man's handling thorns, which he does without judgment, and to his own prejudice and others. *Guſſetius*[x] underſtands this of a fiſh-hook coming up into the hand of a drunkard empty, without taking any thing by it, and ſo alike uſeleſs is what is ſaid by a fool.

ỳ. 10.

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[m] דלין שוקים מפסח elevatio crurum a claudo facta, Gejerus, Michaelis.

[n] Femora claudi imitantur ſitulas, Guſſetius, p. 188. ſitulas agunt crura ex claudo, Schultens; inſtar binarum ſitularum in puteo alternatim adſcendentium ac deſcendentium, Gejerus.

[o] Ebr Comment. p. 777.

[p] D. Herbert de Cherbury de Relig. Gent. c. 7. p. 58.

[q] Suidas in voce Ερμαιον.

[r] Phurnutus de Natura Deorum, p. 33.

[s] Vid. D. Herbert de Cherbury, ut ſupra, p. 59.

[t] Cornel. Nepot. Vit. Alcibiad. l. 7. c. 3.

[u] Pauſan. Corinth. ſive l. 2. p. 157.

[w] Miſn. Sanhedrin, c. 7. ſ. 6. & Maimon. in Ib.

[x] Ebr. Comment. p. 244.

℣. 10. *The great* God *that formed all* things, &c.] That made the heavens, earth, and ſea, and all that are in them; who is great in the perfections of his nature, and in the works of his hands, and greatly to be praiſed. *Both rewardeth the fool, and rewardeth tranſgreſſors*; according to their works; every tranſgreſſion of the law receiving its juſt recompence of reward, whether a man tranſgreſſes it ignorantly or wilfully; as his tranſgreſſions are, whether through error or preſumption, ſo ſhall his puniſhment be; though ſome underſtand this, as *Kimchi*, of the Lord's doing good in a providential way to the wiſe and unwiſe, the righteous and the wicked: the words are by ſome rendered to another ſenſe, *a great one grieveth all, and he hireth the fool, and he hireth the tranſgreſſors*[y]; that is, a great man, a tyrannical prince, grieves all his good ſubjects; or as *Hottinger*[z] from the uſe of the word in the *Arabic* tongue, changes all things, inverts their order, or adminiſters all at his will, that is, wrongly; when he hires fools and wicked men to do thoſe bad things for him which others would not, to the great detriment of the commonwealth; and rewards them for it, putting them into poſts of honour and truſt, to the great grief and trouble of all his beſt ſubjects.

℣. 11. *As a dog returneth to his vomit*, &c.] Who being ſick with what he has eaten caſts it up again, and afterwards returns unto it and licks it up. So *a fool returneth to his folly*; or *repeats*[a] it, time after time, many times, as *Ben Melech*; or a wicked man turns to his wickedneſs, who having had ſome qualms upon his conſcience for ſin, for a while forſakes it; but that fit being over, and he forgetting all his former horror and uneaſineſs, returns to his old courſe of life: a wicked man is here compared to a dog, as he is elſewhere, for his impudence and voracious̄neſs in ſinning; and the filthineſs of ſin is expreſſed by the vomit of a dog, than which nothing is more nauſeous and loathſome; and the apoſtaſy of the ſinner from an external courſe of righteouſneſs into open profaneneſs, is ſignified by the return of this creature to it. This is ſaid to be a *true proverb*, 2 Peter ii. 22. where it is quoted and applied.

℣. 12. *Seeſt thou a man wiſe in his own conceit*, &c.] Or *in his own eyes*[b]; as multitudes may be ſeen by looking round; man is a creature but of ſmall knowledge in things natural, civil, mechanical, philoſophical, moral or divine; yet greatly conceited for the moſt part of his knowledge and wiſdom. As by a *fool* in this book is generally underſtood a wicked profane man, ſo by a wiſe man is meant a good and righteous man, and may be ſo underſtood here; and many there are who are good and righteous only in their own conceit and eſteem, not truly ſo; they place their righteouſneſs in outward things, in the obſervance of external duties; and though there may be ſome little imperfection in them, yet they think, as they mean well, God will accept the will for the deed: and ſome have imagined they have arrived to perfection; and ſuch are generally conceited, proud and haughty, and deſpiſe others; all which flows from ignorance; for though they fancy themſelves to be wiſe, they are very ignorant of themſelves; of the plague of their own hearts; of the law of God, and the ſpirituality of it, and the extenſiveneſs of its demands; of the ſtrict juſtice and righteouſneſs of God, which will not admit of an imperfect righteouſneſs in the room of a perfect one; and alſo of the righteouſneſs of Jeſus Chriſt, the nature and neceſſity of that to juſtify: and this being their caſe, they are in very dangerous circumſtances; they are building on a ſand; they are liable to fall into a ditch; they cannot be juſtified nor ſaved by their own works; they oppoſe themſelves to God's way of juſtifying and ſaving ſinners; and he ſets himſelf againſt them, he reſiſteth the proud. Wherefore there is *more hope of a fool than of him*; of a profane ſinner than of a ſelf-righteous perſon; for Chriſt came to ſave ſinners, to call them to repentance, and he receives them as ſuch; but not ſelf-righteous perſons; and, humanly ſpeaking, there is a greater likelihood and greater hopes of convincing ſinners, and bringing them to repentance and to forſake their ſins, than there is of convincing a ſelf-righteous man of the inſufficiency of his righteouſneſs, and the folly of truſting to it, and of bringing him to repent of ſuch a confidence, and to forſake it; for it is moſt natural to him, it is his own, and the effect of great labour and pains; and encourages vanity and boaſting, which would be excluded, ſhould he part with it; ſee *Matt*. xxi. 31, 32.

℣. 13. *The ſlothful* man *ſaith*, &c.] Within himſelf; or to ſuch that excite him to diligence and induſtry, to go about the buſineſs of his calling, to till his field, and dreſs his vineyard. The *Septuagint* and *Arabic* verſions add, *being ſent into the way*; ordered by his maſter to go out to work, when he makes the following excuſe: There is *a lion in the way, a lion* is *in the ſtreets*; in the way to his field or vineyard, and in the ſtreets, where his buſineſs lies or leads unto it: a very idle excuſe this; ſince lions are uſually in woods, foreſts and deſert places, and not in public roads, and much leſs in ſtreets of cities; ſee *chap*. xxii. 13. This may be applied to a man ſlothful in the duties of religion; the *way* and *ſtreets* may denote public ordinances, which are the ways of God's appointing, preſcribing, and directing to; and in which good men walk, and find pleaſure and profit; and are the ſtreets where wiſdom cries, or Chriſt is preached, and where he is ſought for and found: but many are the excuſes ſome men make not to attend them; ſee *Luke* xiv. 17—20. though they are vain, frivolous, and fooliſh as this here; for in theſe ways and ſtreets may be ſeen the feet of the meſſengers of peace; here the turtle's voice, the joyful ſound of ſalvation by Chriſt, may be heard; here the Lamb of God is directed to, to be looked at, as taking away the ſins of men, having been ſlain, and having ſhed his blood for the redemption of them: and though the terrible voice of the law may be ſometimes heard, which is neceſſary to arouſe and awaken ſleepy ſinners, and unhinge ſelf-righteous perſons from a dependence on the works of the law; yet afterwards comes the ſtill, ſmall voice of the goſpel, proclaiming freedom from the curſe and condemnation of the law by Chriſt. Indeed, in ſome ages, there have been violent perſecutors, comparable to lions; and informers have been in the way and in the ſtreets, to terrify ſaints from their duty; but none of theſe could move them from it, nor ſeparate truly gracious ſouls from their love to Chriſt: though carnal, ſlothful profeſſors are offended, when tribulation or perſecution ariſe becauſe of the word, theſe are lions to them; and in times of peace and liberty, they can paint lions, very terrible to themſelves, and raiſe ſuch difficulties as are inſuperable to them; a ſlight diſorder of body, a ſmall inclemency of the weather, little danger of catching cold, and the like, ſhall be a lion to them: not conſidering they have a devouring lion nearer them, in their houſes, chambers, and on their beds with them; even Satan, in whoſe clutches they are, who keeps their goods in peace, by whom they are led captive, and to whom they fall a prey: nor fearing the wrath of the King of kings, which is as the roaring of a lion; the wrath of God, and of the Lamb, who is alſo the lion of the tribe of *Judah*, and whoſe day of wrath will be ſuch as none will be able to bear.

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[y] So Mercerus, Piſcator.

[z] Smegm. Oriental. l. 1. c. 2. p. 171.

[a] שונה qui iterat, Tigurine verſion, Michaelis; iterans, Montanus, Mercerus, Cocceius, Gejerus; duplicans, Schultens.

[b] בעיניו in oculis ſuis, Pagninus, Montanus, Junius & Tremellius, &c.

℣. 14. As *the door turneth upon his hinges*, &c.] And moves this way and that way, and opens and ſhuts, and yet hangs where it did, is not moved from its place: *So* doth *the ſlothful upon his bed*; he turns himſelf from ſide to ſide, but is ſtill on his bed, and does not move out of it, and go about his buſineſs. *Aben Ezra* makes mention of another reading and ſenſe, *the door turneth upon his hinges*, and is opened to let men out, one and another, to his work; *but* yet *the ſlothful man* is *upon his bed*; though one and another riſe and go about buſineſs, and he hears the door open again and again, he ſtirs not, but keeps his bed. So profane ſinners lie on the bed of ſinful luſts and ſenſual pleaſures, indulge themſelves in chambering and wantonneſs, and do not care to riſe from hence, and walk honeſtly as in the day-time; and though their conſciences are ſometimes jogged by inward pricks, and they are moved a little by the reproofs of their friends, or awakened by the judgments of God; yet theſe are quickly over, and they give themſelves a turn and go to ſleep again: ſometimes there are ſome motions in them, ſome thoughts and reſolutions of amendment, ſome purpoſes to do good works; but alas! their ſlothfulneſs is ſo great, and the habits and cuſtoms of ſin ſo ſtrong, that they cannot break through them, ſhake off their ſloth, and come out, but remain as they were: and ſo it is with carnal profeſſors, reſting in their own works, and in a round of duties; and after ten, twenty, thirty years profeſſion, or more, they are juſt where they were; have no ſpiritual knowledge, judgment and experience.

℣. 15. *The ſlothful hideth his hand in* his *boſom*, &c.] To keep it warm; *Jarchi*'s note is, "he puts "his hand in a hot baſon, becauſe of the cold." The word [c] for *boſom* does ſometimes ſignify a *pot* or baſon. Or he hides it under his *arm-holes*, as ſome render it, not caring to make uſe of it for labour; or covers it out of ſight in his boſom, pretending ſome weakneſs or ailment in it, which hinders him from working; ſee *chap.* xix. 24. *It grieveth him to bring it again to his mouth*; from under his arm-holes, or out of his boſom, or even out of the platter, where his food is; an hyperbolical expreſſion, ſetting forth his exceſſive ſloth; and ſuch an one ought not to eat, but ſtarve indeed. It may be rendered, *he is weary*; it is a *wearineſs* [d] to him; it is even a labour too much for him to feed himſelf, ſo great is his ſloth: and ſuch is the ſloth of carnal men; it is a wearineſs to them to hear the word, and attend on ordinances, and to lift up their hands in prayer to God; or to make uſe of any means, that they may have food for their ſouls; praying, hearing and reading, are a burden to them; and therefore it is but juſt with God to ſend them a famine of the word, and take away the whole ſtay and ſtaff of bread and water.

℣. 16. *The ſluggard* is *wiſer in his own conceit*, &c.] It is a ſort of a ſoleciſm, a kind of a contradiction in terms, for a ſluggard to be wiſe, who is ſo ſlothful as to make no uſe of the means of getting wiſdom and knowledge. And it muſt be a mere conceit in him that he is wiſe, and eſpecially that he is wiſer *than ſeven men that can render a reaſon*; not alluding to the number of a king's counſellors, who return him an anſwer to what he enquires of them, as *Aben Ezra* thinks; ſuch as were the *ſeven* princes of the king of *Perſia*, Eſther i. 14. ſince to have ſuch an exact number, might not obtain in *Solomon*'s time, either in *Perſia*, or in his own court, or elſewhere: but it ſignifies a large number, many wiſe men, as *Gerſom* obſerves, that render a reaſon to every one that aſks it of them; who, having been diligent and induſtrious, have got ſuch a competency of knowledge, that they are able to give a proper reaſon of what they ſay, believe, or do: and ſuch are they who, by the bleſſing of grace in the uſe of means, are wiſe in a ſpiritual ſenſe; know themſelves, and Chriſt Jeſus, and the way of ſalvation by him; have an underſtanding of the ſcriptures, and of the doctrines of the goſpel; have their ſpiritual ſenſes exerciſed, to diſcern between truth and error; are of eſtabliſhed judgments, and capable of teaching others good judgment and knowledge; and of giving a reaſon of their faith, hope and practice; ſee 1 *Pet.* iii. 15. Now ſuch is the conceit of an ignorant ſluggard, that he is wiſer than ten thouſand or ever ſo many of theſe; he thinks himſelf the wiſeſt man, inaſmuch as he enjoys eaſe and quiet in his ſtupid, ſottiſh way, whilſt they are toiling and labouring, and taking a great deal of pains to get knowledge; and that he ſleeps in a whole ſkin, and eſcapes the cenſure and reproaches of men, which they endure for being preciſe in religious duties, and conſtant in the performance of them; and fancies he can get to heaven in an eaſier way, without all this care, and toil and trouble, only by ſaying, Lord, have mercy on me, at laſt.

℣. 17. *He that paſſeth by*, and *meddleth with ſtrife* belonging *not to him*, &c.] One that going along the ſtreets, and paſſing by the door, where two or more perſons are quarrelling, and he thruſts himſelf in and intermeddles in the affair he has no concern in; and intereſts himſelf in the cauſe of the quarrel he has nothing to do with, on account of acquaintance, relation, or office; and eſpecially, when inſtead of being a mediator and peace-maker, he takes on one ſide, and acts the angry part, as *Aben Ezra* interprets the word rendered *meddleth*; blows things up into a greater flame, and enrages the one againſt the other. Such a man is like *one that taketh a dog by the ears*; which are ſhort, and difficult to be held, and tender; and therefore cannot bear to be held by them, eſpecially to be pulled and lugged by them, and which is very provoking; and as ſuch a man has work enough to do to hold him, ſo he is in danger of being bitten by him, at leaſt when he is forced to let go his hold: and ſo it is with a man that interferes in a quarrel in a furious manner; it is much if one or other of the contending parties do not fall upon him and abuſe him. The *Septuagint* and *Arabic* verſions render it, *as he that holdeth the tail of a dog*.

℣. 18.

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[c] בצלחת in patina vel olla, Vatablus; in patinam, Tigurine verſion; lebete, Mercerus; in paropſide, Cocceius; in paropſidem, Schultens.

[d] נלאה fatigatur, Mercerus, Gejerus; defeſſus fit, Michaelis; defetiſcitur, Junius & Tremellius, Piſcator, Schultens.

℣. 18. *As a mad man, who caſteth firebrands, arrows and death.*] Or the inſtruments of death, as *Aben Ezra*; or the ſharp arrows of death, as the *Targum* and *Syriac* verſion; who caſts firebrands into the houſes and barns of his neighbours to conſume them; or arrows at their perſons and cattle to deſtroy them; or any other inſtruments of death, which none but a mad man, or one wickedly mad would do. Or, *as one that makes himſelf mad*[e]; that feigns himſelf mad, and, under colour of this, does miſchief to his neighbour's perſon and property: or, *as one that hides himſelf*[f]; that caſts firebrands, arrows, and other deadly things, in a private way, ſo as not to be ſeen, and that it may not be known from whence they come: or, *as one that wearies himſelf*[g], ſo *Jarchi*; in doing miſchief in ſuch a way. The word in the *Arabic* language ſignifies to play and be in ſport; and ſo it means one that does theſe things in ſport, as it is a ſport to a fool to do miſchief; which ſenſe agrees with what follows.

℣. 19. *So is the man* that *deceiveth his neighbour*, &c.] By telling him a lie; or by reporting falſe things concerning him; or by cheating him in trade and commerce; or by taking his goods privately from him; and when catched in either of theſe, *ſaith, Am not I in ſport?* do not be angry, I deſigned no hurt; it is all in jeſt, a mere joke: but had he not been apprehended, it would have been in earneſt, as he was. This is only an excuſe, and as abſurd an one, as if a man ſhould ſet fire to his neighbour's houſe and barns, or throw arrows at him, or ſtrike him with any inſtrument of death, as the ſword, *&c.* and then ſay, he was only in jeſt, or pretend madneſs.

℣. 20. *Where no wood is*, there *the fire goeth out*, &c.] Or *woods*[h]; where there is a large quantity of wood or fuel, the fire is kept up; but where there is little, ſcarce any or none at all, it goes out of courſe. *So where* there is *no tale bearer, the ſtrife ceaſeth*; or *is ſilent*[i]: men ceaſe to quarrel one with another; they hold their peace and are ſilent, when there are none to bring tales from one to another, or any whiſperer or backbiter to ſuggeſt evil things of each other; or when ſuch are diſcouraged on both ſides, and their tales are not liſtened to; or when they are detected and thruſt out of doors, as they deſerve, then ſtrife ſubſides, and peace enſues. Contention is like a fire, the flame of which is blown up by tale-bearers and whiſperers, who are as incendiaries, and as ſuch are to be treated.

℣. 21. As *coals* are *to burning coals, and wood to fire*, &c.] As brands, wood half-burnt, or dead coals put to live and burning ones, ſoon take fire and become like them, are fit and proper fuel for them, and add to their heat: *So is a contentious man to kindle ſtrife*; or *a man of contentions*[k]; who is given to it, is full of it; it is agreeable to his natural temper and diſpoſition; he is in his element when at it: ſuch a man is as fuel to the fire, as a dead coal to a living one, which increaſes the heat of it; ſo does he, he kindles and ſpreads the flame of contention and ſtrife.

℣. 22. *The words of a tale-bearer* are *as wounds*, &c.] Theſe expreſſions are the ſame with thoſe in *chap.* xviii. 8. ſee the note there; and are here repeated, as being found along with others by the men of *Hezekiah*, chap. xxv. 1. as ſome others likewiſe are; and alſo becauſe of the importance of them; and to impreſs the minds of men with a ſenſe of the evil of ſuch a practice, that they may ſhun it, and avoid thoſe that are given to it.

℣. 23. *Burning lips, and a wicked heart*, &c.] Either burning with wrath and malice; breathing out threatnings and ſlaughter; purſuing men with reproaches and ſlanders, ariſing from a wicked heart: or rather, burning with profeſſion of love to God, and affection to good men; with great pretenſions of kindneſs, and promiſes of good things, when their hearts are wicked, and they deſign nothing leſs; ſay one thing with their lips, with the greateſt ſhew of affection and ſincerity, and mean another in their hearts. Theſe are like *a potſherd covered with ſilver droſs*; which at a diſtance, or to leſs diſcerning perſons, looks like ſilver, and is taken for it; when the covering is only droſs, and what is within is only a potſherd, or a piece of an earthen veſſel, good for nothing: ſuch are the ſpecious profeſſions and deceitful words, which flow from a wicked heart.

℣. 24. *He that hateth, diſſembleth with his lips*, &c.] He that bears a grudge in his mind, and retains hatred in his heart againſt any perſon, hides it all he can, till he has an opportunity of ſhewing it as he would; he pretends a great deal of friendſhip with his lips, that his hatred might not be known; he would be thought to be a friend, when he is really an enemy; he does not chooſe as yet to make himſelf known what he is. Some render it to a ſenſe the reverſe, *the enemy*, or *he that hateth, is known by his lips*[l]; ſo the *Targum*, *Vulgate Latin* and *Syriac* verſions: if you carefully watch him, mark his words, and obſerve what he ſays, you will find out the hatred that lies in his heart; he cannot forbear ſaying ſomething at one time or another, which betrays the malignity of his mind. *And layeth up deceit within him*; or, *though*[m] *he layeth up*, &c. hides it as much as he can, yet it will ſhew itſelf in ſome way or another.

℣. 25. *When he ſpeaketh fair, believe him not*, &c.] Gives good words, flatters with his lips, pretends great kindneſs and favour, expreſſes himſelf in a very gracious and amiable manner, in order to gain attention and reſpect; or when he delivers himſelf in a ſubmiſſive and ſuppliant way, with great humility and deference; or in a mournful and pitiful ſtrain, as if he had the moſt tender affection and concern; be not too credulous; do not ſuffer yourſelves to be impoſed upon by him; be upon your guard, diſtruſt him, ſuſpect a ſnake in the graſs. *For there are ſeven abominations in his heart*; a multitude of wicked purpoſes, ſchemes and deſigns, which he has formed there againſt you, and which he only waits a proper time to put in execution; things abominable to God and men. *Aben Ezra* thinks, reference is had to the ſeven abominations in *chap.* vi. 16.

℣. 26. Whoſe *hatred is covered by deceit*, &c.] The hatred of whoſe heart is covered by deceitful words, and ſtrong expreſſions of love and eſteem;

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[e] כמתלהלה ut ſe habet qui inſanum ſe ſimulat, Piſcator; ut qui ſe inſanire fingit, Cocceius.

[f] Sicut abſcondit ſe, Pagninus, Mercerus, Gejerus.

[g] Ut qui ſeſe fatigat, Tigurine verſion.

[h] באפס עצים deficientibus lignis, Junius & Tremellius, Piſcator; in deficientia lignorum, Michaelis; quum expirarunt ligna, Schultens.

[i] ישתק ſilebit, Pagninus, Montanus, Mercerus, Gejerus; ſilet, Junius & Tremellius, Piſcator; conſileſcit, Cocceius, Schultens.

[k] איש מדונים vir contentionum, Montanus, Baynus, Piſcator, Gejerus.

[l] ינכר agnoſcetur, Montanus, Vatablus; cognoſcetur, Tigurine verſion; cognoſcitur, Amama, ſo Luther.

[m] ו quamvis, Luther. apud Gejer. Baynus.

ſo that thoſe to whom they are made are deceived by them. Or, whoſe *hatred is covered in a waſte* or *deſert place*[n]; it being not ſeen; as what is done in deſert places is not obvious to view, being little frequented; which agrees with what follows, and keeps up the antitheſis between the two clauſes: *Schultens* renders it, with a tumultuous noiſe, with loud and public acclamations; ſee *Zech*. iv. 7. *His wickedneſs ſhall be ſhewed before the* whole *congregation*; in an open court of judicature, where he ſhall be brought, arraigned, and tried for his wickedneſs; which, though covertly done, ſhall be expoſed and proved upon him: or before the church of God, where he ſhall be convicted by the word, and be obliged to acknowledge his ſin; and, if a member, be reproved before all and rejected: or however, at the great day of judgment, before angels and men, when all will be convened together; and where every ſecret work will be brought, and will be brought to light, and receive its juſt reward.

℣. 27. *Whoſo diggeth a pit, ſhall fall therein*, &c.] That deviſes miſchief againſt others, it ſhall come upon himſelf. The alluſion is to the digging of pits for catching wild beaſts, which are ſlightly covered with earth; and which ſometimes the purſuers, through inadvertency, fall into themſelves; the paſſage ſeems to be taken from *Pſal*. vii. 15, 16. *And he that rolleth a ſtone, it will return upon him*; that rolls a ſtone up hill, if he does not take care, it will return back, and fall with great force upon himſelf; ſo the miſchief which a wicked man labours hard at, as men do in digging a pit, or rolling a ſtone, in time revolves upon themſelves; the meaſure they mete out to others, is meaſured to them. *Jarchi* makes mention of an *hagadah*, or expoſition, which illuſtrates this paſſage, by the caſe of *Abimelech*; who ſlew threeſcore and ten perſons on one ſtone, and was himſelf killed with a piece of a millſtone caſt upon him, *Judg*. ix. 18, 53. this may put in mind of the fable of *Siſyphus*[o], feigned in hell to roll a great ſtone to the top of a mountain, which preſently falling down on his head, made his labour fruitleſs.

℣. 28. *A lying tongue hateth* thoſe that are *afflicted by it*, &c.] That is, a man of a lying tongue, that is given to lying, hates thoſe that are hurt and cruſhed by his lies; the reaſon why he hurts them with his lies, is, becauſe he hates them; and having hurt them, he hates them, being made his enemies, and from whom he may expect and be in fear of revenge: moreover, he hates thoſe that are troubled at and diſturbed with his lies; or the *contrite*[p] and humble men: or thoſe who *ſmite* or *ſtrike*[q] him, as ſome render the word actively; that is, reprove him, and bring him to ſhame for lying. The words are by ſome tranſlated, a *contrite* perſon, or every one of *the contrite ones hateth a lying tongue*[r]; ſuch as are of a broken and of a contrite ſpirit, and that tremble at the word of God, or are hurt by lies, theſe abhor a liar. The *Targum* is, “a lying tongue hates the ways of truth;” and the *Septuagint*, *Syriac* and *Arabic* verſions render it, *a lying tongue hates truth*: and ſo the *Vulgate Latin* verſion, *a lying tongue loves not truth*; for nothing is more contrary to a lie than truth. *And a flattering mouth worketh ruin*; both to itſelf and to the perſons flattered by it: or, *makes an impulſe*[s]; a puſhing, a driving away; it drives away ſuch as cannot bear its flatteries; and puſhes on ſuch that are taken with it, both into ſin and into ruin.

CHAP. XXVII.

℣. 1. BOAST *not thyſelf of to-morrow*, &c.] Or, *of to-morrow-day*[t]. Either of having a to-morrow, or of any future time; no man can aſſure himſelf of more than the preſent time; for however deſirable long life is, none can be certain of it; ſo ſays the poet[u]: for though there is a common term of man's life, threeſcore years and ten, yet no one can be ſure of arriving to it; and though there may be a human probability of long life, in ſome perſons of hale and ſtrong conſtitutions, yet there is no certainty, ſince life is ſo frail a thing; the breath of man is in his noſtrils, which is ſoon and eaſily ſtopped; his life is but as a vapour, which appears for a little while, and then vaniſhes away; all fleſh is as graſs, which in the morning flouriſhes, in the evening is cut down, and on the morrow is caſt into the oven: man is like a flower, gay and beautiful for a ſeaſon, but a wind, an eaſterly, blaſting wind, paſſes over it, and it is gone; his days are as a ſhadow that declineth towards the evening; they are as an hand's breadth; yea; his age is as nothing before the Lord. Death is certain to all men, as the fruit of ſin, by the appointment of God; and there is a certain time fixed for it, which cannot be exceeded; but of that day and hour no man knows; and therefore cannot boaſt of a moment of future time, or of a to-morrow, nor of what he ſhall enjoy on the morrow[w]; for what he has to-day, he cannot be certain he ſhall have the next; he cannot aſſure himſelf of health and honour, of pleaſures, riches and friends; he may have health to-day, and ſickneſs to-morrow; be in honour to-day, and in diſgrace on the morrow: he may bid his ſoul eat, drink, and be merry, ſeeing he has much goods laid up for many years, and vainly ſay, to-morrow ſhall be as this day, and much more abundant, when this night his ſoul may be required of him; he may have his wife and children, friends and relations, about him now, and before another day comes be ſtripped of them all; he may be in great affluence, and have great ſubſtance for the preſent, and in a ſhort time all may be taken from him, as *Job*'s was; riches are uncertain things, they make themſelves wings and flee away. Nor ſhould a man boaſt of what he will do on the morrow; either in civil things, in trade and buſineſs; to which the apoſtle *James* applies this paſſage, *James* iv. 13—16. or in acts of charity, ſo *Aben Ezra* explains it, boaſt not of an alms-deed to be done to-morrow; whatever a man finds to be his duty to do in this reſpect, he ſhould do it at once, while he has an opportunity: or in things religious; as that he will repent of his ſins, and amend his life on the morrow; that he will attend the means of grace, hear the goſpel, the voice of Chriſt; all which ſhould be to day, and not be put off till to-morrow. Nor ſhould true believers procraſtinate the profeſſion of their faith; nor ſhould any duty, or exerciſe of religion, be poſtponed to another ſeaſon; but men ſhould work while it is day, and always abound in the work of the Lord, and be found ſo doing; ſee *Iſa.* lvi. 12. *Luke* xii. 19, 20. *For thou knoweſt not what a day may bring forth*; time is like a teeming woman, to which the alluſion is, big with ſomething; but what that is, is not known till brought forth: as a woman, big with child, knows not what ſhe ſhall bring forth till the time comes, whether a ſon or a daughter, a dead or a living child; ſo the events of time, or what is in the womb of time, are not known till brought forth; theſe are the ſecret things which belong to God, which he keeps in his own breaſt; the times and ſeaſons of things are only in his power, *Acts* i. 6. We know not what the preſent day, as the *Targum* renders it, will bring forth; and ſtill leſs what to-morrow will do, what changes it will produce in our circumſtances, in our bodies and in our minds; ſo that we cannot be certain what we ſhall be, what we ſhall have, or what we ſhall do, on the morrow, even provided we have one.

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[n] במשאון in deſolatione, Montanus; in ſolitudine, Baynus, Vatablus; in vaſtatione, Tigurine verſion; in vaſtitate, Mercerus, Piſcator, ſo Ben Melech.

[o] Aut petis aut urges ruitum, Siſyphe, ſaxum, Ovid. Metamorph. l. 4. v. 460.

[p] דכיו contritos ſuos, Montanus, Michaelis.

[q] Percutientes, Gejerus.

[r] Linguam falſitatis odit quiſque contritorum ejus, Cocceius Lexic. col. 158. quiſque contritorum ab ea, Ibid. verſio.

[s] מדחה expulſionem, Pagninus, Montanus; impulſum ſive lapſum, Vatablus; impulſionem, Tigurine verſion, Mercerus, Junius & Tremellius, Piſcator, Gejerus, Michaelis, Schultens.

[t] ביום מחר in die craſtino, Pagninus, Montanus.

[u] Sophoclis Oedipus Colon. v. 560. Nemo tam divos habuit faventes, craſtinum ut poſſit ſibi polliceri, Senec. Thyeſt. v. 617, 618.

[w] Quid ſit futurum cras, fuge quærere, Horat. Carmin. l. 1. ode 9.

℣. 2. *Let another man praiſe thee, and not thine own mouth*, &c.] Men ſhould do thoſe things which are praiſe-worthy; and ſhould do them openly, that they may be ſeen and praiſed for them: for it is honourable to have ſuch a character as *Demetrius* had, who had a good report of all men; and as the brother had, whoſe praiſe in the goſpel was in all the churches. To be commended by others, by any but a man's ſelf, is to his credit and reputation; but nothing more hurtful to it than ſelf-commendation; ſee 2 *Cor.* x. 18. in ſome caſes, it is right for a man indeed to commend himſelf, when the glory of God, the credit of religion, the cauſe of truth and ſelf-vindication require it; as the prophet *Samuel*, the apoſtle *Paul*, and others have been obliged to do, 1 *Sam.* xii. 3. 2 *Cor.* xi. 12, &c. *A ſtranger, and not thine own lips*; a ſtranger means any other than a man's ſelf; and if it is one that he knows not, or has little acquaintance with; or if a foreigner, that does not perſonally know him, only has good teſtimonies of him, or has read his works; and eſpecially if in other reſpects an enemy; it is greatly to his honour to be praiſed by him: and ſuch a commendation comes with much better grace than from himſelf, and from whom indeed it would not come with any.

℣. 3. *A ſtone is heavy, and the ſand weighty*, &c.] As was the ſtone which was at the well's mouth, where *Laban*'s flocks were watered, which could not be rolled away till all the ſhepherds were gathered together, *Gen.* xxix. 2, 3, 8. and like the burdenſome ſtone *Jeruſalem* is compared to, *Zech.* xii. 3. and as that at the ſepulchre of Chriſt, rolled away by the angel, *Matt.* xxviii. 2. And ſand is a very ponderous thing; difficult to be carried, as the *Septuagint* render it, as a bag of it is; and to which heavy afflictions are ſometimes compared, *Job* vi. 2, 3. *But a fool's wrath is heavier than them both*; it cannot be removed, it *reſts* in his boſom; it is ſometimes intolerable to himſelf; he ſinks and dies under the weight of it, as *Nabal* did: *wrath killeth the fooliſh man*, Job v. 2. and it is ſtill more intolerable to others, as *Nebuchadnezzar*'s wrath and his fiery furnace were.

℣. 4. *Wrath is cruel, and anger is outrageous*, &c.] Or *an inundation* [x]; it is like the breaking in of the ſea, or a flood of mighty waters, which know no bounds, and there is no ſtopping them: ſo cruel and outrageous were the wrath and anger of *Simeon* and *Levi*, in deſtroying the *Shechemites*; of *Pharaoh*, in making the *Iſraelites* to ſerve with hard bondage, and ordering their male children to be killed and drowned; and of *Herod*, in murdering the infants in and about *Bethlehem*. *But who is able to ſtand before envy?* which is ſecret in a man's heart, and privately contrives and works the ruin of another, and againſt which there is no guarding. All mankind in *Adam* fell before the envy of Satan; for it was through the envy of the devil that ſin and death came into the world, *Wiſdom* ii. 24. *Abel* could not ſtand before the envy of *Cain*; nor *Joſeph* before the envy of his brethren; nor Chriſt before the envy of the Jews, his bitter enemies; and where it is, there is confuſion and every evil work, *James* iii. 14, 16. An envious man is worſe than an angry and wrathful man; his wrath and anger may be ſoon over, or there may be ways and means of appeaſing him; but envy continues and abides, and works inſenſibly.

℣. 5. *Open rebuke is better than ſecret love.*] This is to be underſtood, not of rebuke publicly given; though *Aben Ezra* thinks public reproof is meant, which ariſing from love, is better than that which is done in ſecret, though in love, as being more effectual; for rebuke among friends ſhould be given privately, according to our Lord's direction, *Matt.* xviii. 15. but it ſignifies reproof given faithfully and plainly, with openneſs of heart, and without mincing the matter, and palliating the offence; but ſpeaking out freely, and faithfully laying before a perſon the evil of his ſin, in all the circumſtances of it, as the apoſtle *Paul* did to *Peter*, when he withſtood him to the face becauſe he was to be blamed, *Gal.* ii. 11. Now ſuch kind of reproof is better than ſuch love to a perſon, as will not ſuffer him to tell him of his faults, for fear of grieving him, or loſing his friendſhip; or than ſuch love as does not ſhew itſelf in deeds, and particularly in faithful reproofs; for ſo to act, is to hate a perſon, and ſuffer ſin to be upon him, *Lev.* xix. 17.

℣. 6. *Faithful are the wounds of a friend*, &c.] That is, friendly reproofs; which, though they may be ſevere, at leaſt thought ſo, and may grieve and wound, and cauſe pain and uneaſineſs for the preſent; yet proceeding from a ſpirit of love, faithfulneſs and integrity, and deſigned for the good of the perſon reproved, ought to be kindly received; ſee *Pſal.* cxli. 5. *But the kiſſes of an enemy are deceitful*; flow from a deceitful heart, and not to be confided in, as the kiſſes of *Joab* and *Judas*. It may be rather rendered, *are to be deprecated* [y]; prayed againſt, as real evils, hurtful and pernicious: and ſo the *Targum* renders it, *are evil*. Good is the advice of *Iſocrates* [z], "reckon them faithful, not who "praiſe every thing thou ſayeſt or doeſt, but thoſe "that reprove what is amiſs."

℣. 7.

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[x] שטף inundatio, Michaelis, ſo Montanus, Vatablus, Tigurine verſion; exundatio, Junius & Tremellius, Piſcator; inundatio ſulcans, Schultens.

[y] נעתרות deprecanda, Junius & Tremellius, Piſcator, Cocceius, Amama.

[z] Ad Nicoclem, p. 38.

℣. 7. *The full ſoul loatheth an honey-comb*, &c.] Or *tramples upon* it [z], as the word ſignifies, and moſt verſions render it, expreſſive of contempt and abhorrence; and ſuits with the ſituation of the honey-comb, which was uſually in trees and rocks in *Paleſtine*; and ſo might drop from thence, and be trampled upon by paſſengers; and eſpecially ſuch as are here deſcribed, whoſe appetites have been ſated with dainties, and their ſtomachs heave at the moſt delicious food. *Jarchi* interprets this of one that has no deſire after the doctrines of the law; and ſo the ſenſes of it are not eſteemed by him; whereas he that has a deſire for it, even the things which come to him with bitterneſs and labour, are ſweet to him. But it may be better applied to a ſelf-ſufficient man, that is full of himſelf; of his own wiſdom, and knowledge in divine things; of his ſtrength, and the power of his free-will; of his purity, holineſs, goodneſs and righteouſneſs; who loaths the goſpel, comparable to the honey-comb for its ſweetneſs; ſee *chap.* xvi. 24. it being diſagreeable to his taſte, and as inſipid as the white of an egg to him; and as being againſt him, which makes him out an arrant fool, blows a blaſt on all his goodneſs and goodlineſs, ſtrips the creature of his righteouſneſs, and excludes boaſting. *But to the hungry ſoul every bitter thing is ſweet*; that is in want of proviſion, has an appetite for it; any thing, though ever ſo mean and diſreliſhing to others, is ſweet to ſuch an one; as were barley-bread to *Artaxerxes* king of *Perſia*, and country bread made of bran to *Ptolemy Lagus*, king of *Egypt*, when in great diſtreſs for food [a]; *Seneca* ſays [b], hunger will make bad bread fine manchet. And ſo is the goſpel, and every doctrine of it, to a ſenſible ſinner; that is in want, and knows its wants, and has deſires after ſpiritual things created in it; hungers and thirſts after the word and ordinances; after Chriſt, the bread of life; after the bleſſings of grace in him; particularly after the pardon of ſin, and juſtifying righteouſneſs and ſalvation by him; and after more knowledge of him, and communion with him. Now though there is nothing bitter in the goſpel, properly ſpeaking, as in the law; yet, that which is bitter to others, and had been bitter to the above perſons, is now ſweet, and which are diſagreeable to the fleſh; as the denial of ſinful, civil, and righteous ſelf, which the goſpel teaches; and even that which is the moſt contemptible to men; as the preaching of the croſs, or the doctrine of ſalvation by a crucified Chriſt; the doctrines of electing grace, imputed righteouſneſs, the ſatisfaction of Chriſt, *&c.* How ſweet are theſe to the taſte of a hungry ſoul? and even though they are attended with bitter afflictions, the reproaches, revilings, and perſecutions of men; as the paſchal lamb, a type of Chriſt, was eaten with bitter herbs. This may alſo be applied to the hearing of the word; where and when there is plenty of means, men grow weary of the word, ſick of it, and ſurfeit upon it and loath it; or however, are very curious and nice, and cannot take up with plain preaching, but muſt have ſomething ſuited to their palate, dreſſed up in a very elegant manner: but when the word of the Lord is precious or rare, and where there are few opportunities of hearing it, ſenſible ſouls, that have ſpiritual appetites, are glad of it; and it is ſweet unto them, though not ſo nicely dreſſed, and though brought to them in a homely manner.

℣. 8. *As a bird that wandereth from her neſt*, &c.] To ſeek for food for herſelf and her young; or that leaves it without returning to it, and ſo her eggs or her young are expoſed, and ſhe herſelf liable to fall into the hands of birds of prey, or of the fowler, when ſhe would be ſafe in her neſt; as there was a law in *Iſrael* in her favour, *Deut.* xxii. 6. or as one that is forced out and obliged to wander from place to place, *Iſa.* xvi. 2. *So is a man that wandereth from his place*; who in time of famine and diſtreſs goes into other parts for bread, as *Jacob*'s ſons went down into *Egypt*; and ſuch are they in a ſpiritual ſenſe who leave all and follow Chriſt for food for their ſouls; or who are forced to flee from place to place, and wander about in deſerts and mountains, in dens and caves of the earth, becauſe of the perſecution of their enemies; or rather it is to be taken in an ill ſenſe, and applied to ſuch who abide not in the calling whereunto they are called; diſlike and are unſatisfied with their preſent buſineſs of life, and ſeek new employments, which oftentimes is to the hurt and detriment of themſelves and families; and alſo to ſuch who wander from the way of ſpiritual underſtanding, from the place of divine worſhip, from the word, ordinances, and commandments of the Lord; ſee *chap.* xxi. 16.

℣. 9. *Ointment and perfume rejoice the heart*, &c.] Meaning not the holy anointing oil for ſacred uſe, or the perfume or incenſe offered on the altar of incenſe; but common oil or ointment uſed at entertainments, poured on the heads of the gueſts; and incenſe in cenſing of rooms, which were very delightful, pleaſed the ſenſes, and ſo exhilarated the heart. *So doth the ſweetneſs of a man's friend by hearty counſel*; ſo the ſweet and pleaſant words, the wiſe and cordial counſel of a man's friend, rejoice his heart; he takes it well, he is highly delighted with it; he receives it kindly, and purſues it to advantage: or *by counſel of ſoul* [c], ſuch as relates to the welfare of the ſoul here and hereafter; ſuch is the counſel Chriſt gives, to buy of him gold tried in the fire, white raiment, eye-ſalve; and ſuch as the ſcriptures give, which, with the ſaints, are the men of their counſel, as they were *David*'s; and which miniſters of the goſpel give, who are therefore like ointment and perfume, *a ſweet ſavour of life unto life*: ſome render the words, and they will bear it, *ſo the ſweetneſs of a man's friend, more than the counſel of his ſoul* [d], or than his own; that is, the ſweet counſel of a friend is better than his own, and more rejoices his heart, and gives him more pleaſure than that does; and this way go the Jewiſh commentators.

℣. 10. *Thine own friend and thy father's friend forſake not*, &c.] Who have been long tried and proved, and found faithful; theſe ſhould be kept to and valued, and not new ones ſought; which to do is oftentimes of bad conſequence. *Solomon* valued his father's friend *Hiram*, and kept up friendſhip with him; but *Rehoboam* his ſon forſook the counſel of the old men, his father's friends and counſellors, and followed the young men his new friends, and thereby loſt ten tribes at once. *Jarchi* interprets this of God, the friend of *Iſrael* and of their fathers, who is not to be forſaken, and is a friend that loves at all times; and to forſake him is to forſake the fountain of living waters. *Neither go into thy brother's houſe in the day of thy calamity*; poverty and diſtreſs, to tell him thy caſe, expecting ſympathy, relief, and ſuccour from him; but rather go to thy friend and father's friend, who ſticks cloſer than a brother; ſee *chap.* xviii. 24. For *better* is *a neighbour* that is *near*, *than a brother far off*; a neighbour that is a faſt and faithful friend, and who is not only near as to place, but as to affections; is more ſerviceable and uſeful to a man in time of diſtreſs than a brother, though near in blood, yet as far off in place, ſo much more in affection, and from whom a man can promiſe nothing, and little is to be expected. The phraſe in the preceding clauſe ſignifies a cloudy day, and ſuch a day of diſtreſs through poverty is; in which ſenſe it is uſed by *Latin*[e] writers, when a man is alone, and former friends care not to come nigh him.

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[z] תבוס calcabit, Pagninus, Montanus; calcat, Vatablus, Junius & Tremellius, Piſcator, Mercerus, Gejerus; conculcat, Cocceius; proculcat, Michaelis, Schultens.

[a] Jejunus ſtomachus raro vulgaria temnit, Horat. Sermon. l. 2. ſat. 2.

[b] Epiſt. 123.

[c] מעצת נפש a conſilio animæ, Montanus; propter conſilium animæ, Pagninus, Gejerus, ſo Michaelis.

[d] Magis quam conſilium animæ, ſub. propriæ, Vatablus, Baynus; quam conſilium proprium, Junius & Tremellius, Mercerus, Piſcator, Amama.

℣. 11. *My ſon, be wiſe, and make my heart glad*, &c.] That is, ſhew thyſelf to be a wiſe man by thy words and actions; endeavour to get a good ſhare of wiſdom and knowledge, and make a good uſe of it, and that will rejoice my heart; as nothing more gladdens the heart of a parent than the wiſdom and prudent behaviour of his ſon; ſee *chap.* x. 1. and xxiii. 15, 24, 25. *That I may anſwer him that reproacheth me*; with begetting a fooliſh ſon, or a wicked man; or making him ſuch by ill examples; or through neglect of education; or by uſing too much ſeverity in it.

℣. 12. *A prudent* man *foreſeeth the evil*, &c.] See the note on *chap.* xxii. 3. or *ſeeth the evil*[f]; the evil of ſin, as it is contrary to the nature, will, and law of God, and abominable in his ſight; and not only the evil of groſs actions of ſin, but of indwelling luſt; and ſuch an one who is wiſe to that which is good, ſees the ſad work ſin has made in the world; and in himſelf; how it has defaced the image of God in man, ſtripped him of his righteouſneſs, and defiled all the powers and faculties of his ſoul; upon which ſight of it he is filled with ſhame, reflects upon himſelf for his paſt conduct, loaths ſin and himſelf for it, repents of it, confeſſes and forſakes it: he likewiſe ſees the evil of puniſhment for ſin, the juſt demerit of it, the curſe of the law, the wrath of God, the ſecond and eternal death, a ſeparation from God, a ſenſe and feeling of divine vengeance, anguiſh, and diſtreſs intolerable, and that for ever. And *hideth himſelf*; not in ſecret places, that he may not be ſeen by the Lord; nor in his own works of righteouſneſs, to ſecure him from the wrath of God: nor is it to be underſtood of his hiding himſelf from ſinners and their company, and ſo eſcaping the pollutions of the world; but of his betaking himſelf to Chriſt, who is the city of refuge, the ſtronghold, the rock, in the clefts of which the people of God hide themſelves; even in his wounds, or in him as a ſuffering, crucified Saviour, and who is the hiding place from the wind, and covert from the ſtorm of divine wrath; ſuch are redemption by him, his ſacrifice and ſatisfaction, his blood and righteouſneſs, and interceſſion; ſee *Iſa.* xxxii. 2. ſee alſo the note on *chap.* xxii. 3. But *the ſimple paſs on*, and *are puniſhed*; ſuch who are thoughtleſs and fooliſh, have no ſight nor ſenſe of ſin and danger, go on in their ſinful courſe of life without any care or concern, without any fear or dread, till their feet ſtumble on the dark mountains of eternity; and they fall into the bottomleſs pit of perdition, from whence there is no recovery.

℣. 13. *Take his garment that is ſurety for a ſtranger*, &c.] See the note on *chap.* xxvi. 16. where the ſame proverb is, and is expreſſed in the ſame words as here.

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℣. 14. *He that bleſſeth his friend with a loud voice*, &c.] So as not only to be heard by him but by others; who is extravagant in his praiſes and commendations of him; who exceeds all bounds of modeſty, truth, and decency; who affects pompous words, and hyperbolical expreſſions; and ſhews himſelf to be a real ſycophant and flatterer, having ſome ſiniſter end to ſerve by it. *Riſing early in the morning*; leſt any ſhould be before him, and get the benefit he ſeeks by his flattery; or as if he had not time enough in the day to finiſh his encomium, unleſs he began early in the morning and continued it all the day; and ſo it denotes his being inceſſant at this work, always harping on this ſtring, or expreſſing himſelf in this adulatory way; or as ſome think, this is mentioned as an aggravation of his ſin, that he ſhould be acting this low, mean, and criminal part, when he ſhould be employed in devotion and prayer to God. *It ſhall be counted a curſe to him*; either to the flatterer, by his friend whom he bleſſes, and by all wiſe men that hear him, who will deſpiſe him all one as if he curſed him. The *Septuagint*, *Syriac* and *Arabic* verſions render it to this ſenſe, that ſuch an one nothing differs, or nothing ſeems to differ, from one that curſes: or elſe to the perſon bleſſed, whom others will curſe, or however detract from his character, becauſe of the profuſe praiſes beſtowed upon him; nay ſometimes God himſelf curſes ſuch a man, who liſtens to, is fond of, and receives the fulſome flatteries of wicked men, as in the caſe of *Herod*, Acts xii. 22, 23.

℣. 15. *A continual dropping in a very rainy day*, &c.] That is, through the roof of a houſe which is not well covered, or which lets in rain by one means or another; ſo that in a thorough rainy day it keeps continually dropping, to the great annoyance of thoſe within, and which is very uncomfortable to them: it is obſerved[g] that rain is called by the name in the text, becauſe a man is ſhut up under a roof whilſt it falls; and continuing long he is ſhut up within doors and cannot come out. *And a contentious woman are alike*; troubleſome and uncomfortable; as in a rainy day a man cannot go abroad with any pleaſure, and if the rain is continually dropping upon him in his houſe he cannot ſit there with any comfort; and ſo a contentious woman, that is always ſcolding and brawling, a man has no comfort at home; and if he goes abroad he is jeered and laughed at on her account by others; and perhaps ſhe the more ſeverely falls upon him when he returns for having been abroad; ſee *chap.* xix. 13.

℣. 16. *Whoſoever hideth her, hideth the wind*, &c.] Whoever attempts to ſtop her brawls and contentions, to repreſs and reſtrain them, and hinder her voice being heard in the ſtreets, and endeavours to hide the ſhame that comes upon herſelf and family, attempts a thing as impoſſible as to hide the wind in the palm of a man's hand, or to ſtop it from blowing; for as that by being reſtrained or pent up by any methods that can be uſed, makes the greater noiſe, ſo by all the means that are uſed to ſtill a contentious woman, ſhe is but the more noiſy and clamorous, and becomes more ſhameful and infamous. *And the ointment of his right hand* which *bewrayeth* itſelf; or *will call* or *calls*[h], and ſays in effect here am I; for the ſmell of it, which cannot be hid when held in a man's hand betrays it, and the faſter he holds it, and the more he preſſes and ſqueezes it, and the more it is heated hereby, the more it diffuſes its ſavour, and is known to be where it is; and ſo all attempts to ſtop the mouth of a brawling woman does but cauſe her to brawl the louder.

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[e] Tempora ſi fuerint nubila, ſolus eris, Ovid. Triſt. 1. eleg. 8.

[f] ראה videns, V. L. Tigurine verſion, Piſcator; vidit, Pagninus, Montanus; videt, Mercerus, Cocceius, Gejerus, Schultens.

[g] David de Pomis, Lexic. fol. 107. 3.

℣. 17. *Iron ſharpeneth iron,* &c.] A ſword or knife made of iron is ſharpened by it; ſo butchers ſharpen their knives. *So a man ſharpeneth the countenance of his friend*; by converſation with him; thus learned men ſharpen one another's minds, and excite each other to learned ſtudies; chriſtians ſharpen one another's graces, or ſtir up each other to the exerciſe of them, and the gifts which are beſtowed on them, and to love and to good works. So *Jarchi* and *Gerſom* underſtand it of the ſharpening of men's minds to the learning of doctrine; but *Aben Ezra* takes it in an ill ſenſe, that as iron ſtrikes iron and ſharpens it, ſo a wrathful man irritates and provokes wrath in another. Some render the words, as *iron delighteth in iron, ſo a man rejoiceth the countenance of his friend*[i], by his company and converſation.

℣. 18. *Whoſo keepeth the fig-tree ſhall eat the fruit thereof,* &c.] That takes care of a fig-tree, either his own or another's, planted in his garden or vineyard; ſee *Luke* xiii. 6. who cultivates it, digs about and dungs it, and prunes it, and does every thing neceſſary to it; when it brings forth fruit, and that is ripe and fit to eat, he eats of it, as it is but juſt he ſhould; ſee 1 *Cor.* ix. 7. *So he that waiteth on his maſter*; or *that keeps his maſter*[k], his perſon from danger, and his goods faithfully committed to his truſt; or *that obſerves his maſter*[l], that looks to his hand, obſerves his motions, directions, and commands. *Shall be honoured*; as *Joſeph* was in *Potiphar*'s houſe, and elſewhere; and as all thoſe are who obſerve the commandments of God, and are the ſervants of Chriſt; ſee 1 *Sam.* ii. 30. *John* xii. 26.

℣. 19. *As in water face* anſwereth *to face,* &c.] As water is as a looking glaſs, in which a man may behold his own face and another's; or as the face in the water anſwers to the face of a man, and there is a great likeneſs between them. All things thro' water appear greater, as *Seneca*[m] obſerves, and ſo more clear and plain. *So the heart of man to man*; one man's heart may be ſeen and diſcerned in ſome meaſure by another, as by his countenance; for though, as the poet[n] ſays, *frontis nulla fides*, yet the countenance is often the index of the mind, though not an infallible one; wrath and anger in the breaſt may be ſeen in the face, as were in *Cain*'s; thus *Jacob* ſaw ſome reſentment at him in the mind of *Laban*, and judged he had ſome deſign of miſchief againſt him by the change of his countenance; alſo what is in the heart of man is diſcerned by what comes out of it, by his words, and alſo by his actions; yea a man may know in a good meaſure what is in another man's heart, by what he finds in his own: the word of God is a glaſs, or medium of viſion, and like water, in which a man's face is ſeen, through which a man ſees his own heart; the law is a glaſs, in which an enlightened perſon ſees not only the perfections of God, the nature of righteouſneſs, but alſo his ſin, and the ſinfulneſs of it; this glaſs neither magnifies nor multiplies his ſins, but ſets them in a true light before him, by which he diſcerns heart-ſins, and ſees and knows the plague of his heart; and the goſpel is a glaſs, wherein he beholds the glory of Chriſt, ſees and can diſcern whether Chriſt is formed in him, and he has the grace of the Spirit of God wrought in his ſoul, as faith, hope, love, repentance, humility, ſelf-denial, *&c.* moreover, as the face ſeen in the water is ſimilar to a man's face, ſo the hearts of men are alike, not merely in a natural ſenſe, ſee *Pſal.* xxxiii. 15. but in a moral and ſpiritual ſenſe the hearts of unregenerate men are alike, and anſwer to each other; for they are all equally corrupted and depraved; the heart of every man is deſperately wicked; the imaginations of the thoughts of the hearts of wicked men, one and all of them, are only evil, and that continually; their affections are inordinately the ſame, they love and hate the ſame perſons and things; their minds and conſciences are all defiled; their underſtandings are darkened; their wills are averſe to that which is good, and bent on that which is evil: and ſo the hearts of good men are alike; they have all one heart and one way given them; their experiences agree as to the work of grace and converſion; they are all made ſenſible of ſin, the evil of it, and danger by it; they are all brought off of their own righteouſneſs, and are led to Chriſt to depend on him alone for righteouſneſs, pardon, and eternal life; they are partakers of the ſame promiſes in the goſpel, and have the ſame enemies to grapple with, and the ſame temptations, trials, and exerciſes from ſin, Satan, and the world; and they have the ſame things put into their hearts, the laws of God, the doctrines of Chriſt, and the ſeveral graces of the Spirit of Chriſt; ſo that there cannot be a greater likeneſs between a man's face and that ſeen in the water, than there is between the heart of one ſaint and another; the hearts of Old and New Teſtament-ſaints, and of all in all ages and places, anſwer to one another. The *Targum* paraphraſes it to a ſenſe quite the reverſe, “as waters “and as faces which are not like one to another, “ſo the hearts of the children of men are not like “one to another;” and to the ſame ſenſe are the *Septuagint*, *Syriac*, and *Arabic* verſions.

℣. 20. *Hell and deſtruction are never full,* &c.] The grave, as the word uſed often ſignifies; and which may be called *deſtruction*, becauſe bodies laid in it are ſoon corrupted and deſtroyed; and tho' bodies are caſt into it and devoured by it, it is ready for more; it is one of the four things which never have enough. The place where *Gog* is ſaid to be buried is called *Hamon Gog*, the multitude of *Gog*, Ezek. xxxix. 11. and by the *Septuagint* there *Polyandrion*, which is the name the *Greeks* give to a burying-place, becauſe many men are buried there; and with the *Latins* the dead are call *Plures*[o], the many, or the more; and yet the grave is never ſatisfied with them, *Prov.* xxx. 16. Or hell, the place of everlaſting damnation and deſtruction is meant, which has received multitudes of ſouls already, and where there is room for more; nor will it be full until the laſt day. *So the eyes of man*

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[h] יקרא clamabit, Pagninus, Montanus, Munſter, Vatablus, Mercerus; vocabit, Baynus; clamat, Piſcator, Michaelis; præconem agit, Schultens.

[i] יחד lætatur, a חדה lætari; ferrum in ferro lætatur, & virum lætificant ora ſocii ejus, Guſſetius, p. 242. ferrum ferro hilaratur, & vir exhilarat vultum ſodalis ſui, Schultens.

[k] שמר qui cuſtodit, Pagninus, Mercerus, Gejerus; cuſtodiens, Montanus; qui cuſtos eſt domini ſui, V. L.

[l] Obſervat, Tigurine verſion, Junius & Tremellius, Piſcator, Michaelis; obſervans, Cocceius, Schultens.

[m] Nat. Quæſt. l. 1. c. 6.

[n] Juvenal. Satyr. 2. v. 8.

[o] Plauti Trinum, act. 2. ſc. 2. v. 14.

man are never ſatisfied; as not the eyes of his body with ſeeing corporeal objects, but ſtill are deſirous of ſeeing more, and indeed every thing that is to be ſeen, and are never glutted, *Eccl.* i. 8. ſo neither the eyes of the carnal mind, or the luſts of it, which are inſatiable things, let the objects of them be what they will; as in an ambitious man, a covetous perſon, or an unclean one.

℣. 21. As *the fining pot for ſilver, and the furnace for gold*, &c.] For the trying, proving, and purifying theſe metals; ſee *chap.* xvii. 3. *So is a man to his praiſe*; or *according to the mouth of his praiſe*[p]; if his own mouth praiſes him, as in ℣. 2. he is known to be what he is, a fooliſh and vain-glorious perſon; or *ſo a man is proved by the mouth of him that praiſes him*, as the *Vulgate Latin* verſion; or *of them that praiſe him*, as the *Septuagint*, *Syriac*, and *Arabic* verſions; and ſo the *Targum*: the meaning is, either a man is known by the perſons that praiſe him, according to what their characters are; if he is praiſed by good and virtuous men, he may be thought to be ſo himſelf; and if by wicked men, he may be concluded to be ſo likewiſe; ſee *chap.* xxviii. 4. or he is known by the effect that praiſe has upon him; if it ſwells him with pride, and makes him haughty, conceited, and over-bearing, he will appear to be a weak and fooliſh man; but if he continues modeſt and humble, and ſtudious and diligent to anſwer his character, thankful to God for what he has, and to whom he gives all the glory, he will approve himſelf a wiſe and good man.

℣. 22. *Though thou ſhouldeſt bray a fool in a mortar among wheat with a peſtle*, &c.] As the manna was, *Numb.* xi. 8. and as wheat beat and bruiſed in a mortar, or ground in a mill, retains its own nature; ſo let a wicked man be uſed ever ſo roughly or ſeverely, by words, admonitions, reproofs, and counſels; or by deeds, by corrections and puniſhment, by hard words or blows, whether publicly or privately; in the midſt of the congregation, as the *Targum* and *Syriac* verſion; or of the ſanhedrim and council, as the *Septuagint* and *Arabic* verſions. Yet *will not his fooliſhneſs depart from him*; his inbred depravity and natural malignity and folly will not remove, nor will he leave his courſe of ſinning he has been accuſtomed to; he is ſtricken in vain, he will revolt more and more, *Iſa.* i. 5. *Jer.* v. 3. and xiii. 23. *Anaxarchus* the philoſopher was ordered by the tyrant *Nicocreon* to be pounded to death in a ſtone mortar with iron peſtles[q], and which he endured with great patience.

℣. 23. *Be thou diligent to know the ſtate of thy flocks*, &c.] In what condition they are; what health they enjoy; how fat and fruitful they be; what paſturage they have; and that they want nothing fitting for them, that can be had and is neceſſary; and alſo the number of them. The calling of the ſhepherd is here particularly mentioned, becauſe valiant, honourable, innocent and uſeful; but the ſame diligence is to be uſed in all other callings and buſineſs men are employed in, that they may provide for themſelves and their families. It is in the original text, *the face of thy flocks*[r]; perhaps the alluſion is to the exact and diſtinct knowledge, ſome very diligent, careful ſhepherds might have, ſo as to know each ſheep in their flocks diſtinctly; ſee *John* x. 3. The *Septuagint* verſion renders it, *the ſouls of thy flock*, as if it was an inſtruction to ſpiritual paſtors or ſhepherds, who have the care of the ſouls of men: and certain it is, that if it is the duty of ſhepherds in common to be diligent in looking after their ſheep, and doing every thing the duty of their office requires; then it muſt become the indiſpenſible duty of paſtors of churches to take heed to the flock of God committed to them, and to look into their ſtate and condition, and provide for them, and feed them with knowledge and underſtanding, *Acts* xx. 28. And *look well to thy herds*; or, *put thy heart*[s] to them: ſhew a cordial regard for them, and take an hearty care of them, that they have every thing needful for them; and which is for the owner's good as well as their's.

℣. 24. *For riches* are *not for ever*, &c.] A man cannot be aſſured of the continuance of them; they are uncertain things, here to-day and gone to-morrow: wherefore, though a man has a conſiderable ſhare of them, yet ſhould follow one calling or another; particularly huſbandry is recommended, or keeping ſheep and cattle, which are increaſing; by which means his ſubſtance will be continued and augmented, which otherwiſe is not to be depended on, but in a diligent attendance to buſineſs. *And doth the crown* endure *to every generation?* the royal crown, that is not to be depended upon; a king that wears a crown, is not ſure he ſhall always wear it, or that it ſhall be continued to his family one generation after another. And it is ſuggeſted, that it is not even beneath ſuch perſons to have a regard to their flocks and herds, and the increaſe of their riches in this way: the *Chineſe* kings, many of them formerly employed themſelves in huſbandry, and ſet examples of induſtry and diligence to their ſubjects[t]; king *Hezekiah* provided himſelf poſſeſſions of flocks and herds in abundance, 2 *Chron.* xxix. 17.

℣. 25. *The hay appeareth, and the tender graſs ſheweth itſelf*, &c.] Some think this is mentioned to illuſtrate the uncertainty of riches, which ſoon vaniſh away; as the tender graſs ſhews itſelf, and is preſently cut down and quickly appears hay, and that ſoon conſumed: but rather, this contains an argument to take to the paſtoral life and calling, ſince it may be performed with ſo much eaſe; for the earth, the vallies and hills, are covered with graſs for the cattle; ſo that there is no further trouble than to drive the flocks into the paſtures, and feed them there; or to cut down the graſs, and make hay of it, and lay it up againſt the winter for fodder for them. The firſt clauſe, I think, may be rendered, *the hay removes*[u], or is carried off; the graſs being fit to cut, is mowed and made hay of, and that is carried off, and laid up for the winter: *and the tender graſs ſheweth itſelf*; ſprings up after the hay is carried off, and ſo makes a ſecond crop; or however, becomes good paſture for cattle to feed on. *And herbs of the mountains are gathered*; for the preſent uſe of the cattle; or being made hay of, are laid up for future uſe; or are gathered for medicine; many of this kind grow on mountains.

℣. 26. *The lambs* are *for thy cloathing*, &c.] This is another argument, exciting to diligence in the paſtoral calling, taken from the profit ariſing from it: the wool of the lambs, or rather *ſheep*, as many verſions render it; of it cloth is made, and of that garments to be worn, to keep decent, warm, and comfortable; ſee *Job* xxxi. 20. *And the goats* are *the price of thy field*; theſe being brought up and ſold, furniſh the huſbandman with money to purchaſe more fields to feed his cattle on. The *Targum* is, "the goats are for negotiation;" with the price of them a man may purchaſe any of the neceſſaries of life for himſelf and family; theſe are negotiated, *Ezek.* xxvii. 21. the *Syriac* verſion is, *the goats are for thy food*; and ſo between both the ſheep and goats, man has both food and raiment; though his food is particularly mentioned in the next verſe.

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[p] לפי מהללו ad os laudis ſuæ, Gejerus.

[q] Laert. in Vit. Anaxarch. l. 9. p. 668.

[r] פני צאנך faciem pecoris tui, Tigurine verſion, Mercerus, Cocceius, Michaelis, Schultens; vultum, V. L. Pagninus; facies, Montanus.

[s] שית לבך pone cor tuum, Pagninus, Montanus; adverte cor, Cocceius; adverte animum tuum, Michaelis; apponere cor tuum, Schultens.

[t] Vid. Martin. Hiſt. Sinica, p. 92, 93, 326.

[u] גלה migras, Cocceius; cum migraverit, Michaelis.

℣. 27. *And* thou ſhalt have *goats milk enough for thy food*, &c.] The word for *goats*, in the preceding verſe, ſignifies he-goats, which were ſold to buy fields, pay ſervants or rent, or purchaſe the neceſſaries of life; and this here ſignifies ſhe-goats, which were kept for their milk; and which was daily uſed for food in ſome countries, and is ſtill in uſe for the ſame purpoſe in ſome parts of our kingdoms; and in medicine it has been preferred by ſome phyſicians above all others, next to the milk of women[w]: and the diligent huſbandman is promiſed not only plenty of this for his own eating, at leaſt a ſufficiency of it, but for his family. *For the food of thy houſhold*; his wife and children: *and* for *maintenance for thy maidens*; or *the lives*[x] of them, on which they ſhould live; for though men-ſervants might require ſtrong meat, yet the maidens might live upon milk; beſides, *Athenæus*[y] ſpeaks of moſt delicious cheeſe made of goats-milk, called *Tromilicus*. The deſign of the whole is to ſhew, that a man diligent in his buſineſs ſhall have a ſufficiency for himſelf and his family; and though it may be but the meaner ſort of food and cloathing he may get, yet having food and raiment, he ſhould therewith be content.

CHAP. XXVIII.

℣. 1. THE *wicked flee when no man purſueth*, &c.] Through the terrors of a guilty conſcience, as in *Cain* and others; who fear where no immediate cauſe of fear is, are frighted with their own ſhadows; and as *Gaal* was with the ſhadow of the mountains, he took for an army of men, as his friend told him, *Judg.* ix. 36. they are chaſed with the ſound of a ſhaken leaf, and fancy men are at their heels to deſtroy them, and therefore with all haſte flee to ſome place of ſafety; ſee *Lev.* xxvi. 17, 36. *Deut.* xxviii. 7, 25. *But the righteous are bold as a lion*; which turns not away from any creature it meets with, nor mends its pace when it is purſued, but walks on intrepidly; and oftentimes lies down and ſleeps in open places, and as ſecurely as in woods and dens, being devoid of all fear; hence the heart of a valiant man is ſaid to be as the heart of a lion, 2 *Sam.* xvii. 10. ſee *Prov.* xxx. 30. ſo *Pindar*[z] compares a courageous man to a lion for boldneſs. Now righteous men are as bold as this creature, or more ſo; ſome of them have ſtopped the mouths of lions, and have dwelt ſecurely in the midſt of them, as righteous *Daniel*: and all righteous men are or may be as fearleſs as the lion; fear God they do, but have no reaſon to fear any other; and many of them are fearleſs of men, of their menaces and reproaches, or of any thing they can do to them; ſince not only angels are their guardians, but God is on their ſide, and Chriſt has overcome the world for them: they are fearleſs of Satan and his principalities; they are delivered out of his hands; they know he is a coward, though a roaring lion, and when reſiſted will flee from them; yea, that he is a chained, conquered enemy: and though they are afraid of committing ſin, yet are fearleſs of the damning power of it; Chriſt having bore their ſins, made ſatisfaction for them; for whoſe ſake they are pardoned; and whoſe righteouſneſs juſtifies, and blood cleanſes from all ſin: they are fearleſs of death; its ſting being removed, itſelf aboliſhed as a penal evil, and become a bleſſing, and is the righteous man's gain: they are fearleſs of wrath to come; Chriſt having delivered them from it, and they being juſtified by his blood: they are courageous as the lion in fighting the Lord's battles with ſin, Satan, and the world, and in enduring hardneſs as good ſoldiers of Chriſt; knowing their cauſe is good, that Chriſt is the Captain of their ſalvation, their ſpiritual armour is proved, and they are ſure of victory and of a crown. They are *confident*[a] as the lion, as the word may be rendered; they are confident of the love of God, of their intereſt in Chriſt, of the grace of God in their hearts, and that all things work together for their good; and that it is, and always will be well with them, let things go how they will in the world, and ſo are ſecure. They are bold and undaunted, both before God and men; before God in prayer, knowing him to be their covenant-God in Chriſt, having in view the blood and righteouſneſs of Chriſt, and being aſſiſted by his Spirit: and they are undaunted before men; if the righteous man is a miniſter of the word, he ſpeaks it boldly, as it ought to be ſpoken, fearing the faces of none, knowing it to be the goſpel of Chriſt, the truth, as it is in him, and the power of God to ſalvation; and if a private Chriſtian, he is a public profeſſor of Chriſt, his word and ordinances, which he is not aſhamed to own before all the world. In ſhort, the righteous are bold in life and in death, and will be ſo in the day of judgment; and it is their righteouſneſs which makes them ſo, from which they are denominated righteous, even not their own, but the righteouſneſs of Chriſt.

℣. 2. *For the tranſgreſſion of a land many* are *the princes thereof*, &c.] Either together; that is, reigning princes, ſuch as lay claim to the crown, and uſurp it; otherwiſe it is a happineſs to a nation to have many princes of the blood, to inherit in ſucceſſion, to ſupport the crown in their family, and defend a nation, and ſtudy the good of it; but it is a judgment to a nation, when many riſe up as competitors for rule, or do rule, as at *Athens*, where thirty tyrants ſprung up at once; by which factions and parties are made, and which iſſue in oppreſſion, rapine and murder: or ſucceſſively, very quickly, one after another, being dethroned the one by the other: or removed by death, as in the land of *Iſrael*, in the times of the Judges, and of the kings of *Iſrael* and *Judah*, after the revolt of the ten tribes; which frequent changes produce different adminiſtrations, new laws, and freſh taxes, diſagreeable to the people; and oftentimes children come to be their princes, which is always reckoned an infelicity to a nation; ſee *Eccl*. x. 16. *Iſa*. iii. 12. and all this is uſually for ſome national ſin or ſins indulged to, which draw upon a people the divine reſentment, and provoke God to ſuffer ſuch changes among them. *But by a man of underſtanding* and *knowledge the ſtate* thereof *ſhall be prolonged*; either by a ſet of wiſe and underſtanding, good and virtuous men, who will oppoſe the growing vice and immoralities of a people, and form themſelves into ſocieties for the reformation of manners; the word *man* being taken collectively for a body of men: or by a wiſe and prudent miniſter or miniſtry, or a ſet of civil magiſtrates, who will ſhew themſelves to be terrors to evil-doers, and a praiſe to them that do well: or by a wiſe and prudent prince, who ſeeks to eſtabliſh his throne by judgment and mercy; who will take care that juſtice and judgment be executed in the land, and that vice and profaneneſs be diſcouraged; by means of ſuch, the ſtate of a kingdom, which ſeemed near to ruin, will be prolonged, and the happineſs and proſperity of it ſecured and eſtabliſhed; and God, in mercy to it, may long preſerve the life of their king, who being a good one, a long reign is always a happineſs to a nation. And to this ſenſe is the *Vulgate Latin* verſion, *the life of the prince ſhall be longer*: and the *Targum*, which is, “ and the ſons of men “ that underſtand knowledge ſhall endure;” ſee *Eccl*. ix. 15.

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[w] Plin. Nat. Hiſt. l. 28. c. 9. Vid. Scheuchzer. Phyſic. Sacr. vol. 5. p 1016.

[x] וחיים vitas, Montanus; ad vitam, Gejerus: life is often put for bread, or for that by which life is maintained, both in Greek and Latin writers; ſo βιος, in Heſiod. Opera, l. 1. v. 31, 228. and vita, in Plaut. Stichus, act. 3. ſc. 2. v. 9 Trinum, act. 2. ſc. 4. v. 76.

[y] Deipnoſoph. l. 14. c. 22. p. 658. ſee alſo l. 1. c. 8. p. 10.

[z] Iſthm. 4. antiſtroph. 3. col. 1. v. 5.

[a] יבטח confidunt, Mercerus, Gejerus, Tigurine verſion; confidet, vel confidere ſolet, Baynus; confidit, Michaelis.

℣. 3. *A poor man that oppreſſeth the poor*, &c.] Either one that is poor at the time he oppreſſes another like himſelf, either by ſecret fraud or open injury; from whom the oppreſſed can get no redreſs, as ſometimes he may and does from a rich man: or rather, one that has been poor, but now become rich, and got into ſome place of authority and profit, who ſhould remember what he had been; and it might be expected that ſuch an one would put on bowels of compaſſion towards the poor, as knowing what it was to be in indigent circumſtances; but if, inſtead of this, he exerciſes his authority over the poor, in a ſevere and rigid manner, and oppreſſes them, and ſqueezes that little out of them they have: He is like *a ſweeping rain which leaveth no food*; like a violent, haſty ſhower of rain; which, inſtead of watering the ſeed, herbs and plants, and cauſing them to grow, as moderate rain does; it waſhes away the very ſeed ſown in the earth, or beats out the ripe corn from the ears, or beats it down, ſo that it riſeth not up again; the effect of which is, there is no bread to the eater, nor ſeed to the ſower, and conſequently a famine. The deſign of the proverb is, to ſhew how unnatural as well as intolerable is the oppreſſion of the poor, by one that has been poor himſelf; even as it is contrary to the nature and uſe of rain, which is to fructify, and not to ſweep away and deſtroy; and which when it does, there is no ſtanding againſt it or diverting it.

℣. 4. *They that forſake the law, praiſe the wicked*, &c.] Who are like them; who forſake and tranſgreſs the law, as they do; every like loves its like; wicked men delight in ſin, the tranſgreſſion of the law, and in thoſe that do it. One covetous man will bleſs and praiſe another, whom the Lord abhors, and commend his covetouſneſs as frugality and good huſbandry: one proud man will call another happy, and praiſe him as a man of ſpirit, that will not debaſe himſelf, but keep up his authority, rank and dignity, and not condeſcend to men of low eſtates; the workers of wickedneſs are ſet up and extolled, and tempters of God, men of atheiſtical and deiſtical principles, are not only delivered from the puniſhment they deſerve, but are commended for their bold ſpirits; ſee *Pſal*. x. 3. *Mal*. iii. 15. Or, *every wicked man praiſes thoſe that forſake the law*, ſo *Schultens*. *But ſuch as keep the law, contend with them*; that is, with them that forſake it, and praiſe the wicked; they are diſpleaſed with them, and ſhew their reſentment at them; they contend with them by arguments, and endeavour to convince them of their folly and wickedneſs; they reprove them for it, even though they may be in high places, as *John* the *Baptiſt* reproved *Herod*. The *Targum* is, “ they contend with them that they “ may return,” or be converted; they ſtrive and take pains with them, to convince them and bring them to repentance, and to a change of ſentiments, life and manners.

℣. 5. *Evil men underſtand not judgment*, &c.] Or, *men of wickedneſs* [b]; that are under the governing power of it; who are given up, and give up themſelves unto it; who, like *Ahab*, ſell themſelves to work wickedneſs: theſe know not what is juſt and right between man and man, at leaſt not to do it; they know it not practically; they are wiſe to do evil, but to do good have no knowledge, *Jer*. iv. 22. they know not the law of God, the rule of judgment, juſtice and equity; at leaſt not the extenſiveneſs and ſpirituality of it, *Jer*. viii. 7. and much leſs the goſpel of Chriſt, which is ſometimes ſo called, *Iſa*. xlii. 1, 4. and li. 4. Nor do they advert, as they ſhould, to the judgments of God in the earth; they do not conſider his work, and the operation of his hand; the vengeance he takes on wicked men, ſo *Jarchi* interprets it; nor do they take any notice of the judgment to come, at which they muſt appear, and into which they will be brought, and all things done by them. *But they that ſeek the Lord, underſtand all* things; this character deſcribes all good men that ſeek the Lord, in private and in public, that ſeek him by prayer and ſupplication, that wait upon him in the ordinances of his houſe; and all ſenſible ſinners, who ſeek to Chriſt for righteouſneſs, for reſt, for life and ſalvation, for more grace from him, for more communion with him, for a greater degree of knowledge of him, and for immortality and eternal life, his kingdom and glory. And ſuch *underſtand all things*; not in the moſt full and abſolute ſenſe; for this is proper and peculiar to God: nor all things natural and civil, which truly righteous perſons, generally ſpeaking, have the leaſt ſhare of, as arts, ſciences, languages, trade and commerce in all its branches; and indeed univerſal knowledge of theſe things does not belong to any one man: nor all things in a religious ſenſe; not all the difficult paſſages of ſcripture, in which there are many things hard to be underſtood; but all things neceſſary to ſalvation; all things relating to their fallen, depraved and miſerable ſtate and condition by nature, and to the way and means of their recovery and ſalvation by Chriſt; all things relating to a ſpiritual and ſaving knowledge of God in Chriſt; and to the knowledge of the perſon, offices and grace of Chriſt; and to the work of the Spirit of God upon the heart; and of the doctrines of the goſpel, according to the meaſure of the gift of Chriſt, and ſo as to be food for their ſouls: and which underſtanding is given them, and they attain unto and increaſe in, by ſeeking the Lord, and uſing the means of knowledge, the word and ordinances; ſee 1 *Cor*. ii. 15, 1 *John* ii. 20, 27. The *Targum* and *Syriac* verſion render it, "that underſtand all good "things;" and ſo *Aben Ezra* interprets it: the *Arabic* verſion is, *they underſtand it in all things*; that is, judgment, juſtice, and equity in all its branches, and practiſe it.

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[b] אנשי רע viri mali, (in genitivo caſu) Mercerus; vel malitiæ, Baynus, Gejerus.

℣. 6. *Better is the poor that walketh in his uprightneſs*, &c.] See the note on *chap*. xix. 1. *Than* he that is *perverſe* in his *ways*, *though he* be *rich*; or, *in* his *two ways* [c]: that halts between two ways, or makes uſe of both; ſometimes turns to the one, to the right hand, and ſometimes to the other, to the left hand; or that pretends to the one, and walks in the other; would be thought to be a virtuous and religious man, and to walk in the paths of righteouſneſs and truth, when he walks in thoſe of ſin and wickedneſs. And now a poor man, that walks evenly and uprightly, according to the word of God and truth of the goſpel, in the commandments and ordinances of the Lord, and in the paths of faith and holineſs, is better than he; more honourable, more comfortable, and happy in life and in death; he has grace now, and will have glory hereafter.

℣. 7. *Whoſo keepeth the law*, is *a wiſe ſon*, &c.] That obſerves the law of God; for though he cannot perfectly keep it, yet he delights in it after the inward man; and with his ſpirit ſerves it, from a principle of love, in faith, and with a view to the glory of God, without mercenary and ſiniſter ends. Such a man enjoys peace, and has a reward *in*, though not *for* keeping the commandments of it; ſo that it is his wiſdom to obſerve it; and he may be truly called a wiſe man, *Deut*. iv. 6. Or that obſerves the law or commandments of his parents, which they enjoin him; ſee *chap*. vi. 20, 21. and particularly the law of God, which requires honour and obedience to be given to parents, and which turns to the account of children; it is well with them, and their days are prolonged on earth, and therefore they are wiſe that keep it, *Eph*. vi. 1—3. and ſuch a wiſe ſon makes a glad father, as the contrary brings ſhame to him, as in the next clauſe. *But he that is a companion of riotous* men, *ſhameth his father*; that keeps company with gluttons, and indulges his ſenſual appetite with them; that *feeds* [d] ſuch perſons and himſelf, as ſome render the word; that gives up himſelf to an epicurean life: he brings himſelf at laſt to diſgrace and poverty, and ſo cauſes ſhame to his father; who will be charged with neglecting his education, and indulging him in ſuch a luxurious way of living; ſee *chap*. x. 5. and xxix. 15.

℣. 8. *He that by uſury and unjuſt gain increaſeth his ſubſtance*, &c.] By biting and oppreſſing the poor; letting him have money at an exorbitant intereſt, and goods at an exorbitant price, and ſo increaſes his ſubſtance in this ſcandalous manner: hence uſury is in *Lev*. xxv. 36. called *increaſe*, and by the *Greeks* τοκος, *a birth*, becauſe money is the birth of money, as *Ariſtotle* [e] obſerves; and ſo by the *Latins*, *fænus*, as if it was *fœtus* [f], *a birth*. The word for uſury here ſignifies biting; and ſo uſury, with claſſical writers [g], is ſaid to bite; and whilſt it increaſes the ſubſtance of the uſurer, it leſſens and devours that of others. *He ſhall gather it for him that will pity the poor*; not for himſelf, nor for his poſterity; but for ſuch, though not intentionally but eventually, as will make a good uſe of it, and diſtribute it to the neceſſities of the poor. The meaning is, that things ſhould be ſo overruled by the providence of God, that what ſuch an avaricious man gets in his diſhoneſt way, ſhould not be enjoyed by him or his; but ſhould be taken out of his hands, and put into the hands of another, that will do good with it, by ſhewing mercy to the poor; ſee *Job* xxvii. 16, 17.

℣. 9. *He that turneth away his ear from hearing the law*, &c.] Not merely the moral law, but the word of God in general, and any and every doctrine of it; though the law is to be heard and attended to, what it commands and forbids, its precepts, menaces, and curſes: indeed the Spirit of God is not received by the hearing of the law, nor does faith come by that; but by hearing the word of God, particularly the goſpel; which yet men turn away their ears from, and are turned to fables, and chooſe to hearken to any thing rather than that; and like the deaf adder, ſtop their ears to the voice of the charmer charming ever ſo wiſely; the folly and ſad effects of which will be ſeen when too late. *Even his prayer* ſhall be *abomination*; that is, to God; not only his ungodly actions, but even his outward exerciſes of religion, which carry in them ſome ſhew of goodneſs and holineſs; and particularly his prayer to God, which in upright perſons is the delight of the Lord; yet in ſuch an one it will be abhorred by him; when he is in diſtreſs, and ſhall pray to the Lord, he will not only turn a deaf ear to him, as he has to his law or word, but he will deſpiſe and abhor him and his prayer; becauſe he has ſet at nought his counſel, and deſpiſed his reproof, *chap*. i. 24—28.

℣. 10. *Whoſo cauſeth the righteous to go aſtray in an evil way*, &c.] That is, who attempts to deceive them, and draw them into errors or immoralities, and ſo into a ſnare, into miſchief and ruin; firſt into the evil of ſin, in order to bring them into the evil of puniſhment; I ſay, who attempts to do it; for it is not poſſible that God's elect, thoſe who are truly righteous and good, ſhould be totally and finally deceived, *Matt*. xxiv. 24. *He ſhall fall himſelf into his own pit*; which he had dug and prepared for the righteous, who through the grace and goodneſs of God is preſerved from it; the miſchief intended for the good man falls upon himſelf in righteous judgment, *Pſalm* vii. 15, 16. *But the upright ſhall have good* things *in poſſeſſion*; or *ſhall inherit good things* [h]; they are heirs of God, and joint-heirs with Chriſt, and ſhall inherit all things; they have all good things in Chriſt, with him and from him now; nor can they be taken from them, or they be cauſed to loſe them by all the policy and craft of men and devils, who ſeek to draw them into ſin and ſnares with that view; but notwithſtanding all their efforts, they ſhall keep poſſeſſion of their good things here, the grace of the Spirit, and the bleſſings of grace, and ſhall enjoy glory hereafter.

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[c] בדרכים Heb. duabus viis, Piſcator, Cocceius; pervertens duas vias, Baynus; duplici via, Michaelis; gemina via, Schultens, ſo Ben Melech.

[d] רועה qui paſcit, V. L. Pagninus, Piſcator, Gejerus, Schultens; paſcitur, Michaelis; paſcens, Montanus.

[e] Politic. l. 1. c. 10.

[f] A. Gell. Noct. Attic. l. 16 c. 12.

[g] Plauti Pſeudolos. act. 4. ſc. 7. v. 23, 24. Habet argentum, jam admordere hunc mihi lubet. Lucan. l. 1. v. 181. Vorax uſura.

[h] ינחלו טוב hæreditate accipient bonum, Pagninus, Montanus; hæreditabunt bonum, Michaelis, ſo Mercerus, Cocceius; hæreditatem cernent ubertatem boni, Schultens.

℣. 11. *The rich man* is *wiſe in his own conceit*, &c.] Aſcribing his getting riches to his great ſagacity, wiſdom, and prudence; and being flattered with it by dependents on him. *But the poor that hath underſtanding ſearcheth him out*; a man of good underſtanding, whether in things natural, civil, moral, or ſpiritual, though poor, as a man may be poor and yet a wiſe man; ſuch an one, when he comes into company with a rich man, wiſe in his own conceit, he ſoon by converſation with him finds him out to be a very fooliſh man, and expoſes him as one; for riches are not always to men of underſtanding, or all that have them are not ſuch; and better is a poor wiſe man, than even a fooliſh king; ſee *Eccl.* ix. 11, 15. and iv. 13.

℣. 12. *When righteous* men *do rejoice*, there is *great glory*, &c.] When it is well with them; when they are in proſperous circumſtances; when they are countenanced and encouraged by the government under which they are; when they have the free exerciſe of their religion; and eſpecially when they are advanced to places of profit, honour, and truſt, which muſt make them chearful and joyful; it is a glory to a land, it adds greatly to the glory of it, and a fine proſpect there is of the increaſe and continuance of it. *But when the wicked riſe*; to honour and dignity, and are ſet in high places, and are in great power and authority, which they exerciſe to the diſtreſs of the righteous, and all good men: *a man is hidden*; a good man; he hides himſelf, as in ℣. 28. he withdraws himſelf from court, from city, from company, from commerce, and buſineſs, becauſe of the tyranny and perſecution of wicked men; and flees to diſtant places, and wanders in deſerts and mountains, in caves and dens of the earth; as ſome ſaints under the Old Teſtament did, and as the church in goſpel-times fled from the tyranny of Antichriſt into the wilderneſs to hide herſelf: or, *a man is* or *ſhall be ſought for*[i], and ſearched out; as wicked perſecutors are very diligent to ſearch for and find out ſuch perſons that hide themſelves, and fetch them out of their hiding places, and cruelly uſe them.

℣. 13. *He that covereth his ſins ſhall not proſper*, &c.] God may cover a man's ſins, and it is an inſtance of his grace, and it is the glory of it to do it, but a man may not cover his own: it is right in one good man to cover the ſins of another, reproving him ſecretly, and freely forgiving him; but it is wrong in a man to cover his own: not that any man is bound to accuſe himſelf before a court of judicature, or ought to expoſe his ſins to the public, which would be to the hurt of his credit, and to the ſcandal of religion; but whenever he is charged with ſin, and reproved for it by his fellow-chriſtian, he ſhould not cover it, that is, he ſhould own it; for not to own and acknowledge it, is to cover it; he ſhould not deny it, which is to cover it with a lie, and is adding ſin to ſin; nor ſhould he juſtify it, as if he had done a right thing; nor extenuate or excuſe it, or impute it to others that drew him into it, as *Adam*, which is called a covering tranſgreſſion, as *Adam*, Job xxxi. 33. for ſuch a man *ſhall not proſper*; in ſoul or body, in things temporal or ſpiritual; he ſhall not have peace of mind and conſcience, but ſooner or later ſhall feel the ſtings of it; he ſhall not ſucceed even in thoſe things he has in view by covering his ſins; he ſhall not be able to cover them long, for there is nothing covered but what ſhall be revealed; if not in this life, which yet often is, however at the day of judgment, when every ſecret thing ſhall be made manifeſt; nor ſhall he eſcape the ſhame and puniſhment he thought to avoid by covering it, as may be obſerved in the caſe of *Achan*, Joſhua vii. 11—25. in ſhort, he ſhall have no mercy ſhewn him by God or man, as appears by the antitheſis in the next clauſe. *But whoſo confeſſeth and forſaketh* them *ſhall have mercy*; who confeſſes them to men privately and publicly, according to the nature of the offences, from whom they find mercy; but not to a prieſt in order for abſolution, which no man can give; ſin is only in this ſenſe to be confeſſed to God, againſt whom it is committed, and who only can pardon it; and though it is known unto him, yet he requires an acknowledgment of it, which ſhould be done from the heart, with an abhorrence of the ſin, and in the faith of Chriſt, as a ſacrifice for it; and it is not enough to confeſs, there muſt be a forſaking likewiſe, a parting with ſin, a denying of ſinful ſelf, a leaving the former courſe of ſin, and a quitting the company of wicked men before uſed to, and an abſtaining from all appearance of evil; as is and will be the caſe, where there is a true ſight and ſenſe of ſin, and the grace of God takes place: and ſuch find *mercy*, pardoning grace and mercy, or pardon in a way of mercy, and not merit; for though the ſinner confeſſes and forſakes it, it is not that which merits pardon; it is ſtill an act of grace and mercy in God, who is rich in it, delights in ſhewing it, and from whom it may be hoped for, and expected by all ſuch perſons; ſee *Pſalm* xxxii. 5. 1 *John* i. 9. So the *Targum* and *Syriac* verſion, God will have mercy on him.

℣. 14. *Happy is the man that feareth alway*, &c.] Not men, but the Lord; there is a fear and reverence due to men, according to the ſtations in which they are; but a ſlaviſh fear of man, and which deters from the worſhip of God and obedience to him, is criminal, and brings a ſnare; and a man under the influence of it cannot be happy: nor is a ſervile fear of God intended, a fear of wrath and damnation, or a diſtruſt of his grace, a continual calling in queſtion his love, and an awful apprehenſion of his diſpleaſure and vengeance; for in ſuch fear is torment, and with it a man can never be happy; but it is a reverence and godly fear, a filial one, a fear of God and his goodneſs, which he puts into the hearts of his people; a fear indeed of offending him, of ſinning againſt him, by which a man departs from evil and forſakes it, as well as confeſſes it; but is what ariſes from a ſenſe of his goodneſs: and it is well when ſuch a fear of God is always before the eyes and on the hearts of men; in their cloſets and families, in their trade and commerce, in all companies into which they come, as well as in the houſe of God and the aſſembly of his ſaints, where he is to be feared; as alſo in proſperity and adverſity, even throughout the whole courſe of life, paſſing the time of their ſojourning here in fear: and ſuch a man is happy; the eye of God is on him, his heart is towards him, and he delights in him; his ſecret is with him, he ſets a guard of angels about him, has laid up goodneſs for him, and communicates largely to him. *But he that hardeneth his heart ſhall fall into miſchief*; that hardens his heart from the fear of the Lord; neither confeſſes his ſin, nor forſakes it; bids as it were defiance to heaven, ſtrengthens and hardens himſelf in his wickedneſs, and by his hard and impenitent heart treaſures up to himſelf wrath againſt the day of wrath; he falls *into evil* [k], as it may be rendered, into the evil of ſin yet more and more, which the hardneſs of his heart brings him into, and ſo into the evil of puniſhment here and hereafter.

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[i] יחפש inveſtigabitur, Pagninus, Montanus; exploratur, Tigurine verſion; explorabitur, Baynus; perveſtigatur, Junius & Tremellius, Piſcator, Michaelis.

℣. 15. As *a roaring lion, and a ranging bear,* &c.] Which are both terrible; the lion that roars for want of food, or when it is over its prey; and the bear, when it runs from place to place in queſt of proviſion; being *hungry* and very *deſirous* of food, has a keen appetite, as ſome think the word [l] ſignifies. The *Targum* and *Jarchi* take it to be expreſſive of the cry and roaring it makes at ſuch a time, as well as the lion; ſee *Iſa.* lix. 11 ſo the *Tigurine* verſion. Roaring is the proper epithet of a lion, and is frequently given it in ſcripture, and in other writers [m]; and the bear, it is thought, to have its name in the *Oriental* language, from the growling and murmuring noiſe it makes when hungry; hence that of *Horace* [n]. So is *a wicked ruler over the poor people*; one that rules over them in a tyrannical manner, ſadly oppreſſes them, takes away the little from them they have, which is very cruel and barbarous; when he ought to protect and defend them, and againſt whom they cannot ſtand, and whom they dare not reſiſt; and who therefore muſt be as terrible to them, being as cruel and voracious as the above animals. Tyrants are frequently compared to lions, *Jer.* iv. 7. and l. 17. 2 *Tim.* iv. 17. and the man of ſin, the wicked ruler and great oppreſſor of God's poor people, is compared to both; his feet are as the feet of a bear, and his mouth as the mouth of a lion, *Rev.* xiii. 2.

℣. 16. *The prince that wanteth underſtanding,* is *alſo a great oppreſſor,* &c.] Or, *much in oppreſſions* [o]; he multiplies them, and abounds in them: he diſtreſſes his ſubjects in a variety of ways and methods he uſes to extort money from them, by which he ſhews his want of underſtanding: he is a wiſe prince that uſes gentle methods, and gains the affections of his people, and who chearfully ſupports his crown and government with honour and glory; but he is a fooliſh prince that uſes them with rigour. It may be rendered, *and a prince that wanteth underſtanding, and is much* or abounds *in oppreſſions*; in laying heavy burdens and taxes on his people, in an arbitrary manner; *ſhall ſhorten, and not prolong his days* [p], as it may be ſupplied from the next clauſe; either his ſubjects will riſe up againſt him, and dethrone him, and deſtroy him; or God, in mercy to them, and in judgment to him, will remove him by death. But *he that hateth covetouſneſs, ſhall prolong* his *days*; to hate covetouſneſs, is a good qualification of a civil magiſtrate, prince or ruler, *Exod.* xviii. 21. This ſin is the cauſe of a wicked prince oppreſſing his ſubjects; but where it is hated, which is ſeen by moderation in government, and eaſing of the people as much as poſſible; ſuch a prince, as he has the hearts of his ſubjects, is well-pleaſing to God, by whom he reigns; and ſuch an one, through the prayers of the people for him, and the goodneſs of God unto him, lives long, and reigns proſperouſly; and dies as *David*, in a good old age, full of days, riches and honour.

℣. 17. *A man that doth violence to the blood of any perſon,* &c.] That ſheds the blood of any in a violent manner; that lays violent hands upon a man, and takes away his life, contrary to the law in *Gen.* ix. 6. Or, *that is preſſed becauſe of the blood of any perſon* [q]; preſſed in his own mind; filled with horror, and tortured in his conſcience, for the innocent blood he has ſhed: the letter *daleth* in the word *Adam* is leſſer than uſual; and *Vitringa*, on *Iſa.* xxxiv. 6. obſerves, that it ſignifies a man red with blood, oppreſſed in his conſcience, and depreſſed by God, which this minute letter is a ſymbol of; and thinks it applicable to *Edom* or *Rome*: or it ſignifies one preſſed, purſued, and cloſe followed by the avenger of blood. *Shall flee to the pit, let no man ſtay him*; ſupport or help him. When ſuch a murderer flees, and is purſued, and unawares falls into a pit, or is like to do ſo, let no man warn him of it, or help him out of it; or if he flees to a pit to hide himſelf, let no man hold him or detain him there, or ſuffer him to continue in ſuch a lurking-place, but diſcover him or pluck him out; or if he is a fugitive and a vagabond all his days, as *Cain*, the murderer of his brother was, till he comes to the pit of the grave, let no man yield him any ſupport or ſuſtenance.

℣. 18. *Whoſo walketh uprightly, ſhall be ſaved,* &c.] Or *be ſafe* [r] from thoſe that ſeek his life, plot againſt him, ſhoot at him, as the wicked do at the upright in heart, but the Lord protects him; and it is even well with him in times of public calamities; the Lord has his chambers and hiding-places for him; and he is ſafe from falling, as may be gathered from the oppoſite clauſe; for he walks ſurely, and is in the hands of Chriſt, and is kept by him from a final and total falling away: and he ſhall be ſaved alſo with an everlaſting ſalvation; from ſin, and all the effects of it; from the curſe of the law, from wrath to come, from hell and damnation. Not that his upright walk is the cauſe of this; the moving cauſe of ſalvation is the grace of God; the procuring cauſe, our Lord Jeſus Chriſt, the only author of it: but this is a deſcriptive character of the perſons that are and ſhall be ſaved; it is a clear caſe that ſuch have the grace of God, and therefore ſhall have glory; ſee the note on *chap.* x. 9. *But* he that is *perverſe* in his *ways*; *in his two ways,* as in ℣. 6. or many ways; and all perverſe and wicked: *ſhall fall at once*; his deſtruction ſhall come ſuddenly upon him, when he is not aware of it, and when he cries, Peace, peace, to himſelf: or *in one* of them; in one or other of his perverſe ways.

℣. 19. *He that tilleth his land, ſhall have plenty of bread,* &c.] Or, *ſhall be filled* or *ſatisfied with bread* [s]: ſhall have bread enough and to ſpare; proviſions of all ſorts, and in great plenty; ſee the note on *chap.* xii. 11. *But he that followeth after*

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[k] ברעה in malum, V. L. Pagninus, Montanus, Tigurine verſion, Junius & Tremellius, Piſcator, Schultens.

[l] שוקק avidus, Pagninus, Montanus; famelicus, Caſtalio, Schultens; eſuriens, V. L. Vatablus, Mercerus, Gejerus, Bochart; adpetens, Michaelis.

[m] Leo fremit, Plin. Nat. Hiſt. l. 8. c. 16. Spumat aper, fluit unda, fremit leo, ſibilat anguis; Licentius de Protheo.

[n] Nec veſpertinus circumgemit urſus ovile, Epod. ode 16. v. 51.

[o] רב מעשקות multus oppreſſionibus, Montanus, Junius & Tremellius, Piſcator, Mercerus, Baynus, Michaelis, Schultens.

[p] So Junius & Tremellius, Piſcator, Gejerus, and ſome Jewiſh writers in Vatablus.

[q] עשק בדם preſſus propter ſanguinem animæ, Amama, Cartwright; ſo R. Joſeph Kimchi in D. Kimchii Sepher ſhoraſh. rad. עשק

[r] יושע erit ſalvus, Pagninus, Montanus, V. L. Mercerus, Cocceius, Gejerus.

[s] ישבע לחם ſaturabitur pane, Pagninus, Montanus, Mercerus, Gejerus, Schultens.

after vain perſons; empty, idle perſons; keeps company, and ſpends his time with them, when he ſhould be about the buſineſs of his calling: *ſhall have poverty enough*; or be *filled with* it [t]; he ſhall be exceeding poor, reduced to the utmoſt diſtreſs, be cloathed in rags, and deſtitute of daily food.

℣. 20. *A faithful man ſhall abound with bleſſings,* &c.] Or, *a man of faithfulneſſes* [u]. A very faithful man, that is truly ſo; that is ſo in a moral ſenſe; true to his word, makes good his promiſes, fulfils his contracts, abides by the obligations he lays himſelf under; is faithful in every truſt repoſed in him, be it greater or leſſer matters, in every ſtation in which he is, and throughout the whole courſe of his life. Such a man abounds with the bleſſings and praiſes of men; all value him, and ſpeak well of him: and with the bleſſings of divine providence; he is *much* in *bleſſings* [w], as it may be rendered; as in receiving bleſſings from God, ſo in giving them to men; ſuch a man is uſually charitable and beneficent. And it may be underſtood of one that is faithful, in a ſpiritual and evangelic ſenſe; for of ſuch characters are the followers of the Lamb, *Rev.* xvii. 14. It is in the original, *a man of truths* [x]; one that has the truth of grace in him; that knows the grace of God in truth; with whom the truth of the goſpel is; who has learnt it, known it, embraced it, values it and abides by it; and who has a concern with Chriſt, who is the truth, who is formed, lives and dwells in his heart; of whom he has made a good profeſſion, and holds it faſt, and whom he cleaves unto. The character of *faithful* belongs both to the true miniſters of Chriſt, who preach the pure goſpel, and the whole of it; who ſeek not to pleaſe men, but God; and not themſelves, and their own glory, but the things of Chriſt, and his glory; and continue to do ſo in the face of all oppoſition: and to private Chriſtians, the faithful in Chriſt Jeſus; who truly believe in him, ſtand by his truths, abide by his ordinances, and are faithful to one another, and continue ſo till death: theſe abound with the bleſſings of the covenant of grace, with all ſpiritual bleſſings in Chriſt, with the fulneſs of the bleſſing of the goſpel of Chriſt; they have an abundance of grace in them, given them in converſion, faith, hope, love, humility, and many other graces, in the exerciſe of which they are made to abound; and they have an abundance of bleſſings of grace beſtowed on them, pardon of ſin, a juſtifying righteouſneſs, adoption, meetneſs for and right unto eternal life; they have Chriſt, and all things along with him; ſo that they may be truly ſaid to have all things and abound. *But he that maketh haſte to be rich, ſhall not be innocent*; he that is over-anxious, and immoderately deſirous of being rich, and purſues every method of obtaining his deſires, with all his might and main; that labours night and day for it; though he takes no criminal, nor unlawful methods, properly ſo called, nor does he do any thing injurious to others, yet he is not innocent; that over-anxiety in him is criminal; nor is he free from covetouſneſs; ſee *chap.* xxiii. 4. and if he uſes any unjuſt and unlawful means to acquire wealth, and reſolves to be rich, right or wrong, *per fas, per nefas*, he ſhall not be innocent neither before God nor men: ſo the *Targum* renders it, "he that runs into iniquity, that he may be rich;" and indeed when a man haſtily, or in a ſhort time becomes rich, tho' he cannot be directly charged with fraud and injuſtice; yet he is not innocent in the minds of men, or free from their ſuſpicions and jealouſies of him. A man that makes haſte to be rich, is oppoſed to him that is faithful and true to his word and contracts, and is the ſame that *Juvenal* [y] calls *avarus properans*; ſee 1 *Tim.* vi. 9 10.

℣. 21. *To have reſpect of perſons,* is *not good,* &c.] In courts of judicature, to give a cauſe or paſs ſentence in favour of a perſon, becauſe he is rich, or is a relation, a friend, an acquaintance, or has done a kindneſs; and againſt another, becauſe of the reverſe, *Lev.* xix. 15. *Deut.* xvi. 19. nor in religious aſſemblies, making a difference between the rich and the poor, *James* ii. 1, 2. this is not good in itſelf, nor productive of good effects, and cannot be well pleaſing to God, who himſelf is no reſpecter of perſons. *For, for a piece of bread* that *man will tranſgreſs*; the laws of God and men; having uſed himſelf to ſuch unrighteous methods of proceeding, he will do any baſe action for a ſmall gain, he will ſtick at nothing, and do it for any thing; as *Cato* uſed to ſay of *M. Cælius* the tribune, "that he might be hired for a morſel of bread, to ſpeak or hold his peace;" ſee *Ezek.* xiii. 19.

℣. 22. *He that haſteth to be rich,* &c.] As every man that is eagerly deſirous of riches is; he would be rich at once [z], and cannot wait with any patience in the ordinary courſe of means: hath *an evil eye*; on the ſubſtance of others, to get it, right or wrong; is an evil man, and takes evil methods to be rich [a]; ſee 1 *Tim.* vi. 9, 10. or an envious one; is an envious man, as the *Septuagint* and *Arabic* verſions; he envies others, as the *Vulgate Latin* verſion, the riches of other men; he grudges every thing that goes beſides himſelf; and that makes him in haſte to be rich, that he may be equal to, or ſuperior to others: or he is a ſordid, avaricious, illiberal man, that will not part with any thing for the relief of others, and is greedy of every thing to amaſs wealth to himſelf; an evil eye is oppoſed to a good or bountiful one, that is, to a man that is liberal and generous, *chap.* xxii. 9. *Matt.* xx. 15. *And conſidereth not that poverty ſhall come upon him*; for wealth gotten haſtily, and eſpecially wrongfully, diminiſhes, waſtes, and comes to nothing in the end; it ſometimes flies away as faſt as it comes; it has wings to do the one, as well as the other: this the man in haſte to be rich does not conſider, or he would have taken another method; ſince this is not the true way of getting and keeping riches, but of loſing them, and coming to want; ſee *chap.* xiii. 11. and xx. 21.

℣. 23. *He that rebuketh a man,* &c.] His friend and acquaintance, for any fault committed by him; which reproof he gives in a free and faithful manner, yet kind, tender and affectionate. The word rendered *afterwards*, which begins the next clauſe, according to the accents belongs to this, and is by ſome rendered, *he that rebuketh a man after me* [b]; after my directions, according to the rules I have given; that is, after God, and by his order; or *Solomon*, after his example, and who delivered out theſe ſentences and inſtructions. The *Targum* ſo connects the word, and renders the clauſe, "he "that rebukes a man before him;" openly, to his face: but rather it may be rendered *behind*; that is, as *Cocceius* interprets it, apart, alone, privately and ſecretly, when they are by themſelves; which agrees with Chriſt's inſtructions, *Matt.* xviii. 15. *Afterwards ſhall find more favour than he that flattereth with the tongue*; for though the reproofs given him may ſit uneaſy upon his mind at firſt, and may be cutting and wounding, and give him ſome pain, and ſo ſome diſlike to the reprover; yet when he coolly conſiders the nature and tendency of the reproof, the manner in which it was given, and the deſign of it; he will love, value, and eſteem his faithful friend and rebuker, more than the man that fawned upon him, and flattered him with having done that which was right and well; or, as the *Targum*, than he that divideth the tongue, or is double-tongued; and ſo the *Syriac* verſion; ſee *chap.* xxvii. 5, 6. *Pſal.* cxli. 3.

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[t] ישבע ſatiabitur, Tigurine verſion, Mercerus, Cocceius, Michaelis; ſaturabitur, Pagninus, Montanus, Gejerus, Schultens.

[u] איש אמונות vir fidelitatum, Vatablus, Mercerus, Piſcator, Gejerus, Michaelis.

[w] רב ברכות multus benedictionibus, Montanus, Vatablus, Baynus, Michaelis.

[x] Vir veritatum, Montanus.

[y] Satir. 14. v. 178.

[z] Nam dives qui fieri vult, & cito vult fieri, Juvenal. Satir. 14. v. 176.

[a] Sed quæ reverentia legum? quis metus, aut pudor eſt unquam properantis avari? Juvenal. Ib.

[b] אחרי poſt me, Montanus, Tigurine verſion, Baynus; ſo ſome in Vatablus and Michaelis, R. Saadiah Gaon; ut ſequatur me, Junius & Tremellius.

℣. 24. *Whoſo robbeth his father or his mother*, &c.] As *Micah* did of eleven hundred ſhekels of ſilver, *Judges* xvii. 2. *And ſaith*, It is *no tranſgreſſion*; what is his father's or his mother's is his own, or as good as his own, it will come to him at their death; and if he wants it before, he thinks he ought to have it; and if they are not willing to give it him, it is with him no ſin to rob them of it; and this he ſays within himſelf to quiet his conſcience when he has done it; or to others who may charge him with it: but whatever ſuch a man thinks, ſins againſt parents are greater than againſt others; as parricide is a greater ſin than any other kind of murder, ſo robbing of parents is greater than any other kind of theft; it is more aggravated, eſpecially when parents are aged and cannot work for themſelves, but depend on what they have for their livelihood; whereas a young man can and ought, and ſhould rather give to his parents than rob them of what they have. *The ſame is the companion of a deſtroyer*; of a murderer; either he has got into ſuch company which have put him upon ſuch wicked practices; or he will ſoon get into ſuch a ſociety, and from a robber of his father and mother become a robber on the highway, and a murderer; and he has wickedneſs enough to be a deſtroyer of the lives of his parents, as well as of their ſubſtance; and ſometimes the one ſin leads to the other.

℣. 25. *He that is of a proud heart ſtirreth up ſtrife*, &c.] Or of a *large heart* [c], or has an enlarged one; not with uſeful knowledge and underſtanding, as *Solomon* had; nor an heart enlarged with love and affection to the ſouls of men, as the apoſtle *Paul* had; but either has a covetous one, who enlarges its deſire as hell, and is never ſatisfied with what he has, and ſo is continually contending with his neighbours, engaging in law-ſuits for their property, or unwilling to pay his lawful debts; or of a proud ſpirit, and deſpiſes all around him, and cannot bear oppoſition and contradiction; and is of a wrathful and revengeful ſpirit, and always at variance with his neighbours, and quarrelling with them; ſee *chap.* xviii. 15. *But he that putteth his truſt in the Lord ſhall be made fat*; that truſts in the Lord, both for things temporal and ſpiritual; does not covet his neighbour's goods, nor diſturbs his peace, nor injures his perſon or property to increaſe his own, but depends upon the Lord for a ſupply of neceſſary good things; ſuch an one ſhall be fat and flouriſhing, both in his temporal and ſpiritual eſtate; all he does ſhall proſper; he ſhall want no good thing, *Pſalm* lxxxiv. 11, 12. *Jer.* xvii. 7, 8.

℣. 26. *He that truſteth in his own heart is a fool*, &c.] Since the thoughts and imaginations of the thoughts of the heart are only evil, and that continually; they are vain and vague, ſinful and corrupt; the affections are inordinate, the conſcience defiled, the underſtanding darkened, and the will perverſe; there is no good thing in it, nor any that comes out of it, but all the reverſe; it is deceitful and deſperately wicked: he muſt be a fool, and not know the plague of his heart, that truſts in it; and even for a good man to be ſelf-confident, and truſt to the ſincerity of his heart, as *Peter* did, or to the good frame of the heart as many do, is acting a fooliſh part; and eſpecially ſuch are fools as the ſcribes and phariſees, who truſted in themſelves that they were righteous and deſpiſed others, when a man's beſt righteouſneſs is impure and imperfect, and cannot juſtify him in the ſight of God; it is moreover a weak and fooliſh part in men to truſt to the wiſdom and counſel of their heart, to lean to their own underſtanding, even in things natural and civil, and not to aſk wiſdom of God, or take the advice of men, and eſpecially in things religious and ſacred; ſee *chap.* iii. 5, 6. *But whoſo walketh wiſely*; as he does who walks according to the rule of the divine word; who makes the teſtimonies of the Lord his counſellers; who conſults with the ſacred writings, and follows the directions of them; who walks as he has Chriſt for his pattern and example, and makes the Spirit of God his guide and walks after him, and not after the fleſh; who walks with wiſe men, and takes their advice in all matters of moment, not truſting to his own wiſdom and knowledge; who walks as becomes the goſpel of Chriſt, and in all the ordinances of it; who walks inoffenſively to all men, and ſo in wiſdom towards them that are without, and in love to them who are within; who walks circumſpectly, not as fools but as wiſe, redeeming the time. *He ſhall be delivered*; he ſhall be delivered from the ſnares of his own deceitful heart, which he will not truſt; and from the temptations of Satan; and from all afflictions and troubles he meets with in the way; and from a final and total falling away; and from eternal death and deſtruction: *he ſhall be ſaved*, as ſome verſions render it, even with an everlaſting ſalvation. The *Targum* is, "he ſhall be protected "from evil."

℣. 27. *He that giveth unto the poor ſhall not lack*, &c.] That gives alms unto them, relieves them in their diſtreſs, ſupplies them with money, food, or clothes, and does it chearfully, largely, and liberally, as the caſe requires; ſuch an one ſhall not want any good thing; he ſhall not be the poorer for what he gives; he ſhall not miſs it, nor his ſubſtance be diminiſhed; he ſhall not come to poverty and want, yea he ſhall be inriched and his ſubſtance increaſed, for more is intended than is expreſſed. *Jarchi* interprets this of a wiſe man not reſtraining doctrine from a diſciple, but giving it to him liberally. *But he that hideth his eyes*; that is, from the poor, as the *Targum* and *Syriac* verſion add; that does not care to ſee his perſon, to behold his miſeries, or know his caſe, leſt his heart ſhould be moved with compaſſion, and ſhould draw out any thing from him; ſee *Iſa.* lviii. 7. Such an one *ſhall have many a curſe*; not only from the poor he hardens himſelf againſt, but from other perſons who obſerve his miſerable and covetous diſpoſition; and from the Lord himſelf, who abhors ſuch perſons, and curſes their very bleſſings now, and will bid them depart from him as accurſed perſons hereafter.

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[c] רחב נפש latus animo, Pagninus, Montanus, Tigurine verſion; amplus animo ſuo, Junius & Tremellius, Piſcator; latus anima, Mercerus, Cocceius.

℣. 28. *When the wicked riſe, men hide themſelves,* &c.] When wicked men are raiſed to places of power and authority, rich men hide themſelves, leſt they ſhould become a prey to them; and good men hide themſelves that they may not be put to death by them; or as aſhamed to behold their evil actions; ſee the note on ℣. 12. *But when they periſh*; wicked men, either by a natural or violent death; or periſh as to their authority and power, being turned out of their places. *The righteous increaſe*; ſuch who before hid themſelves appear, and being put into the places of the wicked, encourage truth and righteouſneſs, by which means the number of good men is multiplied; and which is a great happineſs to a nation, and ſhews the uſefulneſs and advantage that good magiſtrates are of unto it.

CHAP. XXIX.

℣. 1. HE *that being often reproved hardeneth* his *neck,* &c.] Or *a man of reproofs* [d]; either a man that takes upon him to be a cenſurer and reprover of others, and is often at that work, and yet does thoſe things himſelf which he cenſures and reproves in others; and therefore muſt have an impudent face and a hard heart, a ſeared conſcience and a ſtiff neck; his neck muſt be an iron ſinew, and his brow braſs: or rather a man that is often reproved by others, by parents, by miniſters of the goſpel, by the Lord himſelf, by the admonitions of his word and Spirit, and by the correcting diſpenſations of his providence; and yet deſpiſes and rejects all counſel and admonition, inſtruction and reproofs of every kind, and hardens himſelf againſt them, and ſhews no manner of regard unto them. The metaphor is taken from oxen, which kick and toſs about, and will not ſuffer the yoke to be put upon their necks. Such an one *ſhall ſuddenly be deſtroyed*; or *broken* [e]; as a potter's veſſel is broken to pieces with an iron rod, and can never be put together again; ſo ſuch perſons ſhall be puniſhed with everlaſting deſtruction, which ſhall come upon them ſuddenly, when they are crying peace to themſelves, notwithſtanding the reproofs of God and men. *And that without remedy*; or, *and there* is *no healing* [f]; no cure of their diſeaſe, which is obſtinate; no pardon of their ſins; no recovery of them out of their miſerable and undone ſtate and condition; they are irretrievably loſt; there is no help for them, having deſpiſed all advice and inſtruction; ſee *chap.* v. 12, 13.

℣. 2. *When the righteous are in authority,* &c.] Or *are increaſed* [g]; either in numbers or in riches, or in power and dominion; are ſet in high places, and have the exerciſe of civil government, and the execution of the laws in their hands; for the protection of good men in their civil and religious privileges, and for the puniſhment of evil men; for the encouraging of all that is good, and for the diſcouraging of every thing that is bad. *The people rejoice*; the whole body of the people, becauſe of the public good; a ſtate is happy under ſuch an adminiſtration; every one feels and enjoys the advantage of it; ſee 1 *Kings* iv. 20. *But when the wicked beareth rule, the people mourn*; or *groan* [h], or *will groan*, under their tyranny and oppreſſion, and becauſe of the ſad ſtate of things; the number of good men is leſſened, being cut off, or obliged to flee; wicked men and wickedneſs are encouraged and promoted; heavy taxes are laid upon them, and exorbitant demands made, and cruelty, injuſtice, and arbitrary power exerciſed; and no man's perſon and property ſafe; ſee *chap.* x. 11. and xxviii. 12, 28.

℣. 3. *Whoſo loveth wiſdom rejoiceth his father,* &c.] He that is a philoſopher, eſpecially a religious one, that not only loves and ſeeks after natural wiſdom, but moral wiſdom and knowledge; and more particularly evangelical wiſdom, Chriſt the wiſdom of God, who is to be valued and loved above all things; and the goſpel of Chriſt, which is the wiſdom of God in a myſtery; and the knowledge of it, which is the wiſdom which comes from above, and is pure and peaceable; and which lies much in the fear of God, and in the faith of Jeſus Chriſt, attended with all the fruits of righteouſneſs: ſuch a ſon makes glad his father, both becauſe of his temporal good, ſince he does not waſte but improve the ſubſtance he has given him; and becauſe of his ſpiritual and eternal welfare; and ſince inſtead of being a reproach he is an honour to him; ſee *chap.* x. 1. *But he that keepeth company with harlots ſpendeth* his *ſubſtance*; his father has given him, and comes to want and beggary; all which is a grief to his parents: or, *that feeds harlots* [i]; who live in a riotous and voluptuous manner, and ſoon drain a man of his ſubſtance, and bring him to a morſel of bread; ſee *Luke* xv. 13, 14, 30. *Prov.* vi. 26. and ſuch a ſon grieves his father, ſeeing he ſpends his ſubſtance and damns his ſoul.

℣. 4. *The king by judgement eſtabliſheth the land,* &c.] By executing judgment and juſtice among his ſubjects he eſtabliſhes the laws of the land, and the government of it; he ſecures its peace and proſperity, and preſerves his people in the poſſeſſion of their properties and privileges; and makes them rich and powerful, and the ſtate ſtable and flouriſhing, ſo that it continues firm to poſterity; ſuch a king was *Solomon*, 2 Chron. ix. 8. *But he that receiveth gifts overthroweth it*; that is, a king that does ſo; *Gerſom* obſerves that he is not called a king, becauſe ſuch a man is not worthy of the name, who takes gifts and is bribed by them to pervert judgment and juſtice; whereby the laws of the nation are violated, and the perſons and properties of his ſubjects become the prey of wicked men; and ſo the ſtate is ſubverted and falls to ruin: it is in the original text, *a man of oblations* [k]; the word is generally uſed of the ſacred oblations or offerings under the law; hence ſome underſtand it of a ſacrilegious prince, who of his own arbitrary power converts ſacred things to civil uſes. The *Targum*, *Septuagint*, *Syriac*, and *Arabic* verſions render it, a wicked and ungodly man; and the *Vulgate Latin* verſion, a covetous man; as ſuch a prince muſt be in whatſoever light he is ſeen, whether as a perverter of juſtice through bribes, or as a ſacrilegious man; though it may be rendered, *a man of exactions* [l], for it is uſed of the oblation of a prince which he receives from his people, *Ezek.* xlv. 9, 13. as *Aben Ezra* obſerves; and ſo it may be interpreted of a king that lays heavy taxes upon his people, and thereby brings them to diſtreſs and poverty, and the ſtate to ruin.

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[d] איש תוכחות vir increpationum, Vatablus, Montanus, Mercerus, Gejerus; vir correptionum, Piſcator, Michaelis; vir redargutionum, Schultens.

[e] ישבר conteretur, Pagninus, Montanus, Tigurine verſion, &c. confringetur, Schultens; ſo Baynus, Junius & Tremellius, Piſcator, Cocceius.

[f] ואין מרפא & non (erit) ſanitas, Pagninus, Montanus, Baynus; non ſit curatio, Junius & Tremellius; medicina, Piſcator.

[g] ברבות cum augentur, Junius & Tremellius; cum multiplicati fuerint, vel multiplicantur, Vatablus, Baynus, Cocceius, Michaelis; in multiplicari juſtos, Montanus.

[h] יאנח gemet, Pagninus, Montanus, V. L. gemit, Michaelis; ingemiſcit, Schultens, ſo the Tigurine verſion. Mercerus; ſuſpirat, Junius & Tremellius, Piſcator, Cocceius.

[i] רעה nutrit, V. L. paſcit, Pagninus, Piſcator, Gejerus, Schultens; paſcitur, Michaelis; paſcens, Montanus, Mercerus.

℣. 5. *A man that flattereth his neighbour*, &c.] That ſpeaks ſmooth things to him, gives him flattering titles, ſpeaks fair to his face, highly commends him on one account or another. *Spreadeth a net for his feet*; has an ill deſign upon him, and therefore ſhould be guarded againſt; his view is to draw him into a ſnare, and make a prey of him; he attacks him on his weak ſide, and hopes to make ſome advantage of it to himſelf; wherefore flatterers ſhould be avoided as pernicious perſons; or he ſpreads a net for his own feet, and is taken in the ſnare which he had laid for his neighbour; or falls into the pit he dug for him, as *Gerſom* obſerves; ſee *Pſal.* cxl. 5. *Hoſea* v. 1.

℣. 6. *In the tranſgreſſion of an evil man there is a ſnare*, &c.] Or according to the accents in ſome copies, *in the tranſgreſſion of a man is an evil ſnare*, as *Aben Ezra* obſerves, the words may be read; there is a ſnare in ſin to man himſelf; one ſin leads on to another, and a man is ſnared by the works of his own hands, and is implicated and held in the cords of his own iniquity, and falls into the ſnare of the devil, out of which he is not eaſily recovered; and the tranſgreſſion of one man is a ſnare to another; he is drawn into ſin by ill examples; and by indulging himſelf in ſin, the evil day comes upon him unawares as a ſnare; and ſooner or later he is filled with horrors of conſcience, anguiſh, and diſtreſs. *But the righteous doth ſing and rejoice*; not at the ſnares of others, their ſin or puniſhment; for ſuch a man rejoices not in iniquity, though he ſometimes does at the puniſhment of ſinners, becauſe of the glory of the divine juſtice; and *Gerſom* thinks this is here meant; ſee *Pſal.* lviii. 10. but rather, as he alſo obſerves, the righteous man rejoices at his deliverance from the ſnares of ſin and Satan, and of the world; he rejoices in the righteouſneſs by which he is denominated righteous; not his own but the righteouſneſs of Chriſt, it being ſo rich and glorious, ſo perfect and complete; he rejoices in ſalvation by him, it being ſo ſuitable, ſo great, ſo full, ſo free, and ſo much for the glory of God; he rejoices in the pardon of his ſins through the blood of Chriſt, and in the expiation of them by his ſacrifice; he rejoices in his perſon, in the greatneſs, fitneſs, fulneſs, and beauty of it; he rejoices in all his offices he bears and executes, and in all the relations he ſtands in to him; he rejoices in his word and ordinances, in the proſperity of his cauſe and intereſt, in the good of his people, and in hope of the glory of God; and even ſings for joy in the view of electing, redeeming, and calling grace, and eternal life and happineſs; he has peace of conſcience now, fears no enemy, nor any danger, and expects a life of glory in the world to come; and oftentimes ſings on the brink of the grave, in the view of death and eternity.

℣. 7. *The righteous conſidereth the cauſe of the poor*, &c.] Not his poverty and diſtreſs, ſo as to relieve him, which yet he does, *Pſal.* xli. 1. nor the perſon of the poor in judgment, and which he ought not to do; for as he ſhould not regard a rich man's perſon, and favour him, becauſe he is rich; ſo neither a poor man, becauſe he is poor, through an affectation of mercy, *Lev.* xix. 15. but the cauſe of the poor, and the juſtice of that, and do him juſtice, though a poor man. This is to be underſtood chiefly of a civil magiſtrate, a judge in civil courts, that is righteous; who will take notice of and regard a poor man's cauſe, and take a good deal of pains and care that he is not injured. Or, *knoweth the judgment of the poor* [m]; he acquaints himſelf with his caſe, makes himſelf thoroughly maſter of it, ſearches out his cauſe, as *Job* did, *chap.* xxix. 16. But *the wicked regardeth not to know* it; or, *does not underſtand knowledge* [n] of the poor man's cauſe and caſe; and there being no money to be had, he does not care to conſider it and look into it, and get knowledge of it, and do him juſtice; he will not take his cauſe in hand, or plead it.

℣. 8. *Scornful men bring a city into a ſnare*, &c.] Such as deſpiſe dominion, ſpeak evil of dignities; proud and haughty men, that ſpeak loftily, and with a contempt of their ſuperiors; or who make a mock at religion, and ſcoff at all that is good and ſerious; theſe bring the inhabitants of a city into a ſnare, to rebel againſt their governors, and ſo into miſchief and ruin: or, they *burn a city*, as the *Septuagint* and *Syriac* verſions [o]; they inflame it, or blow it up into a flame; raiſe a combuſtion in it, and fill it with ſtrifes and contentions; and bring down the wrath of God upon it, like fire: or, they *blow upon a city* [p]; raiſe ſtorms and tempeſts in it; turn all things upſide down, and throw it into the utmoſt confuſion, or blow it up. *But wiſe* men *turn away wrath*; the wrath of men, by their wiſe counſels and advice, and appeaſe tumults and ſeditions, and reſtore things to a quiet and ſettled ſtate; or the wrath of God, by interpoſing with their prayers between him and a ſinful people, as *Moſes* did, *Pſal.* cvi. 23.

℣. 9. If *a wiſe man contendeth with a fooliſh man*, &c.] Enters into a controverſy with him, either by word or writing, in order to convince him of his folly and wickedneſs, of his errors and miſtakes. *Whether he rage or laugh*, there is *no reſt*; that is, either whether the fool is angry with the wiſe man, and rages at him and abuſes him, and calls him names, or laughs at him, and ſcoffs at all his arguments, reaſons and advice; yet the wiſe man does not ceaſe from proceeding in the conteſt with him; or he is not dejected, and caſt down, and diſcouraged; or, as the *Targum* is, "he is "not broken;" but patiently bears his wrath and fury, his ſcoffs and jeers: or elſe, whether the wiſe man deals roughly or gently with the fool, in a more moroſe or in a more jocoſe way; it has no influence upon him; he is never the better for it; he does not acquieſce or reſt in what he ſays; like the Phariſees in Chriſt's time, who are compared to ſurly children; who when *piped to, danced not*; and when *mourned to, lamented not*, Matt. xi. 16, 17. ſee the note there. The deſign of the proverb is to ſhew, that all labour to reclaim a fool from his folly is loſt, let a man take what methods he will, *chap.* xxvii. 22.

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[k] איש תרומות vir oblationum, Montanus, Baynus, Grotius, Gejerus, Schultens.

[l] Vir exactionum, Mercerus; qui levat exactiones, Munſter; qui tributa imponit, ſo ſome in Vatablus; qui tributa extorquet, Tigurine verſion.

[m] ידע צדיק דין דלים novit juſtus cauſam pauperum, V. L. cognoſcit, Pagninus, Tigurine verſion, Junius & Tremellius, Piſcator, &c. novit & curat juſtus judicium pauperum, Michaelis; cognoſcit juſtus litem tenuium, Schultens.

[n] לא יבין דעת non intelliget ſcientiam, Pagninus, Montanus; intelligit, Mercerus, Piſcator, Gejerus, Michaelis, Schultens.

[o] Inflammant urbem, Junius & Tremellius, Piſcator.

[p] יפיחו קריה ſufflant, vel perflant civitatem, Gejerus; difflant civitatem, Guſſetius, p. 667. exſufflant civitatem, Cocceius, Schultens.

℣. 10. *The blood-thirſty hate the upright*, &c.] As *Cain* did *Abel*; and as the wicked world hate all good men, and perſecute them, even unto death. *But the juſt ſeek his ſoul*; either the ſoul of the blood-thirſty, and that either the good of their ſouls; ſeek their ſpiritual welfare, and pray for it, even though they are ſo cruel and inhuman: or juſt magiſtrates will ſeek after ſuch perſons, to puniſh them for ſhedding the blood of the upright. Or elſe the meaning is, that juſt perſons ſeek the ſoul of the upright, and make inquiſition for the blood of ſuch, to puniſh for it; which comes to the ſame ſenſe, as *Aben Ezra* obſerves: or rather, ſuch ſeek to defend and preſerve the ſoul or life of upright men, from thoſe that hate and perſecute them. *Jarchi* illuſtrates it by 1 *Sam.* xxii. 23. the *Targum* is, "men that ſhed blood, hate integrity; "but the upright ſeek it."

℣. 11. *A fool uttereth all his mind*, &c.] At once; tells all he knows, all that is in his breaſt; whatever he thinks, and all that he intends to do; what or whom he loves or hates. Or, *a fool brings out all his wrath*; ſo the *Targum*, *Septuagint*, *Syriac* and *Arabic* verſions; he cannot reſtrain it, nor hide it; it breaks out at once, even all of it, and is ſoon known, as in *chap.* xii. 16. *But a wiſe man keepeth it in till afterwards*; reſerves his mind, and thoughts, and deſigns to himſelf; and does not diſcover them until a proper opportunity offers, when to diſcloſe them is moſt to advantage; or he reſtrains his wrath and anger, defers ſhewing it to a proper time, when it may anſwer a better purpoſe, and he may do it without ſin.

℣. 12. *If a ruler hearken to lies*, &c.] To men that tell them, in order to ſooth and flatter him, or to hurt the character and reputation of others, that they may raiſe their own: rulers ſhould not liſten to and encourage ſuch ſort of perſons; for as lying lips do not become a prince, ſo it is not right to have liars about him; *David* would not ſuffer ſuch to dwell in his court, *Pſal.* ci. 7. *All his ſervants are wicked*; or the greateſt part of them: for a ruler of ſuch a diſpoſition will take none but ſuch into his ſervice, that flatter him, and calumniate others; and ſuch a conduct, being pleaſing and agreeable to him, is a temptation to his miniſters to act the ſame wicked part; as is a prince, ſuch are his courtiers, his example has great influence upon them.

℣. 13. *The poor and the deceitful man meet together*, &c.] Or *the uſurer*[q]; who by uſury, by fraud and deception, is poſſeſſed of the mammon of unrighteouſneſs, and is become rich; he and the poor man meet together; and ſo the ſenſe is the ſame as in *chap.* xxii. 2. ſee the note there. *The Lord lightneth both their eyes*; with the light of natural life, and with the light of natural reaſon, *John* i. 4, 9. and ſo is the ſame as being *the maker of them all*, in the above place; or he beſtows his providential favours on both; cauſes his ſun to ſhine upon the rich and poor, the wicked and the righteous, *Matt.* v. 45. Or it may be underſtood of the light of grace; for though, for the moſt part, God chooſes and calls the poor of the world, and lightens their eyes with the light of his grace, when not many wiſe and noble are called and enlightned; yet this is not reſtrained wholly to men of one and the ſame condition of life; yea, God ſometimes calls and enlightens publicans, tax-gatherers and extortioners, as *Matthew* and *Zaccheus*.

℣. 14. *The king that faithfully judgeth the poor*, &c.] That truly executes juſtice and judgment among all his ſubjects; particularly the poor, who are too often neglected, becauſe they cannot fee perſons to plead their cauſe: ſuch a king was *Solomon*; and eſpecially the Meſſiah, of whom he was a type, *Pſal.* lxxii. 1, 2, 4, 12, 13. *His throne ſhall be eſtabliſhed for ever*; be ſecure to him as long as he lives, and to his poſterity after; juſtice to all men, and mercy to the poor, are the ſupport of a prince's throne; ſee *chap.* xx. 28. and xxv. 5.

℣. 15. *The rod and reproof give wiſdom*, &c.] Are the means of giving wiſdom to a child, reproved by its parent with the rod; and of driving out fooliſhneſs from him, and of making him wiſer for the time to come; he ſhunning thoſe evils, for which he was before corrected, *chap.* xxii. 15. So the children of God grow wiſer by the corrections and chaſtiſements of their heavenly Father, which are always for their good; and he is a man of wiſdom that hearkens to the rod, and to him that has appointed it, and learns the proper inſtructions from it, *Mic.* vi. 9. *But a child left* to himſelf, *bringeth his mother to ſhame*; a child that has the reins thrown upon his neck, is under no reſtraint of parents, but ſuffered to take his own way, is left to do his own will and pleaſure; he does thoſe things which his parents are aſhamed of, one as well as another; though the mother is only mentioned, being generally moſt fond and indulgent, and moſt criminal in ſuffering children to have their own wills and ways; and ſo has the greater ſhare in the ſhame that follows on ſuch indulgences.

℣. 16. *When the wicked are multiplied*, &c.] Or *are in authority*[r], as the word is rendered, ℣. 2. *tranſgreſſion increaſeth*; among the common people, being encouraged by their wicked rulers, whoſe examples they follow; or as the wicked themſelves increaſe, in numbers, in age, in power and riches, their ſins increaſe too. *But the righteous ſhall ſee their fall*; from their places of authority and power, of honour, riches and grandeur, into a low and deſpicable condition, into ruin and deſtruction; and that with pleaſure, becauſe of the glory of God, his wiſdom, juſtice, truth and faithfulneſs, diſplayed therein; ſee *Pſal.* lviii. 10.

℣. 17. *Correct thy ſon, and he ſhall give thee reſt*, &c.] Eaſe of mind, ſatisfaction and contentment, freedom from all anxious thoughts and cares; the correction being taken in good part, and ſucceeding according to wiſh and deſign. *Yea, he ſhall give delight*

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[q] איש תככים vir uſurarum, Mercerus; fœnerator, Piſcator, Tigurine verſion; uſurarius, Munſter.

[r] ברבות dominantibus impiis, ſome in Mercerus; quum præſunt impii, Tigurine verſion.

delight unto thy ſoul; by his tenderneſs to his parents, obedience to them, and reſpect for them; by his prudent behaviour among men; by his ſobriety, diligence, and induſtry in his calling; by his fear of God, and walking in his ways; than which nothing can give a greater delight and pleaſure to religious parents.

℣. 18. *Where* there is *no viſion, the people periſh*, &c.] That is, *no prophecy*, as the *Vulgate Latin* verſion renders it; and which is often the ſenſe of the word, as the viſion of *Iſaiah* is the prophecy of *Iſaiah*; and in the New Teſtament, propheſying is often put for preaching; and here viſion or prophecy, ſignifies the public miniſtration of the word and ordinances, and want of perſons to adminiſter them; no expounder, as the *Septuagint* verſion; or interpreter, as the *Arabic*. This was the caſe in the latter end of *Eli*'s life, 1 *Sam*. iii. 1. in *Aſa*'s times, and before, 2 *Chron*. xv. 3. in the *Babyloniſh* captivity, *Ezek*. vii. 26. *Lam*. ii. 9. in the times of *Antiochus*, Pſal. lxxiv. 9. when *John Baptiſt* and Chriſt firſt came preaching the word, *Matt*. ix. 36. and now is the caſe of the Jews, and will be till the time of their converſion. So it was in the Gentile world, before the goſpel was brought into it, *Acts* xvii. 30. and ſo it now is in thoſe places where the ſeven churches of *Aſia* were; and in all *Aſia*, which once heard the word of the Lord, even all that large country; and now it is not heard at all in it, but covered with *Mahometan* darkneſs. And this is the caſe in all popiſh countries, ſubject to the ſee of *Rome*, where the word of God is not preached to the people, nor ſuffered ſo much as to be read by them; and even in reformed churches, for the moſt part, only a little morality is preached, and not the goſpel of Chriſt; ſo that here the people are periſhing for lack of knowledge, *Hoſea* iv. 6. and when the witneſſes will be ſlain, who now propheſy in ſackcloth, there will be an entire ſtop put to propheſying or preaching for a while; but when they ſhall riſe, the earth will be filled with the knowledge of God, through the miniſtry of the word. Now where there is no preaching, men periſh in their ſins; the word being the ordinary means of grace, of regeneration, converſion, faith, and ſalvation; without which, men know nothing of Chriſt, of peace, pardon, righteouſneſs, and eternal life by him: and where there is preaching, yet it not being of the right kind, there is no ſpiritual knowledge ſpread by it, no food for ſouls under it; they periſh with hunger, as the prodigal did, or are in ſtarving and famiſhing circumſtances; no comfort for the people of God, who periſh in their comforts under ſuch a miniſtry, 1 *Cor*. viii. 11. and poiſon is ſpread among others; falſe doctrine eats as a canker, and deſtroys ſouls. Again, where there is right viſion and prophecy, or true preaching of the word, and that is deſpiſed and neglected, men periſh notwithſtanding; as the Jews of old, and all deniers and contemners of the word now, *Acts* xiii. 41. *Heb*. ii. 3. and this ſeems to be intended here, as appears by the following clauſe. The word tranſlated *periſh*, has various ſenſes, which agree with the text. It may be rendered, *the people become idle*, or *ceaſe* [s]; from the performance of good works, grow diſſolute in their manners, and licentious in their practices: or they *become refractory* [t]; fierce, obſtinate and ungovernable, and rebel againſt their ſuperiors: or they are *made naked* [u]; ſtripped of their ornaments; of their privileges, civil as well as religious, which is often the caſe where no viſion is; as well of all virtue and morality, and of the bleſſing and protection of God. *But he that keepeth the law, happy is he*; not the moral law, which no man can keep perfectly, but the law of faith. It may be rendered, *happy is he that obſerves doctrine* [w]; the doctrine of the goſpel, where it is preached; that attends to it, values and eſteems it, receives it by faith, and with meekneſs; bleſſed is he, bleſſed are his eyes and ears; he ſees wondrous things out of this law or doctrine, and he hears and knows the joyful ſound, which brings ſalvation and eternal life unto him!

℣. 19. *A ſervant will not be corrected by words*, &c.] Not by them only, eſpecially one that is of a ſervile, ſurly and untractable diſpoſition; otherwiſe a good ſervant, and well diſpoſed to his maſter, and willing to ſerve him, and promote his intereſt, a word is ſufficient for ſuch an one; when he is bid to go, he goes; or to come, he comes, *Matt*. viii. 9. or if he has done wrong, and his fault is told him, he will amend another time; whereas a rough, ill-natured ſervant, will not regard words, but muſt have blows to correct him. *For though he underſtand*; what his maſter ſays, and what is his will, and knows he has done wrong, and ought to do otherwiſe, which is an aggravation of ſin: *he will not anſwer*; own his fault, and promiſe to do better for the future; through the ſurlineſs of his nature, and contempt of his maſter, whom he does not think worthy of an anſwer: ſo the *Vulgate Latin* verſion renders it, *he deſpiſes to anſwer*; thus *Job* was uſed by his ſervants, *Job* xix. 16. There is an anſwering which is forbidden ſervants, *Titus* ii. 9. but this is what becomes them, and is expreſſive of their reſpect and reverence to their maſters, and their ready, hearty and chearful obedience to them; and which eſpecially ſhould be in chriſtian ſervants to chriſtian maſters, 1 *Tim*. vi. 1. *Eph*. vi. 5—7.

℣. 20. *Seeſt thou a man* that is *haſty in his words*, &c.] Swift to ſpeak either before God or men; that takes upon him to ſpeak upon a ſubject, or return an anſwer to a queſtion, before he has thoroughly thought of it, and well conſidered it, and digeſted what he ſhould ſay; ſee *Eccl*. v. 2. *James* i. 19. or, *haſty in his matters* [x]; in his buſineſs; runs raſhly and precipitately into things, without duly conſidering within himſelf what is right and proper to be done, and without taking the advice of others. There is *more hope of a fool than of him*; of one that has not the gift of elocution, or not ſo much ſagacity in buſineſs, and yet takes time to think, and adviſes with others.

℣. 21. *He that delicately bringeth up his ſervant from a child*, &c.] In a very tender and affluent way; uſes him with great familiarity; makes him ſit at table with him, feeds him with dainties, and clothes him in the moſt handſome manner, as if he was one of his own children: *ſhall have him become* his *ſon at the length*; he will expect to be uſed as a ſon; he will not care to do any ſervile work, or any thing, eſpecially that is hard and laborious; he will be for ſupplanting the ſon and heir, and think to inherit all himſelf; or however, become proud, haughty and ſaucy. *Jarchi* interprets this of the evil imagination, or the corruption of nature, which is in a man from a child; which, if cheriſhed and not ſubdued, will in the iſſue rule over a man: and ſome apply it to the body; which, if delicately pampered, and not kept under, will be maſter of the ſoul, inſtead of ſervant to it, and its members be inſtruments of unrighteouſneſs.

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[s] יפרע feriabitur, Montanus.

[t] Rebellis erit, Pagninus; retroagitur, Mercerus; defecit, recedit, Vatablus; refractarius, Gejerus.

[u] Nudatur, Junius & Tremellius, Piſcator, Michaelis; denudatur, Cocceius; ceſſabit & otioſus erit, deficiet & retrocedit atque denudatur, Baynus.

[w] שמר תורה qui obſervat legem, h. e. verbum Dei, Cocceius; doctrinam, Amama.

[x] אץ בדבריו præcipitem in negotiis ſuis, Vatablus, Piſcator; in rebus ſuis, Mercerus.

℣. 22. *An angry man ſtirreth up ſtrife*, &c.] In families, neighbourhoods, communities, churches and commonwealths; that is, one that is given to anger, and gives way to it, in whom it prevails and rules. *And a furious man aboundeth in tranſgreſſion*; or, *a maſter of wrath* or *fury*[y]; one much addicted to it: or, *the huſband of wrath*; wedded to it, as a man to his wife: or, as the *Vulgate Latin* verſion renders it, *who is eaſy to be angry*; is eaſily provoked, wrath riſes up in him at once; this leads him on to many ſins, as curſing, ſwearing, murder, *&c.*

℣. 23. *A man's pride ſhall bring him low*, &c.] As the pride of *Adam*, in affecting to be as gods, knowing good and evil; he loſt the image of God; was brought into a ſtate of darkneſs and ignorance, into debt and to a dunghil, to beggary and rags; filled with loathſome diſeaſes, and left in thraldom and bondage to ſin and Satan; and ſo all his poſterity were brought into the ſame low eſtate. This might be exemplified in particular perſons, in *Pharaoh*, *Nebuchadnezzar*, *Herod*, and others; and as will be in that monſter of pride, the man of ſin and Antichriſt; who will be humbled and brought low in the midſt of his pride and boaſting, *Rev.* xviii. 7, 8. *But honour ſhall uphold the humble in ſpirit*; not who are humble in appearance only, or merely in words, having a ſhew of humility, a voluntary and affected one; but really in their hearts; whoſe ſpirits are humble and contrite; who are ſo in ſpiritual things, and are made ſo by the Spirit of God: they are ſuch who are truly ſenſible of ſin; of their folly, and want of ſpiritual knowledge; of their impotence, and weakneſs to do any thing that is ſpiritually good; of their ſpiritual poverty, and want of righteouſneſs; who ſee that ſalvation is all of grace; and that whatever they have, is owing to the grace of God; that they are deficient in all their duties, and theſe inſufficient to juſtify them before God; who ſubmit to the righteouſneſs of Chriſt, and give all the glory of ſalvation to the grace of God. Theſe, as they are honourable, being cloathed with humility, which is itſelf an ornament of great price; ſo they are honoured with more grace from the Lord; they are beautified with the garments of ſalvation; they have the honour to have the ſpiritual and gracious preſence of God, and fellowſhip with him, who dwells with ſuch as are of an humble ſpirit: theſe are the meek and lowly, that ſhall inherit the new earth, and reign as kings with Chriſt in it; and the poor in ſpirit, to whom the kingdom of heaven belongs: and this honour is durable, they ſhall always abide in it; the grace they have, which makes them glorious, ſprings up unto eternal life; and the glory they ſhall have, is an eternal weight of glory, a crown of glory that fadeth not away: for ſo the words may be rendered, *the humble in ſpirit ſhall lay hold on glory*[z] or *honour*; poſſeſs it and enjoy it: or rather, *ſhall retain*[a] it; ſhall hold it faſt, as the word is tranſlated in *chap.* iii. 18. and xi. 16. The ſum of the proverb, in both parts, is the ſame with the words of Chriſt, often uſed by him, *Matt.* xxiii. 12. *Luke* xiv. 11. and xviii. 14.

℣. 24. *Whoſo is partner with a thief*, &c.] That robs and ſteals, and takes away another man's property; which to do is ſinful and contrary to the law of God, and puniſhable by it; and ſo it is to join with him in the theft, or to deviſe, or conſent unto it; or to receive the ſtolen goods, or to hide and conceal them; or to hide the thief, or the theft, and not declare them; ſee *Pſalm* l. 18. *Iſa.* i. 23. Such an one *hateth his own ſoul*; that is, he is not careful of it, he is not concerned for its welfare as he ſhould be; for otherwiſe no man properly ſpeaking hates his own fleſh or body, and much leſs his ſoul; but he is negligent of the good of it, and for the ſake of the mammon of unrighteouſneſs runs the riſk of the ruin of it; by which he ſhews that he loves the world more than his own ſoul; when the profit of the whole world is nothing to the ſoul of man, *Matt.* xvi. 26. ſee *chap.* viii. 36. *He heareth curſing, and bewrayeth it not*; or *does not declare it*[b]; he heareth the curſing of thoſe that have loſt their goods, and yet he does not declare where they are, and who is the author of the theft, though he knows; or being ſuſpected of being concerned in it, or at leaſt of knowing who did it, he is had before a civil magiſtrate, and an oath is given him, which he takes, and yet he conceals the matter; which is an aggravation of his ſin, and brings ruin to his ſoul. So the *Targum*, "an oath is determined (or brought to him) and he confeſſeth "not." Some underſtand this of a diſtinct evil, of hearing curſing and ſwearing, and taking the name of God in vain, and blaſphemy againſt him; yet through fear of incurring the diſpleaſure of men, and being reckoned a buſy body, or thro' indifference and want of zeal for the glory of God, do not diſcover it, or inform of it, to a proper perſon for the puniſhment of ſuch; ſee *Lev.* v. 1. and render the words[c], as *he that is partner with a thief, hateth his own ſoul*; ſo *he that heareth curſing, and bewrayeth it not.*

℣. 25. *The fear of man bringeth a ſnare*, &c.] Either that which is ſubjectively in man; not a divine fear, or the fear of God, that grace which is put into the heart, for that leads to no ſnare, but tends to life; but a human fear, a ſervile one, a diſtruſt of the power and providence, grace and goodneſs of God, which has torment in it; which brings into bondage, and into many diſtreſſes and difficulties, and is oppoſed to truſt in the Lord: or objectively, which has man for its object; a fear of loſing the favour and friendſhip of men, of not having honour and applauſe from them; and a fear of their reproaches and reviling; of the wrath of men, of perſecution from them, and of ſufferings by them, even death itſelf; which has been ſometimes a ſnare to miniſters of the word, to drop or conceal ſome truths of it; and to profeſſors of religion, not to embrace, own, and profeſs them; as many through fear of the Jews would not profeſs Jeſus to be the Meſſiah, though they knew he was, *John* vii. 13. and ix. 21. and xii. 42, 43. yea ſuch a fear has been a ſnare to the beſt of men, and leads into temptation and ſin; as particularly *Abraham* and *Peter*, Gen. xii. 12, 13. and xx. 11. *Matt.* xxvi. 69—74. *But whoſo putteth his truſt in the Lord*

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[y] בעל חמה dominus furoris, ſo Vatablus, Piſcator, Michaelis.

[z] יתמך כבוד aſſequetur gloriam, Montanus; potietur gloria, Vatablus.

[a] Tenebit honorem, Piſcator; tenebit gloriam, Mercerus, Cocceius, Michaelis; apprehendit gloriam, Schultens.

[b] ולא יגיד & non indicat, Junius & Tremellius, Mercerus, Cocceius, Schultens, Michaelis.

[c] So Gejerus.

Lord ſhall be ſafe; that truſts in the Lord as the God of nature and providence, and the God of all grace for all mercies, ſpiritual, temporal, and eternal, and leaves himſelf and caſe with him; ſuch an one is ſafe from men and the fear of them, and from ſnares and temptations, and ſin and miſchief, which come by them: or *ſhall be lifted up on high*[d]; he is upon a high rock, firm and ſure; he dwells on high, his place of defence is the munition of rocks; he is in an high tower which is impregnable, in a city of refuge where he is ſafe; he is as immoveable as mount *Zion*; he is above the fear of man or danger from him; he is out of the reach of all his enemies, men or devils; ſee *chap.* xviii. 10.

℣. 26. *Many ſeek the ruler's favour*, &c.] Or *face*[e]; are very deſirous of being admitted into his preſence, and of having his company and converſation; of having an opportunity to aſk a favour of him, and of receiving honour from him, and of gaining him on their ſide, to take their part in a cauſe depending; ſee *chap.* xix. 6. *But every man's judgement* cometh *from the Lord*; who has the hearts of kings and rulers in his hand, and directs them in beſtowing their favours, and in determining cauſes; ſo that all things are ultimately from the Lord; and therefore it is beſt to ſeek unto him and truſt in him: or the ſtate and condition and circumſtances of men as to riches and honour and the like, are all from the Lord, according as he ſees fit; who ſets up one and pulls down another, according to his pleaſure.

℣. 27. *An unjuſt man* is *an abomination to the juſt*, &c.] Not his perſon but his actions, his unrighteous actions, his ungodly life and converſation; which a man holy, juſt and good, loaths and abhors, and cannot forbear expreſſing his abhorrence of; and therefore ſhuns his company, and will have no fellowſhip with him. And on the other hand, he that is *upright in the way* is *abomination to the wicked*; that man that is upright in heart and life, that walks according to the rule of the divine word, in the path of holineſs, in the way of truth and righteouſneſs, he is abhorred by a wicked man; he cannot have any pleaſure in his company; he is under ſome awe and reſtraint which is diſagreeable to him; and he cannot bear the reproofs he gives him; beſides if he is ſilent, his whole life and converſation carries in it a tacit reproof, conviction, and condemnation of him. There always has been a mutual enmity between the ſeed of the woman and the ſeed of the ſerpent, *Gen.* iii. 15.

CHAP. XXX.

℣. 1. THE *words of Agur the ſon of Jakeh*, &c.] Here begins, according to *Aben Ezra*, the fourth part of this book; though according to others it is the fifth; ſee the note on *chap.* xxii. 17. Who this *Agur* was is a matter of doubt; ſome of the Jewiſh writers, as *Jarchi* and *Gerſom*, and likewiſe ſome chriſtian writers[f], take him to be *Solomon* himſelf, who calls himſelf *Agur*, which is ſaid to ſignify *a gatherer*; and ſo the *Vulgate Latin* verſion renders it, *the words of the gatherer, the ſon of the vomiter*; juſt as he calls himſelf *Koheleth*, or *the caller*, or *preacher*, Eccl. i. 1, 12. The reaſon given of this name is, becauſe he gathered wiſdom and the law[g]; or as *Jarchi*, he gathered wiſdom and vomited it; that is, delivered it out to others; ſo he did, he ſought after and attained to more wiſdom than any before him, for he was wiſer than all men; and it may be added, that he *gathered* ſilver and gold, and the treaſure of kings, and increaſed in riches more than any before him, *Eccl.* i. 13, 16. and ii. 8. But then all this does not agree with the perſon whoſe words theſe are; for he ſpeaks of himſelf as being very ignorant, and as not having learned wiſdom, ℣. 2, 3. and deſires neither poverty nor riches, ℣. 8. beſides the word *Agur* ſignifies not *a gatherer*, but *gathered*, as *Hillerus*[h] renders it; and ſo *Cocceius*, who thinks alſo that *Solomon* is meant, yet not for the above reaſons, but tranſlates the clauſe thus, *the words of the recollected ſon of the obedient*; as if it deſcribed *Solomon* the ſon of *David*, the obedient one, the man after God's own heart, when he was reſtored by repentance; but it ſeems better, with *Aben Ezra*, to underſtand this of ſome very good, knowing and worthy man, who lived in thoſe times, either before the times of *Solomon*, or in the ſame, whoſe pithy ſayings and ſentences he had a great regard for, and joined them to his own; or who lived in the times of *Hezekiah*, or before, whoſe proverbs were collected by his men, and added to thoſe of *Solomon*'s they had copied in the preceding chapters; ſee *chap.* xxv. 1. Even *the prophecy*; or *burden*[i], as many of the prophecies are called; it deſigns ſomething received from the Lord, taken up and carried to others; ſo *Balaam* is ſaid to *take up his parable*, Numb. xxiii. 7. Here it does not deſign a prediction of future events, unleſs it can be thought that there is in the following words a prophecy of the Meſſiah; but an inſtruction, a declaration of things uſeful and profitable; ſo preaching in the New Teſtament is called propheſying often, 1 *Cor.* xiv. 1, 3, 4. This is a part of the word of God, of the prophecy which came not by the will of man but by the inſpiration of God, 2 *Pet.* i. 19—21. which prophecy *the man ſpake*, this excellent good man *Agur*, who was divinely inſpired; ſee *Numb.* xxiv. 3. 2 *Sam.* xxiii. 1. *Unto Ithiel, even unto Ithiel and Ucal*; who were either the children of *Agur*, whom he inſtructed in the knowledge of divine things; or they were, as *Aben Ezra*, either his companions with whom he converſed about ſacred things, or his diſciples who enquired of him about theſe things, and learned them of him. Some think[k] theſe are titles of God himſelf, to whom *Agur* directs his ſpeech, and acknowledges his ignorance of the divine Being, whom he might juſtly call *Ithiel* and *Ucal*, that is, *God with me*, and *the mighty One*; and certain it is that *Agur* does direct a prayer to God, ℣. 7—9. And ſome read theſe words themſelves as a prayer, *let God be with me, and I ſhall prevail*[l], that is, over all mine enemies; for if God is on the ſide of his people who ſhall be againſt them? or *I ſhall be*

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[d] ישגב ſublevabitur, V. L. elevabitur, Pagninus, Montanus; exaltabitur, Vatablus; in edito collocatur, Junius & Tremellius, Piſcator; ſublimabitur, Cocceius, Michaelis; celſa in arce locabitur, Schultens, ſo Ben Melech.

[e] פני faciem, V. L. Pagninus, Vatablus, Tigurine verſion, Junius & Tremellius, ſo Michaelis, Schultens.

[f] De Dieu, Cocceius, Teelman Specimen. Explicat. Parabol. p. 378.

[g] Jelammedenu apud Buxtorf. Lex. Rab. col. 26.

[h] Onomaſtic. Sacr. p. 39.

[i] המשא onus, Mercerus; prophetia gravis, Tigurine verſion.

[k] Jermin in loc.

[l] See Trapp in loc.

be able to do all things through the Lord's ſtrength, *Rom.* viii. 31. *Phil.* iv. 13. But I rather think the words ſhould be read, as *Jarchi* obſerves, *concerning Ithiel and Ucal*[m]; that is, concerning the Meſſiah, to whom theſe names agree. *Ithiel*, or *God with me*, is very ſimilar to a phraſe uſed by Chriſt himſelf in the days of his fleſh, *John* viii. 29. and xvi. 32. God was with him as the eternal Word, and his only begotten Son from all eternity, which denotes his co-exiſtence, nearneſs of union, equality of nature, and diſtinction of perſons; he was with him as Mediator before the world began, in the council of peace, which was between them both; in the covenant of grace made with him, in which all things were agreed upon reſpecting the ſalvation of his people; he was with him in the beginning of time down to his incarnation; he was with him in the creation of all things, in the ſuſtentation of them; in the works of providence, and in the government of the church; he was with him during his ſtate of humiliation; in his infancy, to protect him from the malice of *Herod*; he was with him when diſputing with the doctors in the temple, to direct him; he was with him at his baptiſm, transfiguration, and other times; he was with him throughout his public miniſtry, from the beginning to the end of it; he did good and healed all manner of diſeaſes, and wrought amazing miracles, God being with him, *John* iii. 2. *Acts* x. 38. and he was with him in his ſufferings and at his death; and ſo he is with him in his exalted ſtate; he raiſed him from the dead, ſet him at his own right hand, and ever attends to his prevalent interceſſion; and will be with him in raiſing the dead and judging the world. *Ucal*, which has the ſignification of being able, ſtrong, mighty, and powerful, agrees with Chriſt, who is the mighty God, the moſt mighty, the almighty; and which appears by the works he did before his incarnation, as the creation of all things out of nothing, the preſervation of all things, and the ſeveral wonderful events in which he was concerned, as the confuſion of languages, the burning of *Sodom* and *Gomorrah*, the conducting the children of *Iſrael* through the wilderneſs, with others; alſo what he did when here on earth, the mighty works and miracles done by him, and eſpecially the great work of man's redemption, and alſo the raiſing of himſelf from the dead: moreover what he now does and will do for his people, ſhew him to be the mighty One; taking the care of all the churches and providing for them; ſupplying all the wants of his people, bearing all their burdens, ſupporting them under all their temptations, and delivering them out of them; ſtrengthening them for his ſervice, protecting them from their enemies, keeping them from falling, raiſing their dead bodies, and bringing all the ſons of God to glory: or if the word ſhould be rendered, as it may, *eaten* or *conſumed*[n], it is true of Chriſt, whoſe zeal eat him up, *Pſal.* lxix. 9. and who is the antitype of the ſacrifice conſumed by fire.

ỳ. 2. *Surely I* am *more brutiſh than* any *man*, &c.] *Every man is* become *brutiſh in his knowledge*; man in his original ſtate was a knowing creature, but ſinning loſt his knowledge, and *became like the beaſts that periſh*; hence we read of the *brutiſh among the people*: but *Agur* thought himſelf not only brutiſh among the reſt, but more brutiſh than any. So *Plato*[o] ſays of ſome ſouls living on earth, that they are θηριώδεις, of a brutiſh nature; ſee *Jer.* x. 14. *Pſal.* xlix. 20. and xciv. 8. Or I think the words may be rendered, *a brute* am *I* rather *than a man*[p]; have more of the brute than of the man, eſpecially in the ſight and preſence of God; a very beaſt before him, or in compariſon of other wiſe, holy, and good men; or with reſpect to the knowledge of ſpiritual, divine, and heavenly things, *Pſal.* lxxiii. 22. or *a brute* was *I from* the time, or ever ſince I was *a man*[q]; as ſoon as he was born, being born in ſin and like a wild aſs's colt, *Job* xi. 12. *And have not the underſtanding of a man*; or *of Adam*[r]; who was made after the image of God, which conſiſted in knowledge as well as holineſs; who knew much of God, his nature, perfections, and perſons; of the creatures, and the works of his hands, and of all things in nature; but affecting more knowledge than he ſhould, loſt in a great meaſure what he had, and brought his poſterity in and left them in a ſtate of blindneſs and ignorance, one of whoſe ſons *Agur* was: or his meaning is, that he had not the underſtanding, as not of *Adam* in innocence, and of prophets and other eminent men of God, ſo not of ordinary men, of thoſe who had the leaſt ſhare of the knowledge of divine things. *Aben Ezra*, who takes *Ithiel* and *Ucal* to be ſcholars or companions of *Agur*, ſuppoſes, that they aſked him queſtions concerning the divine Being, nature and perfections, to which he anſwers in this ſtrain; ſhewing his inſufficiency to give them any inſtruction or ſatisfaction in ſuch matters, or to diſcourſe on ſuch ſublime ſubjects: or rather his view was to ſhew the blindneſs and ignorance of human nature with reſpect to divine things he was about to treat of; and particularly to obſerve, that the knowledge of a Saviour, and ſalvation by him, were not from nature, and attainable by that; and that a man muſt firſt know himſelf, his own folly and ignorance, before he can have any true knowledge of *Ithiel* and *Ucal*, the mighty Saviour and Redeemer; of the need of him, and of intereſt in him. Some think his view is to prove that his words, his prophecy, or what he was about to ſay, or did ſay, muſt be owing entirely to divine inſpiration; ſince he was of himſelf, and without a divine revelation, ſo very blind, dark, and ignorant; it could not be owing to any natural ſagacity of his, who was more brutiſh than any; nor to any acquired knowledge, or the inſtruction of men, ſince he had none, as follows; and ſo כי with which the words begin, may be rendered *for* or *becauſe*[s], as it uſually is, *for I am more brutiſh than any man*, &c.

ỳ. 3. *I neither learned wiſdom*, &c.] Natural wiſdom or philoſophy, ſo as to underſtand the nature of things, and reaſon about them in a philoſophical manner; or political wiſdom, ſo as to know how to govern ſtates, and manage the affairs of kingdoms; or in a lower ſphere, to tranſact the affairs of life to any peculiar advantage; he had not a polite or liberal education: or ſpiritual and evangelical wiſdom; that is, not of himſelf, through the mere ſtrength and force of his genius and natural capacity, or of others; he was not the ſon of a prophet, nor brought up in the ſchools of the prophets; he did not learn it, nor was he taught it by men; for this is not acquired by human teaching;

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[m] So Junius & Tremellius, Amama, Calovius, Cartwright.

[n] Vid. Teelman. Specimen. Explicat. Parabol. p. 391.

[o] De Leg. l. 10. p. 959.

[p] בער אנכי מאיש bardus ſum præ viro, Mercerus; brutus ego præ viro, Cocceius, Schultens.

[q] Nam brutus ſum ex quo vir ſum, Junius & Tremellius, ſo Cartwright.

[r] Nec eſt mihi intelligentia Adami, Cartwright.

[s] כי nam, Junius & Tremellius; quia, Pagninus, Montanus; quoniam, Michaelis.

it is what comes from above, from heaven, and by the revelation of God. *Nor have the knowledge of the Holy*; or *Holies* [s]; either of holy perſons, ſuch knowledge as holy men of God had; or of the holy angels, not of their nature, capacities, influence, and operations; nor ſuch as they have: or rather of the holy perſons in the Trinity, Father, Son, and Spirit; their nature, modes of ſubſiſting, perfections, purpoſes, and the like; at leaſt not a full and comprehenſive one: or of holy things, of the holy ſcriptures, and the holy doctrines of them; however not what is perfect and complete. It may be rendered, *but I have the knowledge of the holy* [t]; though he had not the advantage of human literature, nor had ever been under the inſtructions of men on one account or another, and therefore what he knew, or was about to diſcourſe of, was from God. Some underſtand this and the preceding verſe of *Ithiel*, or Chriſt [u], as in the eſteem of men, 1 *Cor.* i. 23. *John* vii. 15.

℣. 4. *Who hath aſcended up into heaven, or deſcended?* &c.] That has been thither to fetch knowledge of God and divine things, and has returned to communicate it. *Enoch* was taken up to heaven before this time; and *Elijah*, as is very probable, after; but neither of them returned again, to inform mortals what was to be ſeen, known, and enjoyed there: ſince, the apoſtle *Paul* was caught up into the third heaven, and came back again; but then the things he heard were ſuch as it was not lawful for a man to utter: and indeed, ſince the coming of Chriſt, there is no need of any further revelation to be made, nor of any ſuch expedition, in order to obtain it, *Rom.* x. 6—8. And, properly ſpeaking, there never was any beſides him, whoſe names are *Ithiel* and *Ucal*, that ever did this: he lay in the boſom of the Father, and was privy to his whole mind and will; he deſcended from heaven to earth, not by local motion, but by aſſumption of nature; and when he had made known his Father's will, and done his work, he aſcended far above all heavens, and received gifts for men; to fill his churches and miniſters with them, in order to communicate and improve ſpiritual and divine knowledge; and therefore, with great propriety and pertinence, he applies theſe words to himſelf, *John* iii. 13. *Who hath gathered the wind in his fiſts?* not any mere creature; not any man or ſet of men; it is not in the power of any, either men or angels, to reſtrain or let looſe the winds at pleaſure; nor has Satan, though called *the prince of the power of the air*, that is, of the devils in the air, any ſuch command of them; none but he that made them, can command them to blow, or be ſtill; even he who brings them out of his treaſures, and his own Son, whom the wind and ſeas obeyed; ſee *Pſal.* cxxxv. 7. *Matt.* viii. 26, 27. and xiv. 32. The heathens [w] themſelves are ſo ſenſible of this, that the power of the winds only belongs to God, that they have framed a deity, they call *Æolus*; whom the ſupreme Being has made a kind of ſteward or ſtore-keeper of the winds, and given him a power to ſtill or raiſe them as he pleaſes [x]. *Who hath bound the waters in a garment?* either the waters above, which are bound in the thick clouds, as in a garment, which hold them from pouring out; or the waters of the ſea, which are as eaſily managed by the Lord, as an infant by its parent, and is wrapped about with a ſwadling band, *Job* xxvi. 8. and xxxviii. 8, 9. But can any creature do this? none but the mighty God; and his almighty Son, the *Ithiel* and *Ucal*, who clothes the heavens with blackneſs, and makes ſackcloth their covering; even he who is the Redeemer of his people, and has the tongue of the learned, to ſpeak a word in ſeaſon to them, *Iſa.* l. 2—4. *Who hath eſtabliſhed all the ends of the earth?* fixed the boundaries of the ſeveral parts of the world, *Europe*, *Aſia*, *Africa* and *America*, and the ſeveral countries in them? ſettled the foundations of the earth, and ſecured the banks and borders of it from the raging of the ſea? None but theſe next mentioned; ſee *Job* xxxviii. 4, 5. *What is his name, and what is his ſon's name, if thou canſt tell?* if thou ſayeſt, it is a mere man that does all theſe things, tell his name; or if he be dead, ſay what is the name of his ſon, or of any of his family; ſo *Jarchi* and others interpret it: or rather, ſince it is the Lord alone, and his own proper Son, to whom theſe things can be aſcribed, ſay what is his name; that is, his nature and perfections, which are incomprehenſible and ineffable; otherwiſe he is known by his name *Jehovah*, and eſpecially as his name is proclaimed in Chriſt, and manifeſted by him and in his goſpel: and ſeeing he has a Son of the ſame nature with him, and poſſeſſed of the ſame perfections, co-eſſential and coexiſtent, and every way equal to him, and a diſtinct perſon from him, ſay what is his nature and perfections alſo; declare his generation, and the manner of it; his divine filiation, and in what claſs it is; things which are out of the reach of human capacity, and not to be expreſſed by the tongue of men and angels; ſee *Matt.* xi. 27. and xvi. 15—17. Otherwiſe, though his name for a while was a ſecret, and he was only called the ſeed of the woman and of *Abraham*, Gen. iii. 15. and xxii. 18. and xxxii. 29. *Judges* xiii. 17, 18. yet he had many names given him under the Old Teſtament; as *Shiloh*, *Immanuel*, the Wonderful, Counſellor, the mighty God, the everlaſting Father, and Prince of peace; the Lord our righteouſneſs, and the Man, the Branch: and under the New Teſtament, Jeſus the Saviour, Chriſt the anointed; the Head of the church, the Judge of the world; the Word of God, and King of kings, and Lord of lords. This ſcripture is a proof of Chriſt's being the eternal Son of God; of his equality with his divine Father as ſuch, their name and nature being alike ineffable; of his co-exiſtence with his Father as ſuch; and of his omnipreſence and omnipotence, expreſſed by the phraſes here uſed of aſcending, *&c.* and of his diſtinct perſonality from the Father; the ſame queſtion being diſtinctly put of him, as of the Father. Some render the laſt clauſe, *doſt thou know* [y]*?* thou doſt not know God and his Son; their being and perfections are not to be known by the light of nature, only by revelation, and but imperfectly.

℣. 5. *Every word of God is pure*, &c.] The whole word of God. *All ſcripture*, given by inſpiration of God, to which *Agur* directs, as giving the beſt account of God, of his name, nature and perfections; of his Son, perſon, offices and grace;

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[s] קדשים ſanctorum, V. L. Pagninus, Montanus, Vatablus, Junius & Tremellius, Piſcator, Mercerus, Gejerus, Cocceius, Schultens.

[t] ודעת קדשים אדע ad cognitionem ſanctorum novi, Michaelis; expers ſum humanarum artium, & divinarum guarus ſum, Vatablus in Gejerus.

[u] Teelman. Specimen. Explicat. Parabol. p. 391.

[w] Κεινον γαρ ταμιην ανεμων, &c. Homer. Odyſſ. 10. v. 21, 22. Æole, namque tibi divûm pater atque hominum rex, & mulcere dedit fluctus, & tollere vento, Virgil. Æneid. 1. v. 69, 70.

[x] See a Sermon of mine, called, "Chriſt the Saviour from the Tempeſt," p. 17, 18.

[y] כי תדע an noſti? Noldius, p. 393. N° 1337.

being pure, very pure, *purified* [z] like ſilver, purified in a furnace of earth. The whole of ſcripture is pure, free from all falſhood and error; coming from the God of truth, who cannot lie, and therefore called *the ſcriptures of truth:* every promiſe is pure as well as precious, made without diſſimulation, faithfully performed, and all yea and amen in Chriſt; every doctrine is pure, free from the mixtures and inventions of men; the ſincere milk of the word; conſiſtent and all of a piece, not yea and nay; and tending to promote purity of heart and life; wholſome words, and doctrines according to godlineſs; ſee *Pſal.* xii. 6. and xviii. 30. and cxix. 140. *He* is *a ſhield unto them that put their truſt in him*; not the word, but God, whoſe the word is; and which repreſents him as a proper object of truſt, both with reſpect to things temporal and ſpiritual, at all times; and as a ſhield to protect ſuch, by his power and grace, from all their enemies, ſin, Satan, and the world, and alſo from all errors and falſe doctrines; ſee *Pſal.* iii. 3. and v. 12. and xviii. 35. and lxxxiv. 9, 11, 12.

℣. 6. *Add thou not unto his words*, &c.] To the words of God; as the Jews did, by joining their oral law, or the traditions of the elders, to the written word, and preferring them before it; and as the Papiſts, by making their unwritten traditions, and the ſenſe and determinations of their church, equal to the ſcriptures; and as all enthuſiaſts do, who ſet up their pretended dreams, viſions, revelations and prophecies, upon a foot with the word of God, or as ſuperior to it; whereas that is, and that only, the rule and ſtandard of faith and practice, and is a ſufficient and perfect one; ſee *Deut.* iv. 2. *Leſt he reprove thee*; that is, God; either by words or by blows, by threatnings and denunciations of his wrath and diſpleaſure; or by chaſtiſements and corrections for ſuch daring pride, blaſphemy and wickedneſs; thoſe who add to his words, he threatens to add plagues unto them, *Rev.* xxii. 18. *And thou be found a liar*; a forger, ſpeaker and ſpreader of doctrinal lies, ſuch doctrines as are contrary to the word of truth; not being built on that, but upon human inventions, and additions to it.

℣. 7. *Two things have I required of thee*, &c.] Or, *have aſked of thee* [a], *O God*; as may be ſupplied, for the words are addreſſed to him. The following is a prayer made unto him, which contains the two requeſts here referred to; his requeſts are not many, his words are few; he did not make long prayers, or expect to be heard for much ſpeaking. *Deny me* them *not before I die*; not that he thought he was near his end; nor is it his ſenſe that he deſired ſome time or other, at leaſt before he died, that he might have theſe two requeſts granted him after mentioned; for what are poverty and riches, or convenient food, to a man juſt dying? but his meaning is, that he might be thus favoured as long as he lived; that all the while he was in the world, he might be kept from ſin, and be free from anxious, worldly thoughts and cares, having a moderate competency of good things: faith in prayer will have no denial; a wreſtling *Jacob* will not let the angel go without a bleſſing; importunity in prayer gets much from the hands of God; *the effectual, fervent prayer of the righteous man availeth much*, James v. 16.

℣. 8. *Remove far from me vanity and lies*, &c.] This is the *firſt* requeſt, to be preſerved from ſin in general; which is a vain, lying, and deceitful thing; promiſing pleaſure, profit, liberty and impunity, which it does not give. *Agur* deſires to have vain thoughts removed out of his mind, vain words from his mouth, and vain actions from his life and converſation; to have his eyes turned from beholding vanity, and his feet from walking in it; and his affections taken off from the vain things of the world, the luſts, pleaſures, profits and honours of it; as well as to be kept from all errors and falſe doctrines, which are lies in hypocriſy; with which men that lie in wait to deceive, would, if it were poſſible, deceive the very elect: *Agur*, conſcious of his own weakneſs, and proneneſs to evil, deſires the Lord would not lead him into temptation, but deliver him from all evil, doctrinal and practical. Some underſtand this of the forgiveneſs of ſin; which is ſometimes expreſſed by a putting or removing it away, 2 *Sam.* vii. 13. *Pſal.* ciii. 12. *Give me neither poverty nor riches*; this is the *ſecond* requeſt, not to be extremely poor nor over-rich; but to be in a middle ſtate between both, neither rich nor poor; which *Horace* [b] calls the golden mean, and which *Agur* wiſely judged to be the happieſt ſtate; moſt free from care, leaſt liable to temptation, and the beſt ſituation to ſerve the Lord in: a like wiſh was made by *Theognis* [c], "I neither love to be rich, nor deſire it; but to "live on a little, having no evil;" ſo *Martial* [d]. Both riches and poverty are of God; men are rich or poor, as the Lord pleaſes; he ſuffers poverty in ſome, and gives riches to others: *Agur* deprecates both, as having their ſeparate, peculiar ſnares and temptations; though no doubt this requeſt was made with ſubmiſſion to the will of God; and not as conſidering either of them as evils in themſelves, but as they might be attended with bad conſequences, and what is next mentioned being more eligible. *Feed me with food convenient for me*; not merely what was agreeable to his palate, ſuitable to his conſtitution, and ſufficient for nature; nor for him perſonally, but for his family alſo; and what was proper and ſuitable to the condition and circumſtances in which he was, and to the rank and quality he held, whether in a more private or in a more public capacity. Some render it, *the food of my allowance* [e]; what is allotted and appointed for me. It ſeems to be the ſame which *Job* calls, his *neceſſary food*; and Chriſt, *our daily bread:* it takes in both food and raiment, which having, men ſhould be contented with; ſee *Job* xxiii. 12. *Matt.* vi. 11. 1 *Tim.* vi. 8. The alluſion ſeems to be to the ſtated meaſure of food, allowed to ſervants by the day, or rather by the month, called *demenſum*, and which was but ſmall and ſcanty [f]; yet with this *Agur* could be content.

℣. 9. *Leſt I be full, and deny* thee, *&c.*] This is the dangerous conſequence of riches, and the temptation they expoſe men unto; who, being full of the things of this world, are tempted to deny the Lord; not his being and perfections directly, but chiefly his providence; to deny that what they have, they have received of him, but attribute it to their own care, diligence and induſtry; and now think they can live without him, without any dependence on his providence, having a large affluence of the things of life: yea, they may be ſaid to deny him, when they forget the bounties of his providence; are not thankful to him for them; that flatter themſelves with a continuance of them, without any regard to him, as if he had no concern in the affairs of life; ſee *Deut.* xxxii. 15. *And ſay, Who* is *the Lord?* as *Pharaoh* did, *Exod.* v. 2. I am not obliged to him; I can live without him, I have enough of my own. *Or leſt I be poor, and ſteal, and take the name of my God* in vain; this is the ſnare that attends poverty: men, for want of food and raiment, are tempted to ſteal from their neighbours, which is a ſin againſt the law of God, the eighth command; and then to cover the theft, when an oath is offered to purge them from the charge and ſuſpicion of it, they take it, and ſo are guilty of falſe ſwearing, or taking the name of God not only in vain but falſly, and ſo become guilty of the breach of the third command. *Agur*, a good man, is deſirous he might not be expoſed to temptations to ſuch evils, and eſpecially which ſo affected the honour and glory of God.

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[z] צרופה purgatus, Pagninus, Montanus, Tigurine verſion, Gejerus; purgatiſſimus, Junius & Tremellius; Heb. conflatus, Piſcator, Mercerus, Cocceius, Schultens.

[a] שאלתי מאתך poſtulavi a te, Pagninus, Montanus, Tigurine verſion, Mercerus, Gejerus; peto ab te, Junius & Tremellius, Piſcator; petii a te, Cocceius, Michaelis, Schultens.

[b] Carmin. l. 2. ode 10. v. 5.

[c] Sententiæ, v. 1151, 1152.

[d] Nunquam divitias deos rogavi, contentus modicis, meoque lætus; paupertas, veniam dabis, recede, Epigr. l. 4. ep. 65.

[e] לחם חקי panem ſtatuti mei, Montanus; demenſi mei, Tigurine verſion, Junius & Tremellius, Piſcator, Mercerus, Cocceius, Michaelis, Schultens.

[f] Vid. Juvenal. Sat. 14. v. 126. & Not. in Ibid.

℣. 10. *Accuſe not a ſervant unto his maſter*, &c.] Wrongly, raſhly, and without any foundation, nor for any trifling thing; unleſs it be in a caſe of moment and importance, when his maſter's buſineſs is ſadly neglected, or he is injured in his property by him: eſpecially care ſhould be taken not to calumniate a ſervant, to abuſe him with the tongue, as the word [g] ſignifies; the circumſtance he is in, ſhould be conſidered, as a ſervant; and how ſevere maſters are apt to be towards them, and therefore little matters ſhould be hid from them; and much leſs ſhould they be aggravated, and leaſt of all, ſhould falſhoods be told of them. So *Doeg* the *Edomite* accuſed *David* to *Saul*, and the Phariſees accuſed the diſciples of Chriſt to their Maſter, 1 *Sam.* xxii. 9. *Matt.* xv. 2. the apoſtle's advice is good, and agrees with *Agur*'s, Rom. xiv. 4. *Leſt he curſe thee, and thou be found guilty*; or, *and thou ſhouldſt ſin* [h]; that is, afterwards; and ſo the curſe come upon thee he has wiſhed for: or the ſenſe is, leſt he ſhould curſe thee before men, and hurt thy character and reputation; or imprecate a curſe from the Lord, which he may ſuffer to come upon thee for ſin. *Aben Ezra* interprets this of a ſervant, that flies from heathen countries to the land of *Iſrael*, to be made a proſelyte of; who ſhould not be diſcovered and returned to his old maſter.

℣. 11. There is *a generation* that *curſeth their father*, &c.] A ſort of men that neither fear God, nor regard men; and are ſo inhuman, as to be without natural affections to their parents; have no reverence of them, love to them, nor give them any honour or obedience; ſo far from it, that they curſe their father that begot them; imprecate on him all the evils in life they can think of, and wiſh him out of the world. *And doth not bleſs their mother*; cannot give her a good word, who bore them, and brought them up in the moſt tender and indulgent manner; yea, ſo unnatural as to curſe her alſo, for that is intended by this way of ſpeaking; ſee ℣. 17.

℣. 12. There is *a generation* that are *pure in their own eyes*, &c.] Not in the eyes of God, who ſees the heart, and all the impurities of it, as well as of life and converſation; nor in the eyes of others, though ſuch may appear outwardly righteous before men; but in their own eyes, in their own conceit and imagination, truſting in themſelves that they are righteous: but ſuch have not their eyes opened or enlightened to ſee the plague of their own hearts, the ſpirituality of the law of God, the perfection of righteouſneſs that requires; nor the righteouſneſs and holineſs of God himſelf; nor the imperfection and inſufficiency of their own; did they, they would not ſeem pure and righteous to themſelves. No man is pure by nature, or through any thing done by them; but by the grace of God, and through the blood and righteouſneſs of Chriſt; and ſuch are far from being pure in their own eyes, or as conſidered in themſelves: but thoſe who are pure, neither by nature nor by grace, yet think they are ſo. There were ſome ſuch in *Agur*'s time, and ſuch were the Scribes and Phariſees in Chriſt's time; there were a generation of them; and there are of the ſame ſort in our days, as Papiſts, Perfectioniſts, and all ſelf-juſticiaries; ſee *Luke* xviii. 9. *And yet is not waſhed from their filthineſs*; their native, original, and univerſal pollution by ſin, they have from their birth, and which is increaſed by numerous actual tranſgreſſions; and from which none are or can be waſhed, but thoſe who are born of water and of the Spirit, or are waſhed with the waſhing of regeneration; and are waſhed from their ſins in the blood of the Lamb, whoſe blood cleanſes from all ſin; and are arrayed with the fine linen, clean and white, the righteouſneſs of the ſaints, which is the righteouſneſs of Chriſt imputed to them: whatſoever is ſhort of theſe, leaves men unwaſhed from their filthineſs, whatever opinion they may have of themſelves; ſee *Job* ix. 30, 31. *Jer.* ii. 22.

℣. 13. There is *a generation*; *O how lofty are their eyes! and their eye-lids are lifted up.*] Above others, on whom they look with ſcorn and contempt; as thoſe do who have more riches than others, and boaſt of them; they deſpiſe their poor neighbours, and diſdain to look upon them: and ſuch alſo who have more knowledge and wiſdom than others, or at leaſt think ſo; they are puffed up in their fleſhly minds, and ſay of the illiterate or leſs knowing, as the proud Phariſees did, *this people, who knoweth not the law, are curſed*: and likewiſe thoſe who fancy themſelves more holy and righteous than others; theſe, in a ſcornful manner, ſay, *ſtand by thyſelf, I am holier than thou*; and thank God, they are not as other men are, as publicans and ſinners; ſee *chap.* xix. 4, 7. *John* vii. 49. *Iſa.* lxv. 4. *Luke* xviii. 11, 12. Hence *Pliny* [i] ſays, that in the eye-brows there is a part of the mind; thoſe eſpecially ſhew haughtineſs; that pride has a receptacle elſewhere, but here it has its ſeat; it is bred in the heart, but here it comes and here it hangs: wherefore *Juvenal* [k] calls pride and haughtineſs, *grande ſupercilium*; and proud, haughty perſons are ſaid to be ſupercilious.

℣. 14. There is *a generation whoſe teeth* are as *ſwords*, &c.] As ſharp as ſwords; like ſuch the beaſts of prey have; cruel, barbarous and inhuman creatures; ſee *Pſal.* lvii. 4. *And their jaw-teeth* as *knives*; exceeding ſharp and biting: *to devour the poor from off the earth, and the needy from* among *men*; by their tyranny, oppreſſion and cruelty, to deprive them of the little they have; and even to take away their lives from them, and utterly deſtroy them; of this diſpoſition are all tyrants and perſecutors: ſuch were *Rome* pagan, compared to a red dragon in the times of the ten heathen perſecutions; and ſuch is *Rome* papal, ſignified by a beaſt, like a leopard, bear and lion; and which has been drunk with the blood of the ſaints.

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[g] אל תלשן ne crimineris lingua, Montanus.

[h] ואשמת & delinquas, Pagninus, Montanus, Mercerus, Gejerus; q. d. peccabis, Vatablus.

[i] Nat. Hiſt. l. 11. c. 37.

[k] Satir. 6. v. 168.

℣. 15. *The horſe-leach hath two daughters*, crying, *Give*, *give*, &c.] Or *the blood-ſucker* [l]; ſo it began to be called in the times of *Pliny* [m], to which the laſt generation of men may well be compared; blood-thirſty creatures, that never have enough, and are not ſatisfied with the fleſh of men, nor with their blood; and ſuch particularly the Papiſts are: and not only this generation of men, but there are three or four things beſides, which reſemble the horſe-leach for its inſatiableneſs; for the horſe-leach has not two daughters only but more. Some, by her two daughters, underſtand the two forks of its tongue, which ſome naturaliſts ſay it has; tho' later ones, and more diligent enquirers into thoſe things, find it has not; but either with its three teeth, or by the compreſſion of its mouth on all ſides, ſucks the blood, and will not let go until it is filled with it [n]: others have propoſed the two ſorts of leaches as its daughters, the ſea-leach, and that which is found in fenny and marſhy places. But it is beſt, by its daughters, to underſtand ſuch that reſemble it, and are like unto it; as thoſe that are of like nature and quality, and do the ſame things as others, are called their children; ſee *Matt.* xxiii. 31, 33. *John* viii. 44. 1 *John* iii. 10. and ſo the number of its daughters, which are always craving and aſking for more, and are never ſatisfied, are not only two, but more, as follows. *There are three* things; or, yea *there are three* things that *are never ſatisfied:* yea, *four* things *ſay not*, It is *enough*; not two only, but three, and even four, that are quite inſatiable, and are as follow. The *Syriac* verſion renders the whole thus, "the horſe-"leach hath three beloved daughters; three, *I ſay*, "they are, which are not ſatisfied; and the fourth "ſays not, It is enough." Some, as *Abendana* obſerves, interpret it of hell, by a tranſpoſition of the letters; becauſe every one that perverts his ways, deſcends thither. *Bochart* [o] interprets it of fate, and ſo *Noldius* [p]: and *Schultens* renders the word, the moſt monſtrous of evils; it ſignifying in the *Arabic* language, as he obſerves, any thing monſtrous and dreadful; ſuch as wood-dæmons, ſerpents and dragons, which devour men and beaſts. *Suidas* [q], by the *horſe-leach*, underſtands ſin, whoſe daughters are fornication, envy and idolatry, which are never ſatisfied by evil actions, and the fourth is evil concupiſcence.

℣. 16. *The grave*, &c.] Which is the firſt of the four daughters, or inſatiable things, which reſemble the horſe-leach: the grave is the houſe appointed for all living; it ſtands ready for them, it is open to receive them when dead; and though ſuch multitudes have been put into it, ſince death reigned in the world, yet it is not full, it waits for more; nor will its mouth be ſhut till the laſt enemy, death, is deſtroyed; ſee *chap.* xxvii. 20. This is an emblem of a covetous man, who enlarges his deſire, as hell or the grave; and is never ſatisfied with gold, ſilver, and increaſe of ſubſtance he has, but is always craving more. *And the barren womb*; the ſecond daughter, that cries, Give, give, as *Rachel*, *give me children*, *or I die:* barren women are oftentimes impatient for children, as ſhe was; and importunate, as *Hannah*; and as the *Iſraelitiſh* women were before the coming of the Meſſiah, each hoping he might be born of them; eſpecially before it was ſo clearly known that he ſhould be born of a virgin: though it may be rather, the barren womb of harlots is here meant, and who are generally barren, and whoſe luſt is inſatiable; and this may be an emblem of luſt, which is never ſatisfied; whether it be a luſt of riches, or of honour, or of uncleanneſs, or of ſenſual pleaſures. *The earth* that *is not filled with water*; which is dry and parched, and opens and gapes; and though large quantities of rain may fall upon it, which it greedily drinks in; yet is not ſeen, nor is it filled with it, but it thirſts for more: this may be an emblem of good men, that have received abundance of the grace of God; and though they thirſt not after ſin, as they before did, and others do; yet thirſt after God, more knowledge of him, and communion with him, and for more grace, like the dry and thirſty land, and cannot have enough of it; ſee *John* iv. 13, 14. *Pſal.* lxiii. 1, 2. *Heb.* vi. 7. or rather of wicked men, who drink up iniquity like water, and yet never have their fill of it to their ſatisfaction. This is the third thing, and the fourth follows: *And the fire* that *ſaith not*, It is *enough*; but let what fuel will be caſt into it, it devours it, and ſtill wants more: by the *Egyptians*, as *Herodotus* [r] relates, fire is reckoned an animated beaſt, which devours all it can lay hold on; and when it is filled with food, it dies with that which is devoured by it. Such is the fire of divine wrath, hell-fire, in which ſinners are, as thorns and briars; and which is unquenchable, everlaſting, burns for ever and ever; the *Tophet*, ordained of old, deep and large, the pile thereof is fire and much wood, kindled by the breath of the Lord, like a ſtream of brimſtone, *Iſa.* xxx. 33. Theſe are the four daughters of the horſe-leach, which reſemble that in its inſatiableneſs. *Jarchi* makes mention of ſome that interpret the horſe-leach of *ſheol*, or the ſtate of the dead; and the two daughters, of paradiſe and hell; the one ſays, Give me the righteous; and the other ſays, give me the wicked. *Aben Ezra* applies theſe four to the four generations before ſpoken of; the grave, into which are caſt the generation of thoſe that curſe their father, and die before their time; the barren womb, the generation of thoſe that are not waſhed from the filthineſs of whoredom, and have no children; the earth not filled with water, the proud and haughty, who are humbled by famine; and the fire is that which deſcends from heaven, to conſume the generation that deſtroy the poor, and oppreſs the needy, as fire came down upon them in the days of *Elijah*. *Jarchi* takes notice of a *Midraſh*, which applies theſe four things to the four monarchies; as it does alſo all the four things after mentioned.

℣. 17. *The eye* that *mocketh at* his *father*, &c.] At his advice, admonitions and inſtructions; looks upon him with ſcorn and diſdain, and treats him as a weak, ſilly, old man: here *Agur* returns to the firſt generation he had obſerved. *And deſpiſeth to obey* his *mother*; her orders and commands: or, *the obedience of his mother* [s]; her diſcipline and inſtruction, having no regard to it. The word is rendered *gathering* in *Gen.* xlix. 10. and *Jarchi* interprets it of the gathering of wrinkles in her face: and ſo the *Targum*, *Arabic* and *Syriac* verſions render it, *the old age of his mother*; deſpiſing her as an old, fooliſh woman; ſee *chap.* xxiii. 22. להק in the *Ethiopic* language, ſignifies to *grow old*, from whence the word here uſed, by a tranſpoſition of letters, may be derived; and Mr *Caſtell*[t] obſerves, that the royal prophet, among others, ſeems to have taken this word from the queen of *Sheba*. *The ravens of the valley ſhall pick it out, and the young eagles ſhall eat it*; it ſignifies, that ſuch perſons ſhall come to an untimely end, and an ignominious death; either be drowned in a river, when floating upon it, or caſt upon the banks of it, the ravens that frequent ſuch places, and are moſt cruel and voracious, ſhould feed upon them: or they ſhould be hanged on a tree, or be crucified[u], where birds of prey would light upon them; and particularly pick out their eyes and eat them, as being ſofteſt and ſweeteſt to them; therefore firſt aim at them, and of which birds, and eſpecially ravens, are very fond[w]; and is a juſt retaliation for their ſcornful and diſdainful looks at their parents. This may figuratively deſign the black devils of hell, the poſſe of them in the air, who are ſometimes compared to the fowls thereof; to whom ſuch unnatural and diſobedient children ſhall become a prey; ſee *Matt.* xiii. 4, 19.

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[l] לעלוקה ſanguiſugæ, V.L. Pagninus, Tigurine verſion, Mercerus, Gejerus.

[m] Nat. Hiſt. l.8. c.10.

[n] Non miſſura cutem niſi plena cruoris hirudo, Horat. de Arte Poet. fine.

[o] Hierozoic. par.2. l.5. c.19. col. 801.

[p] Concord. Ebr. Par. p. 467. N° 1425.

[q] In voce Βδέλλα.

[r] Thalia, ſive l. 3. c. 16.

[s] ליקהת אם obedientiam matris, Pagninus, Montanus, Mercerus, Junius & Tremellius, Piſcator, Cocceius, Michaelis; doctrinam, Vatablus, Tigurine verſion; diſciplinam, Caſtalio; obſequium matris, Schultens.

℣. 18. *There be three* things which *are too wonderful for me*, &c.] Which were above his reach and comprehenſion; what he could not find out, nor account for, nor ſufficiently admire. *Yea, four things which I know not*; the way of them; as follows.

℣. 19. *The way of an eagle in the air*, &c.] And ſo of any other bird; but this is mentioned, becauſe it flies ſwifteſt, and ſoars higheſt: but the way in which it goes is not known, nor can it be ſeen with the eye; it cuts the air, and paſſes through it, but leaves no track behind it, which may be pointed to, and it may be ſaid, that is the way the eagle took and flew towards heaven out of ſight. *The way of a ſerpent upon a rock*; a ſmooth, hard rock; and wonderful it is, that it ſhould creep up it without legs; and where it leaves no impreſſion, no footſteps, by which it can be traced, as it may in ſoft and ſandy places. *The way of a ſhip in the midſt of the ſea*; it is marvellous that ſuch a veſſel ſhould be ſupported upon the ſea; that it ſhould weather the ſtorms and tempeſts of it; that it ſhould be ſteered through the trackleſs ocean to diſtant countries; and particularly, though it makes furrows in the waters, and divides the waves; yet theſe quickly cloſe again, and there is no path to be ſeen in which it goes; there is no beaten road made by it, nor by the vaſt numbers which go the ſame way, which a man can ſee with his eyes or follow. *And the way of a man with a maid*; or, *to a maid*[x]; the many artful ways and methods he uſes to get into her company, who is kept recluſe; and to convey the ſentiments and affections of his heart unto her, to gain her love to him, and obtain her in an honourable way of marriage; or to decoy and deceive her, and draw her into impure and unlawful embraces: it may deſign the private and ſecret way of committing fornication with her; which ſenſe ſeems to be confirmed by the following verſe. Some of the ancients, particularly *Ambroſe*[y], interpreted the whole of this verſe of Chriſt: *The way of an eagle in the air*, of his aſcenſion to heaven, with men his prey, taken out of the jaws of the enemy; and which is ſuch, as is beyond the comprehenſion of men, that one of ſo great majeſty ſhould vouchſafe to come down from heaven, or aſcend thither: *the way of a ſerpent upon a rock*, he underſtands of the temptations of Satan, the old ſerpent, with which he attacked Chriſt, the rock; but could imprint no footſteps of his malice and wickedneſs on him; could find nothing in him to work upon, nor leave any ſign behind him, as upon *Adam*: *the way of a ſhip in the midſt of the ſea*, he interprets of the church; which, though diſtreſſed with ſtorms and tempeſts of perſecution and falſe doctrine, yet cannot ſuffer ſhipwreck, Chriſt being in it: and the laſt clauſe he renders, as the *Vulgate Latin* verſion does, *and the way of a man in youth*; which he explains of the journies which Chriſt took, and the ways of virtue he purſued, to do good to the bodies and ſouls of men, which are ſo many as not to be numbered. But it may be better interpreted of the wonderful incarnation of Chriſt, his conception, and birth of a virgin; which was a new and unheard-of thing, and the way and manner of it quite inſcrutable, and more hard and difficult to be underſtood than any of the reſt; for the words may be rendered, *the way of a man in a maid* or *virgin*; that is, the conception of *Geber*, the mighty Man, in the virgin; ſee *Jer.* xxxi. 22. *Guſſetius*[z] gives the myſtical ſenſe of the whole, as referring to the aſcenſion of Chriſt; his coming out of the ſtony grave; his converſation among the people, like the tumultuous waves; and his incarnation of a virgin.

℣. 20. *Such* is *the way of an adulterous woman*, &c.] It is equally unknown, as the way of a man with a maid; it is difficult to detect her, ſhe takes ſo much care and caution, and uſes ſo many artful methods to conceal her wickedneſs from her huſband; though ſhe lives in adultery, it is in a moſt private manner, and carried on ſo ſecretly and artfully that ſhe is not eaſily diſcovered. *She eateth, and wipeth her mouth*; like one that eats what he ſhould not, wipes his mouth that it might not be known or ſuſpected he had eat any thing; ſo ſuch an adultereſs commits the ſin of adultery; and when ſhe has done looks as grave and demure, and carries it ſo to her huſband and all her friends, as if ſhe was the chaſteſt perſon upon earth. The alluſion may be to harlots, who after an impure congreſs uſed to waſh themſelves[a], and had ſervants to wait upon them and ſerve them with water, called from hence *aquarioli*[b]. *And ſaith*, *I have done no wickedneſs*; ſhe ſays by her behaviour, by her demure looks; and if ſuſpected and challenged with it utterly denies it. This is an emblem of the antichriſtian whore of *Rome*, who, though the mother of harlots, and abominations of the earth; though guilty of the fouleſt adultery, that is, the groſſeſt idolatry, yet pretends to be the pure and chaſte ſpouſe of Chriſt; and under the guiſe of purity and holineſs, and with all deceivableneſs of unrighteouſneſs, ſeduces the minds of many; ſee *Rev.* xvii. 1, 5. 2 *Theſſ.* ii. 10, 11.

℣. 21. *For three* things *the earth is diſquieted*, &c.] The inhabitants of it are made very uneaſy. *And for*

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[t] Lexic. col. 1960.

[u] Non paſces in cruce corvos, Horat. Ep. 16. ad Quinctium, v. 48.

[w] Hic prior in cadaveribus oculum petit, Iſidor. Origin. l. 12. c. 7. Effoſſos oculos vorat corvus, Catullus ad Cominium, ep. 105. v. 5.

[x] בעלמה ad virginem, Glaſſius, Gejerus, Noldius, p. 144. No 678.

[y] De Salomone, c. 2, 3, 4, 5.

[z] Ebr. Comment. p. 195.

[a] Dedecus hoc ſumpta diſſimulavit aqua, Ovid. Amor. l. 3. eleg. 6. in fine.

[b] Tertull. Apolog. c. 43. Vid. Turnebi Adverſar. l. 14. c. 12.

for four which *it cannot bear*; they are a load and burden upon it, and are intolerable to thoſe that dwell on it, and make them very uncomfortable.

℣. 22. *For a ſervant, when he reigneth*, &c.] Being unfit for it through his education, not having been trained up in and learned the arts of government and maxims of it; and through the diſpoſition of his mind, which is mean, abject, and ſervile; and as he has been uſed himſelf when a ſervant, ſo he will uſe others [c]; and through his circumſtances, being poor, he will take oppreſſive methods to become rich; and being raiſed from a low eſtate, he is the more imperious, proud, and haughty [d]; all which and more make his reign intolerable; ſee *chap*. xix. 10. and xxviii. 3. This may be applied to Antichriſt, the *ſervus ſervorum*, who in a haughty, tyrannical, and inſolent manner exalts himſelf above all that is called God; and reigns over the kings of the earth, at leaſt has done ſo, and that in ſuch a manner as was unbearable; depoſing kings at pleaſure, diſpoſing of their kingdoms, and trampling upon their necks, and making their ſubjects his vaſſals; ſee 2 *Theſſ*. ii. 4. *Rev*. xvii. 12, 13, 17, 18. *And a fool, when he is filled with meat*; as *Nabal* at his feaſt, when he behaved ſo intolerably in his cups towards *David* and his meſſengers, that he determined on his deſtruction, had not *Abigail* interpoſed, 1 *Sam*. xxv. 10, 11, 36. and there are many ſuch fools, who having their bellies full of food, and their heads full of liquor, are very overbearing in company, and give their tongues ſuch a looſe as is very diſturbing: or this may intend ſuch fools, or wicked men, who are full of wealth and riches, and being purſe-proud are exceeding haughty and inſolent; ſet their mouths againſt the heaven, and blaſpheme God that is in it; and their tongues walk through the earth, and ſpare none, but laſh all in an inſufferable manner. Theſe diſquiet families, neighbourhoods, communities, and commonwealths; ſee *Pſalm* lxxiii. 7—9.

℣. 23. *For an odious woman, when ſhe is married*, &c.] Odious for her perſon, her uglineſs, and the deformity of her body; or rather for the ill qualities of her mind, which whilſt ſingle, ſhe endeavours to conceal, but being married, hides them no longer; but becomes imperious, proud, ſcornful, and malicious, and behaves in an ill-natured way to her huſband and all about her to ſuch a degree, that there is no bearing the place where ſhe is. *And an handmaid, that is heir to her miſtreſs*; that has got ſo much into her affections that ſhe leaves all ſhe has to her when ſhe dies, which makes her inſufferably proud and vain; or ſhe marries her maſter after the death of her miſtreſs, and ſo coming into her place enjoys all ſhe had, but only her wiſdom and humility; which being wanting, ſhe behaves in ſuch a manner as to make the whole family uneaſy. This might be exemplified in the caſe of *Hagar*, the bond-maid of *Sarah*, a type of thoſe that are under the law of works, and ſeek the inheritance by it; and who truſt in themſelves that they are righteous, and deſpiſe others, *Gen*. xvi. 4—6. and xxi. 10. *Gal*. iv. 24—31.

℣. 24. *There be four* things which *are little upon the earth*, &c.] Small in bulk, that have little bodies, are the leſſer ſort of animals. *But they* are *exceeding wiſe*; ſhew a great deal of art and wiſdom in what they do; or *but they are wiſe, made wiſe* [e]; by the inſtinct of nature, by the direction of providence, by which they do things that are ſurprizing. Some verſions, that have no regard to the points, read the words, *but they are wiſer than the wiſe* [f]; than even wiſe men; wiſe men may learn much from the leaſt of creatures; ſee *Job* xii. 7.

℣. 25. *The ants* are *a people not ſtrong*, &c.] Far from it; what is weaker than an ant? a multitude of them may be deſtroyed at once, with the cruſh of a foot. *Pliny* calls it *minimum animal*, the leaſt animal; and the *Arabians* uſe it as a proverb, to call a weak man, one weaker than an ant: and there is one ſort of ants called *dſar*, ſo ſmall that one hundred of them will not weigh more than a barley corn [g]: they are called a people, becauſe they aſſociate together in great numbers; though ſmall in bulk, and weak as to power and ſtrength; and which is a figure elſewhere uſed in the ſacred ſcriptures; ſee *Joel* i. 6. and by profane writers, as *Homer* and *Virgil*, who ſpeak of bees as a people and nation [h]; and of nations of flies, and of flying birds, geeſe, cranes, and ſwans [i]. *Yet they prepare their meat in the ſummer*; build granaries with great art and wiſdom, carry in grains of corn with great labour and induſtry, in the ſummer ſeaſon, when only to be got, and lay them up againſt winter. *Phocylides* [k] the poet ſays much the ſame things of them; he calls them a tribe or nation, ſmall but laborious, and ſays, they gather and carry in their food in ſummer for the winter, which is a proof of their wiſdom. *Cicero* [l] ſays, the ant has not only ſenſe, but mind, reaſon, and memory. *Ælianus* [m] aſcribes unſpeakable wiſdom to it; and *Pliny* [n] diſcourſe and converſation; ſee the notes on *chap*. vi. 16—18. It is a pattern of induſtry and diligence both as to temporal and ſpiritual things, *Eccl*. ix. 10. *Matt*. vi. 19, 20.

℣. 26. *The conies* are but *a feeble folk*, &c.] Or *rabbits*; though ſome think theſe creatures are not intended, becauſe they are not ſo little as thoſe with which they are ranked, the ant, the locuſt, and ſpider; and becauſe of the places in which they burrow and make their houſes, which though in holes and caverns of the earth, yet not in rocky but ſandy places; rather therefore it is thought that the mountain-mouſe, or bear-mouſe [o], as *Jerom* calls it, is meant; of which, he ſays [p], there were great numbers in *Paleſtine*, and which had their habitations in the holes of rocks; though if *Spain* has its name from שפן as ſome ſay, becauſe of the multitudes of conies in it; and hence that part of *Spain* called *Celtiberia*, is called by *Catullus* [q] *cuniculoſa*; the coney may be thought to be meant by this word, and ſo it is tranſlated in *Lev*. xi. 5. *Deut*. xiv. 7. *Pſal*. civ. 18. the only places where it is elſewhere uſed; and the word may be derived either from ספן to *cover*, by a change of the letters ש and ס; or from שוף, which has the ſignification both of breaking, and of hiding and covering, *Gen*. iii. 15.

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[c] Nec bellua tetrior ulla eſt, quam ſervi rabies in libera colla furentis, Claudian. in Eutrop. l. 1. v. 183, 184.

[d] Aſperius nihil eſt humili, cum ſurgit in altum, Claudian. Ib. v. 181.

[e] חכמים מחכמים ſapientia, ſapientia imbuta; Heb. ſapientificata, Piſcator, Gejerus.

[f] Sapientiora ſapientibus, ſo Sept. V. L. Arabic and Syriac verſions; ſapientia ſuperant, vel prudentiſſimos, Tigurine verſion.

[g] Bochart. Hierozoic. par. 2. l. 4. c. 22. col. 598.

[h] Εθνεα μελισσαων, Iliad. 2. v. 87. Et populos & prælia dicam, Georgic. l. 4. v. 4, 5.

[i] Iliad. 2. v. 459, 469. & 15. v. 690, 691.

[k] Poem. Admon. v. 158, 159.

[l] De Natura Deorum, l. 3.

[m] De Animal. l. 16. c. 15.

[n] Nat. Hiſt. l. 11. c. 30.

[o] שפנים οι χοιρογρυλλιοι, Sept. chœrogryllii, Vatablus; mures montani, Junius & Tremellius, Cartwright; arctomyes, Schultens.

[p] Epiſt. ad Sun. & Fretelli, fol. 30. C. tom. 3.

[q] Cuniculoſa Celtiberia, Epigram. ad Contubernales, 35. v. 18.

15. *Pſal.* cxxxix. 11. and this creature breaks the earth and hides itſelf in it [r]. *Yet make they their houſes in the rocks*; it is uſual with other writers to call the receptacles of any creatures, beaſts, birds, or inſects, their houſes; ſo we read of the houſe of the ant, and of the tortoiſe and ſnail [s]; and which, becauſe it carries its houſe on its back, it is called by *Cicero* [t], *domiporta*; ſee *Pſal.* civ. 17, 18. the conies make theirs in the rocks, to ſecure themſelves from their more potent enemies; and thus what they want in ſtrength, is made up in ſagacity; and, by their wiſe conduct, they provide for their ſafety and protection. Theſe are an emblem of the people of God, who are a weak and feeble people; unable of themſelves to perform ſpiritual duties, to exerciſe grace, to withſtand the corruptions of their nature, reſiſt the temptations of Satan, bear up under afflictive providences, and grapple with ſpiritual enemies, or defend themſelves from them: but ſuch heavenly wiſdom is given them, as to betake themſelves for refuge and ſhelter to Chriſt, the rock of *Iſrael*; the rock of ſalvation, the rock that is higher than they; a ſtrong one, on which the church is built, and againſt which the gates of hell cannot prevail: and here they are ſafe from the ſtorms of divine wrath, and the avenging juſtice of God; from the rage and fury of men, and the fiery darts of Satan; here they dwell ſafely and delightfully, and have all manner of proviſion at hand for them; they are the inhabitants of that rock, who have reaſon to ſing indeed! ſee *Iſa.* xxxiii. 16. and xlii. 11.

℣. 27. *The locuſts have no king*, &c.] Theſe are ſmall creatures alſo, yet very devouring ones; and conſume the fruits of the earth, wherever they come and light; ſee *Exod.* x. 13—15. they are very numerous, and move in large bodies, and yet with great regularity and order; which ſhews the wiſdom there is in them by natural inſtinct, though they have no king to command, guide and direct them: in this the myſtical locuſts differ from them, who have a king, whoſe name is *Abaddon*, Rev. ix. 11. *Yet they go forth all of them by bands*; the *Targum* is, "they are all gathered together as one." They get together in one place; they aſſociate and join themſelves in bands, and keep together, tho' they have no ruler over them; an emblem of unity, concord and harmony, let the form of government be what it will, as the beſt ſecurity to a people: and theſe creatures, when they move from place to place, they move in a body, in a very regular manner; *in preciſe order* [u], as the words may be rendered, with great exactneſs, every one in his proper place, all in rank and file; and though they have no general to marſhal them, yet are in, and march in as good order as the moſt regular army does. So the *Arabic* verſion, "yet in their army, "their affairs and manner are in a beautiful diſpoſition;" indeed they are God's army, as they are called, *Joel* ii. 25. and it is he that gives them their wiſdom, inſtructions, directions, and commiſſion. It is rendered by ſome, *every one cutting*; that is, as *Kimchi* [w] interprets it, cutting the green graſs and trees: or, *every one dividing* [x]; that is, to himſelf, the prey or ſpoils, as kings do; ſee *Iſa.* xxxiii. 4.

℣. 28. *The ſpider taketh hold with her hands*, &c.] On the thread ſhe ſpins, or on the flies and bees ſhe catches in her web. This is a ſmall creature, yet very wiſe; what a curious thread does ſhe ſpin! what a fine web does ſhe weave! with what exactneſs and proportion is it framed! as if ſhe underſtood the rules of mathematics and architecture. *And is in kings palaces*; as well as in the houſes of poor people, and in temples alſo; we read [y] of one in the temple of *Ceres*, which drew its web over the face of the image: and though her webs are oftentimes deſtroyed, eſpecially in kings palaces; yet ſuch is her conſtancy and aſſiduity, and her unwearied application to buſineſs, that, as faſt as they are deſtroyed, ſhe attempts to reſtore them. This creature is an emblem of diligence in things temporal and ſpiritual; which thoſe that uſe in the former ſenſe, ſhall ſtand before kings, and not before mean men; and in the latter ſenſe, ſhall have the preſence of the King of kings, and dwell in his palace here and hereafter: alſo of worldly-minded men, who labour to be rich; ſpend their time, and take a great deal of pains for mere trifles; weave curious webs, and, after all, only catch flies; and thoſe they cannot hold, uncertain riches, which make themſelves wings and fly away. Likewiſe this creature may reſemble hypocrites, whoſe hope and truſt are as the ſpider's web, built upon their own righteouſneſs, ſpun out of their own bowels; a fine, thin, ſlender thread, which cannot bear one ſtroke of the beſom of divine juſtice; ſuch as theſe are in the palaces of Chriſt the King, are in his churches, hypocrites in *Zion*; ſee *Job* viii. 13, 14. *Aben Ezra* interprets it of the *ape*; the ſame *David de Pomis* [z] obſerves, and Mr *Weemſe* [a], who ſeems to incline to this ſenſe; and this creature king *Solomon*, no doubt, had in his palace, ſince his navy brought many of theſe every three years, from thoſe parts to which it was ſent, 1 *Kings* x. 22. and to theſe, hands more properly belong than to ſpiders, and are taken into king's palaces for their pleaſure and diverſion; but to theſe there is one objection, that this creature is not a little one. Others underſtand it of the *lizard*, that ſort which is called *ſtellio*; but it is a queſtion, whether this is to be found in king's palaces. *Bellonius* [b] makes mention of a kind of lizard, which creeps into walls and catches flies, and is called by the *Greeks ſamiamiton*, a name very near the *Hebrew* word here uſed: and *Pliny* [c] ſpeaks of the *ſtellio*, or lizard, as being in doors, windows and chambers; and as a very fraudulent and deceitful creature to men, none more ſo; and alſo as poiſonous, as this creature in the text by its name ſeems to be: and *Auſtin* [d] makes mention of the lizard, as a domeſtic animal; which catches flies as the ſpider, with whom he joins it. The *Targum*, *Jarchi* and *Gerſom*, take it to be the ſpider, as we do; which may be thought moſt likely, ſince the creature here meant ſeems to have its name from the *Arabic* word *ſam*, which ſignifies poiſon [e]; though it is affirmed [f], the ſpider is not poiſonous; as is well known by perſons who have frequently ſwallowed them, without any more harm than happens to hens, robin-red-breaſts, and other birds, who make them their daily food; and ſo men have been bit by them, without any ill conſequence: wherefore it is ſtill thought by ſome, that the lizard is more probably meant; ſince ſome ſorts of them are poiſonous [g], though not all, for ſome are eatable; ſee the note on *Lev.* xi. 30.

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[r] Gaudet in effoſſis habitare cuniculus antris, Martial. Epigr. l. 13. ep. 58.

[s] Phædri Fab. 37, 80.

[t] De Divinat. l. 2. c. 64. and ſo by Heſiod and Anaxilas in Athenæi Deipnoſoph. l. 2. c. 22. p. 63.

[u] Vid. Hiller. Onomaſtic. Sacr. p. 187.

[w] Sepher ſhoraſh. rad. חצץ ſo Stockius, p. 377. excidens omnia, herbas, ſcil. & fruges, Schindler. col. 633. ſo Ben Melech.

[x] חצץ כלו unaquæque ſibi dividens, Bochart, ſo Schultens.

[y] Ælian. Var. Hiſt. l. 12. c. 57.

[z] Lexic. fol. 216. 1.

[a] Exercitat. l. 1. exercitat. 4. p. 31.

[b] Apud Dieteric. Antiqu. Biblic. p. 470.

[c] Nat. Hiſt. l. 30. c. 10.

[d] Confeſſ. l. 10. c. 35.

[e] Golius, col. 1208. Hottinger. Smegm. Oriental. l. 1. c. 7. p. 199.

[f] Philoſoph. Tranſact. abridged, vol. 2. p. 800. and vol. 5. part 1. p. 24.

℣. 29. *There be three* things *which go well*, &c.] In a very orderly and compoſed manner; with conſtancy and chearfulneſs, with great ſtatelineſs and majeſty, intrepidly, and without fear. *Yea, four are comely in going*; very beautiful and lovely to look at as they walk.

℣. 30. *A lion* which is *ſtrongeſt among beaſts*, &c.] For what is ſtronger than a lion? or more courageous and undaunted? it walks with great majeſty, very ſlowly, ſtep by ſtep, the left foot firſt; ſhaking its ſhoulders as it goes, as the philoſopher [h] deſcribes its going, and as here intended, and this without fear. *And turneth not away for any*; it does not go out of its way for any creature it meets with; nor does it haſten its pace when purſued, nor ſhew the leaſt ſign of fear; nor does it turn its back to any; which is obſerved and confirmed by *Ariſtotle* [i], *Ælianus* [k], *Pliny* [l], and other naturaliſts; particularly what *Homer* [m] and *Virgil* [n] ſay of this animal, agrees with this account of *Solomon*. This creature is an emblem of Chriſt, the Lion of the tribe of *Judah*, who is ſtronger than the ſtrong man armed; who never turned his back to any of his enemies; nor turned aſide from the way of his duty, or the work of his office, on account of any; not *Herod* the fox, who threatened to kill him; nor Satan, the roaring lion, when he knew he was on the march to meet him; nor any of thoſe, who, though they had a band of ſoldiers, that came to take him; ſee *Luke* xiii. 31, 32. *John* xiv. 30, 31. and xviii. 4—8. and alſo it is an emblem of righteous men, who are as bold as a lion; and cannot be moved from their duty by any thing they meet with, but remain ſtedfaſt and conſtant in it; ſee *chap.* xxviii. 1. *Acts* xx. 23, 24.

℣. 31. *A grey-hound*, &c.] So *Gerſom* interprets the word; but *Jarchi* owns he does not know what is meant; and *Aben Ezra* only ſays, it is the name of a living creature, but does not ſay what; but obſerves, that ſome interpret it of the *bee*, and others of the *eagle*. The words of the original text only deſcribe ſomething *girt about the loins* [o]: and *Kimchi* [p] obſerves, that ſome ſay it is a hunting dog, ſo called, becauſe it is thin about the loins, as if it was bound and girt; and *Ariſtotle* [q] deſcribes hunting dogs, as well girded about their loins: but others, as *Kimchi* in the ſame place obſerves, interpret it of the leopard, which is ſmall, and ſtrong in its loins; and others, of a bird called the ſtarling; but he owns, he cannot underſtand the meaning of its loins being girt: *David de Pomis* [r] interprets it of a cock; others, he ſays, interpret it a hunting dog; others, a leopard; and ſome, a ſpecies of an unclean bird; perhaps he means the ſtarling, as before; and ſo the word is uſed for that bird in the *Talmud* [s], and in the *Arabic* language [t]. Moſt likely the *horſe* is meant; which is a very ſtately and majeſtic creature in its going, and is very comely when it has its harneſs girt on; and eſpecially a war-horſe, with all its warlike accoutrements, when it proceeds to battle, and ſtalks on in it; this creature, one ſhould think, could not be omitted among the four, which is deſcribed in ſo magnificent a manner in *Job* xxxix. 19—25. and is called the goodly horſe in the battle, *Zech.* x 3. unleſs a fine, ſlender-bodied race-horſe ſhould be meant: the horſe bids fairer than any other creature named to be what is deſigned. The third creature follows, which goes well, and is comely in going: *An he-goat alſo*; which with its long beard walks very gravely, and in a ſtately manner, before the flock; and the *Septuagint*, *Syriac* and *Arabic* verſions add, *going before the flock*; ſee *Jer.* l. 8. This ſtately walk of the goat is very particularly taken notice of by *Ælian* [u]; he obſerves, that the ſhe-goat diſdains to be laſt in a flock of ſheep, but declares by her walk that ſhe ought to be firſt; he adds, that the he-goat goes before the ſhe-goats, glorying in his beard; and, by a kind of wonderful inſtinct in nature, judges the male is to be preferred to the female [w]. Kings, rulers and governors, are compared to this creature; as *Alexander* the Great is in *Dan.* viii. 5, 11. ſee *Zech.* x. 3. eſpecially ſuch reſemble it, who rule well, and ſet good examples to their ſubjects: and to ſuch, miniſters of the goſpel are like; who go before their flocks, guide and direct them, and are examples to them: and likewiſe all believers; who ſtrive to go before others in good works, and who then are comely in their going. The fourth is, *and a king*, *againſt whom* there is *no riſing up*; no inſurrection, no oppoſition; who is not to be reſiſted or withſtood; a lawful king, in the lawful adminiſtration of government, who rules in the fear of God, and according to his word, and the good and wholſome laws of a nation, ought not to be reſiſted, *Rom.* xiii. 1, 2. and a powerful, ſucceſsful, and victorious king cannot be reſiſted, withſtood, and prevailed over; he drives all before him, and ſubdues all under him, as *David*, *Cyrus*, *Alexander*, and others. But to none can this better be applied than to Chriſt, the King of kings; againſt whom there is no riſing, before whom none can ſtand, againſt whom the gates of hell can never prevail; who, even in his ſtate of humiliation, conquered and ſubdued all his and our enemies; deſtroyed the tyrant, ſin; ſpoiled Satan, and his principalities and powers; overcame the world; aboliſhed death, the laſt enemy; and delivered his people out of the hands of all, and made them more than conquerors: and who went forth in the miniſtry of the goſpel, into the Gentile world, conquering and to conquer; bearing down all oppoſition before him, and ſubduing the people under him; and who, in the latter day, will engage with his antichriſtian enemies, the beaſt, falſe prophet, and kings of the earth, and ſhall overcome them, and clear the world of them. And this is a King who is comely in his going; as he was in his goings of old from everlaſting; when he drew nigh to his divine Father, and became the ſurety of his people; and in his coming into this world, by the aſſumption of our nature, to ſave loſt, periſhing ſinners: and ſo he is in his ſpiritual viſits to his ſaints; in his goings in the ſanctuary, and walks he takes amidſt the golden candleſticks, his churches; as he will be alſo when he comes a ſecond time in the clouds of heaven: it will be a glorious appearing; he will come with all the ſaints, and be attended with his mighty angels; he will come in their glory, in his own, and in the glory of his Father; and will be comely in his going indeed; it will be with great ſtatelineſs and majeſty. The learned Dr *Pococke* [x], from the uſe of the word *alkum* in the *Arabic* language, renders the words thus, *and a king with whom the people is*; who agree together; the one rules well, and the other obey chearfully; ſuch a king, walking with majeſty, is comely to his people, and terrible to his enemies. The *Targum* is, "and a king, who ſtands and ſpeaks "in the houſe of his people."

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[g] Plin. Nat. Hiſt. l. 22. c. 25. & l. 29. c. 4.

[h] Ariſtot. Hiſt. Animal. l. 2. c. 1. & Phyſiog. c. 5.

[i] Hiſt. Animal. l. 9. c. 44.

[k] De Animal. l. 4. c. 34.

[l] Nat. Hiſt. l. 8. c. 16.

[m] Ευςι λεων ορεσιτροφος, &c. Iliad. 12. v. 299.

[n] Ceu ſævum turba leonem, &c. Æneid. l. 9. prope finem.

[o] זרזיר מתנים accinctus lumbis equus, Junius & Tremellius, Piſcator, Cartwright, Glaſſius, Bochart, Buxtorf; infibulatus lumbos equus, Schultens.

[p] Sepher ſhoraſh. in voce זרזיר

[q] De Phyſiognom. c. 6.

[r] Lexic. fol. 28. 1.

[s] T. Bab. Bava Kama, fol. 92. 2.

[t] Golius, col. 1092.

[u] De Animal. l. 7. c. 26.

[w] Dux pecoris hircus, duxerat hircus oves, Tibullus, l. 2. eleg. 1. v. 58.

ỳ. 32. *If thou haſt done fooliſhly in lifting up thyſelf*, &c.] Againſt a king, againſt whom there is no riſing up; by ſpeaking evil of him, or rebelling againſt him; which is acting a fooliſh part, ſince it brings a man into troubles and difficulties inextricable: or by ſelf-commendation, which is the height of folly, and the fruit of pride; or carried it in ſuch a haughty and overbearing manner to others, as to provoke to wrath and anger. *Or if thou haſt thought evil*; purpoſed and deſigned it, and contrived the ſcheme of doing it, though not yet put in execution; though folly is not actually committed, yet ſince the thought of it is ſin, care ſhould be taken to prevent it. Lay *thine hand upon thy mouth*; think again before the thing reſolved on is done; as ſtudious and thoughtful men put their hand to their mouth, when they are deeply conſidering any affair before them: or put a ſtop to the deſign, let it go no further; what has been thought of in the mind, let it never come out of the mouth, nor be carried into execution; ſtifle it in the firſt motion: or if this reſpects a fooliſh action done, as it alſo may, ſince it ſtands connected with both clauſes, then the ſenſe is, be ſilent; do not pretend to deny the action, nor to excuſe it; nor to ſay one word in the defence of it; nor to lay the blame upon others; and much leſs to calumniate and reproach ſuch who faithfully reprove for it; take ſhame to thyſelf in ſilence, and repent of the iniquity done. *Aben Ezra* thinks theſe words are ſaid to *Ithiel* and *Ucal*; but rather, to any and every one, to all that ſhould hear and read theſe proverbs. The *Targum* is, "do not lift "up thyſelf, leſt thou be fooliſh, and do not ſtretch "out thine hand to thy mouth."

ỳ. 33. *Surely the churning of milk bringeth forth butter*, &c.] Or the preſſing of it. This is a thing well known and certain, that of milk, when preſſed out of the udder, and put into a churn, and there is ſhook together, by a conſtant, violent agitation or motion, called churning, butter is produced; and cheeſe is ſometimes called preſſed milk [y], and is preſſed with the runnet, and by the hand alſo [z]. *And the wringing of the noſe bringeth forth blood*; a too violent compreſſion of it, or forcible blowing of it, in order to purge it from any impurity in it; inſtead of doing which, it may break the tender ſkin, and bring forth blood, which may be of bad conſequence. *So the forcing of wrath bringeth forth ſtrife*; irritating the paſſions of men, and provoking them by ſcurrilous and reproachful words to wrath and anger, produce contentions, feuds and law-ſuits, which are not ſoon and eaſily ended; and therefore ſuch a conduct ſhould be carefully avoided. The ſame word is uſed in the three clauſes, and ſignifies preſſing, ſqueezing, forcing.

CHAP. XXXI.

THIS chapter contains the laſt part of the book of *Proverbs*; which ſome reckon the fifth, others the ſixth. It contains the inſtructions of the mother of a prince, whoſe name was *Lemuel*, which ſhe gave unto him; and which are ſo valuable, as to be annexed to the proverbs of *Solomon*. The preface or introduction to them is in ỳ. 1. the addreſs to her ſon, ỳ. 2. The vices ſhe cautions him againſt, are uncleanneſs and intemperance; which ſhe diſſuades from, becauſe of the pernicious conſequences of both to kings and to their ſubjects, ỳ. 3—5. Adviſes rather to give wine and ſtrong drink to poor people, ſuch as are in diſtreſs; as being more uſeful to them, at leaſt leſs prejudicial, ỳ. 6, 7. and exhorts her ſon to the duties of his office; by pleading the cauſe of the poor and injured, and adminiſtering juſtice to them, ỳ. 8, 9. And then at large deſcribes a virtuous woman; perhaps deſigned as an inſtruction to her ſon in the choice of a wife, ỳ. 10—31. though more than that may be intended by it.

ỳ. 1. *The words of king Lemuel*, &c.] Not what were ſpoken by him, but what were ſpoken to him; or declaring what his mother ſaid, as what follows ſhews; of this king we have no account elſewhere under this name. *Grotius* thinks that king *Hezekiah*, whoſe mother *Abijah*, the daughter of *Zechariah*, whom he ſuppoſes to be a wiſe man, from whom ſhe had learned much, inſtructed her ſon in the following manner; but gives no other reaſon for this conjecture, but that this chapter follows the collection of proverbs made by the men of *Hezekiah*; but they are expreſsly ſaid to be *Solomon*'s, and the words of *Agur* more immediately follow them; and beſides *Hezekiah* does not appear ever to be addicted to the vices this prince was; much more probable is the conjecture of Biſhop *Patrick*, that he was a prince of another country, perhaps in *Chaldea*, ſince a *Chaldee* word is three times uſed in his mother's addreſs to him, and another word in a *Chaldee* termination; and he ſuppoſes his mother to be a Jewiſh lady, that taught her ſon the leſſons herein contained. But the general ſenſe of Jewiſh and Chriſtian writers is, that *Solomon* himſelf is meant; whoſe name *Lemuel* is either a corruption of his name *Solomon*, a fond, pretty name his mother *Bathſheba* gave him when young, and he thought fit to write it juſt as his mother ſpoke it; as mothers often do give ſuch broken names to their children in fond affection to them: or it was another name of his, as it appears he had more than one; it ſignifies *to God*, one that was devoted to him, as he was by his parents and by himſelf; or one that belonged to God, was his, as *Solomon* was; he was beloved of God, and therefore called *Jedidiah*, 2 Sam. xii. 24, 25. one to whom God was a father, and he a ſon to him; and he was choſen and appointed by him to ſucceed his father *David* in the kingdom, 2 *Sam*. vii. 13. 1 *Chron*.

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[x] Specimen. Arab. Hiſt. p. 203. So kuma is uſed for people in the Alcoran, Surat. Joſeph. v. 9.

[y] Preſſi copia lactis, Virgil. Bucolic. eclog. 1. v. 82. Et lactis maſſa coacti, Ovid. Metamorph. l. 8. v. 666.

[z] Caſeum bubulum manu preſſum, Sueton. in Octav. c. 76.

xxviii. 5. *Hillerus*[a] makes the word to ſignify *over againſt God*, or *before the face of the firſt*, or of God; and was a type of the *angel of faces*, or of God's preſence, *Iſa.* lxiii. 9. *The prophecy that his mother taught him*; either in his youth, or when he was come to the throne; to whom ſhe had acceſs, and with whom ſhe uſed freedom; and particularly when ſhe ſaw he was inclined unto, or going into the vices ſhe cautions him againſt. Her inſtruction is called a *prophecy*, becauſe ſhe delivered it on a foreſight of the ſins her ſon would be tempted with, and liable to fall into; and this foreſight was either through her natural ſagacity, or under a ſpirit of prophecy; or rather it is ſo called, becauſe any wiſe ſaying, or doctrine of moment and importance, and eſpecially if it was by divine inſpiration, was ſo called; ſee *chap.* xxx. 1. as *Solomon* tells us what his father *David* taught him, ſo here what his mother *Bathſheba* inſtructed him in; and it would have been well if he had taken the advice ſhe gave him, and he gave to his ſon; ſee *chap.* iv. 3, 4. and i. 8.

℣. 2. *What, my ſon?* &c.] What ſhall I call thee? though thou art a king, can I addreſs thee in more ſuitable language, or uſe a more endearing appellative than this, and what follows? permit me, thy mother, to ſpeak unto thee as my ſon: and what ſhall I ſay to thee? I want words, I want wiſdom, O that I knew what to ſay to thee, that would be proper and profitable; or what is it I am about to ſay to thee? things of the greateſt moment and importance, and therefore liſten to me; and ſo the manner of ſpeaking is deſigned to excite attention: or what ſhall I aſk of thee? no part of thy kingdom, or any ſhare in the government of it; only this favour, to avoid the ſins unbecoming a prince, and to do the duty of a king, aftermentioned. The *Targum* and *Syriac* verſion repreſent her as exclaiming, reproving, and threatening; as, Alas, my ſon! is this the life thou deſigneſt to live, to give up thyſelf to wine and women? fy upon it, my ſon, is this becoming thy birth, education, and dignity? is this the fruit of all the pains I have taken in bringing thee up? conſider the unbecoming part thou art acting. *And what, the ſon of my womb?* whom I bore in ſorrow, brought forth in pain, and took ſo much care and trouble to bring up in a religious way, and form for uſefulneſs in church and ſtate? not an adopted ſon, but my own fleſh and blood; and therefore what I ſay muſt be thought to proceed from pure affection to thee, and ſolely for thy good; ſee *Iſa.* xlix. 15. *And what, the ſon of my vows?* whom I aſked of God, and promiſed to give up to him again, and did; for which reaſon ſhe might call him *Lemuel*, as *Hannah* called her ſon *Samuel*, for a like reaſon, 1 *Sam.* i. 28. a ſon for whom ſhe had put up many prayers, for his temporal and ſpiritual good; and on whoſe account ſhe had made many vows, promiſes, and reſolutions, that ſhe would do ſo and ſo, ſhould ſhe be ſo happy as to bring him into the world, and bring him up to man's eſtate, and ſee him ſettled on the throne of *Iſrael*.

℣. 3. *Give not thy ſtrength unto women*, &c.] Strength of body, which is weakened by an exceſſive uſe of venery[b] with a multiplicity of women; ſee *chap.* v. 9. and ſtrength of mind, reaſon, and wiſdom, which is impaired by converſation with ſuch perſons; whereby time is conſumed and loſt, which ſhould be ſpent in the improvement of knowledge: or *thy riches*, as the *Septuagint* and *Arabic* verſions, thy ſubſtance, which harlots devour, and who bring a man to a piece of bread, as the prodigal was, *chap.* vi. 26. *Luke* xv. 30 and even drain the coffers of kings and princes. *Nor thy ways to that which deſtroyeth kings*; do not give thy mind to take ſuch courſes and purſue ſuch ways and methods as bring ruin on kings and kingdoms, as converſation with harlots does; ſee *chap.* vii. 26. Some think the deſign of this advice is to warn againſt any ambitious views of enlarging his dominions by invading neighbouring countries, and making war with neighbouring kings, to the ruin of them; but the former ſenſe ſeems beſt. The *Targum* is, "nor "thy ways to the daughters of kings." *Solomon* was given to women, who proved very pernicious to him, 1 *Kings* xi. 1—5. Some render it, *which deſtroyeth counſel*[c]; for whoredom weakens the mind, as well as the body.

℣. 4. It is *not for kings, O Lemuel*, &c.] It is not fit for them, it is very unbecoming them; it is diſhonourable to them, to ſuch as *Lemuel* was, or was likely to be; or far be it from kings, let no ſuch thing be done by them, nor by thee. It is *not for kings to drink wine*; *nor for princes, ſtrong drink*; it is lawful for kings to drink wine in a moderate manner, and for princes, counſellors, and judges to drink ſtrong drink; meaning not ſuch as is made of malt, which in thoſe times was not uſed; but of honey, dates, pomegranates, and ſuch like things; but then it was very unbecoming for either of them to drink any of theſe to exceſs; it is very diſgraceful to any man to drink immoderately, to make a beaſt of himſelf, and much more a king or judge, who of all men ought to be grave and ſober; both that they may perform their office well, and maintain the grandeur and dignity of it, which otherwiſe would become uſeleſs and deſpicable, yea pernicious, as follows. *Solomon*, notwithſtanding this advice, gave himſelf unto wine as well as women, *Eccl.* ii. 3. The *Targum* is, "take care of "kings, O *Lemuel*, of kings who drink wine, and "of princes that drink ſtrong drink." So the *Syriac* verſion, keep no company with them, nor follow their example; ſee *Eccl.* x. 17. *Hoſea* vii. 5. The laſt clauſe may be rendered, *nor for princes* to ſay *where is ſtrong drink*[d]*?* where is it to be had? where is the beſt? as drunkards do; which is according to the marginal reading; but the *cetib*, or writing is או *or*[e]; but ſome render it as a noun, *the deſire of ſtrong drink*[f]; it does not become princes to covet it.

℣. 5. *Leſt they drink, and forget the law*, &c.] The law of God by *Moſes*, which the kings of *Iſrael* were obliged to write a copy of, and read over daily, to imprint it on their minds that they might never forget it, but always govern according to it, *Deut.* xvii. 18, 19. or the law of their anceſtors, or what was made by themſelves, which through intemperance may be forgotten; for this ſin ſtupifies the mind and hurts the memory, and makes men forgetful. *And pervert the judgment of any of the afflicted*; a king on the throne, or a judge on the bench drunk, muſt be very unfit for his office; ſince he muſt be incapable of attending to the cauſe before him, of taking in the true ſtate of the caſe; and as he forgets the law, which is his rule of judgment, ſo he will miſtake the point in debate, and put one thing for another; and *change*[g] and alter, as the word ſignifies, the judgment of the afflicted and injured perſon, and give the cauſe againſt him which ſhould be for him; and therefore it is of great conſequence that kings and judges ſhould be ſober. A certain woman being undeſervedly condemned by *Philip* king of *Macedon* when drunk, ſaid, "I would appeal to *Philip*, but it ſhall be "when he is ſober;" which arouſed him; and more diligently examining the cauſe, he gave a more righteous ſentence[h].

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[a] Onomaſtic. Sacr. p. 268.

[b] Venus enervat vireis, Avienus.

[c] Don Joſeph apud Schindler. col. 990.

[d] אי שכר ubi ſechar? Montanus, Vatablus; ubi (eſt) ſicera? Cocceius, Michaelis, ſo Ben Melech.

[e] או שכר aut ſiceram, Cocceius, Junius & Tremellius, Piſcator, Guſſetius, p. 20. Schultens.

[f] Nunc vino pellite curas, Horat. Carmin. l. 1. ode 7. v. 31. Tu ſpem reducis, &c. Ib. l. 3. ode 21. v. 17.

℣. 6. *Give ſtrong drink unto him that is ready to periſh*, &c.] Thou, O *Lemuel*, and other kings and judges, rather than drink ſtrong drink yourſelves, at leaſt to exceſs; give it out of your great abundance and liberality to poor perſons in ſtarving circumſtances, who muſt periſh unleſs relieved; it will do them good, moderately uſed; and ſhould they drink too freely, which they ought not, yet it would not be attended with ſuch bad conſequences as if kings and princes ſhould. *And wine to thoſe that be of heavy heart*; of melancholy diſpoſitions, under gloomy apprehenſions of things; preſſed with the weight of their affliction and poverty: or *bitter in ſoul*[i]; ſuch as God has dealt bitterly with, as *Naomi* ſays was her caſe, and therefore called her own name *Marah*, which ſignifies bitter; of ſuch a ſorrowful ſpirit, and one thus bitter in ſoul, was *Hannah*; and ſo *Job*, and others; perſons in great affliction and diſtreſs, to whom life itſelf is bitter; ſee *Ruth* i. 20. 1 *Sam.* i. 10. *Job* iii. 20. and x. 1. now wine to ſuch is very exhilarating and chearing; ſee *Judges* ix. 13. *Pſal.* civ. 15.

℣. 7. *Let him drink, and forget his poverty*, &c.] Which has been very preſſing upon him, and afflicting to him; let him drink till he is chearful, and forgets that he is a poor man; however, ſo far forgets as not to be troubled about it, and have any anxious thoughts how he muſt have food and raiment[k]. *And remember his miſery no more*; the anguiſh of his mind becauſe of his ſtraitened circumſtances; or *his labour*[l], as it may be rendered; ſo the *Septuagint* and *Arabic* verſions, the labour of his body, the pains he takes to get a little food for himſelf and family. The *Targum* is, "and re-"member his torn garments no more;" his rags, a part of his poverty. Such virtue wine may have for the preſent to diſpel care, than which it is ſaid nothing can be better[m]; and to induce a forgetfulneſs of miſery, poverty, and of other troubles. So the mixed wine *Helena* gave to *Telemachus*, called *Nepenthe*, which when drank had ſuch an effect as to remove ſorrow, and to bring on forgetfulneſs of paſt evils[n]; and of which *Diodorus Siculus*[o] and *Pliny*[p] ſpeak as of ſuch uſe. The ancients uſed to call *Bacchus*, the god of wine, the ſon of forgetfulneſs; but *Plutarch*[q] thought he ſhould rather be called the father of it. Some by thoſe that are *ready to periſh*, underſtand condemned malefactors juſt going to die; and think the Jewiſh practice of giving wine mingled with myrrh or frankincenſe; or a ſtupifying potion to ſuch that they might not be ſenſible of their miſery[r], ſuch as the Jews are ſuppoſed to offer to Chriſt, *Mark* xv. 23. is grounded upon this paſſage; but the ſenſe given is beſt: the whole may be applied in a ſpiritual manner to ſuch perſons who ſee themſelves in a *periſhing* ſtate and condition; whoſe conſciences are loaded with guilt, whoſe ſouls are filled with a ſenſe of wrath, have a ſight of ſin, but not of a Saviour; behold a broken, curſing, damning law, the flaming ſword of juſtice turning every way, but no righteouſneſs to anſwer for them, no peace, no pardon, no atoning ſacrifice, but look upon themſelves loſt and undone: and ſo of *heavy hearts*; have a ſpirit of heavineſs in them, a heavineſs upon their ſpirits; a load of guilt on them too heavy to bear, ſo that they cannot look up: or are *bitter in ſoul*; ſin is made bitter to them, and they weep bitterly for it: now to ſuch perſons *wine*, in a ſpiritual ſenſe, ſhould be given; the goſpel, which is as the beſt wine, that goes down ſweetly, ſhould be preached unto them; they ſhould be told of the love of God and Chriſt to poor ſinners, which is better than wine; and the bleſſings of grace ſhould be ſet before them, as peace, pardon, righteouſneſs, and eternal life by Chriſt, the milk and wine to be had without money and without price; of theſe they ſhould drink, or participate of by faith, freely, largely, and to full ſatiſfaction; by means of which they will *forget* their ſpiritual *poverty*, and conſider themſelves as poſſeſſed of the riches of grace, as rich in faith, and heirs of a kingdom; and ſo remember no more their miſerable eſtate by nature, and the anguiſh of their ſouls in the view of that; unleſs it be to magnify and adore the riches of God's grace in their deliverance.

℣. 8. *Open thy mouth for the dumb*, &c.] Not who are naturally ſo, but who cannot ſpeak in their own behalf, either through want of elocution, or knowledge of the laws; or who are baſhful, timorous, and fearful, being over-awed by the majeſty of a court of judicature, or by their proſecutors; or who, as they have not a tongue, ſo not a purſe to ſpeak for them, the fatherleſs and the widow; which latter has her name in the *Hebrew* language from dumbneſs. Here *Lemuel*'s mother adviſes him to open his mouth freely, readily, boldly and intrepidly, and plead for ſuch perſons. Even *in the cauſe of all ſuch as are appointed to deſtruction*; whoſe deſtruction is reſolved on by their accuſers and proſecutors; and who are in danger of it, being charged with capital crimes; unleſs ſome perſons of wiſdom, power, and authority, interpoſe on their behalf. It may be rendered, *in the cauſe of all the children of change*, or *paſſing away*[s]; the children of the world which paſſeth away with all things in it, as *Kimchi*; or orphans, whoſe help paſſeth away, as *Jarchi*; or rather ſtrangers, as others, who paſs from place to place, and whoſe ſtate and condition is liable to many changes; who may be ignorant of the laws of the country where they are, and may ſtand in need of perſons to plead for them.

℣. 9. *Open thy mouth, judge righteouſly*, &c.] Having heard the cauſe, pronounce a righteous ſentence; deliver it freely and impartially, with all readineſs and boldneſs, not caring for the cenſures of wicked and unjuſt men. *And plead the cauſe of the poor and needy*; who are oppreſſed by the rich, cannot plead for themſelves, nor fee others to plead for them; do thou do it freely and faithfully. Thus as *Lemuel*'s mother cautions him againſt women and wine, ſhe adviſes him to do the duties of his office in adminiſtring impartial juſtice to all, and particularly in being the advocate and judge of the indigent and diſtreſſed.

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[g] ישנה mutet, Pagninus, Montanus, Junius & Tremellius, Piſcator, Mercerus, Cocceius, Gejerus, Michaelis; demutet, Schultens.

[h] Valer. Maxim. l. 6. c. 2. extern. 1.

[i] למרי נפש his qui amaro ſunt animo, V. L. Pagninus, Tigurine verſion; amaris animo, Montanus, Junius & Tremellius; amaris anima, Vatablus, Piſcator.

[k] Tunc dolor & curæ rugaque frontis abit, Ovid. de Arte Amandi, l. 1.

[l] עמלו laboris ſui, Pagninus, Montanus.

[m] Cyprius poeta apud Suidam in voce Οἶνος.

[n] Homer. Odyſſ. 4. v. 220, 221.

[o] Bibliothec. l. 1. p. 87, 88.

[p] Nat. Hiſt. l. 21. c. 21.

[q] Sympoſiac. l. 7. probl. 5. p. 705.

[r] Vid. T. Bab. Sanhedrin, fol. 43. 1. Bemidbar Rabba, ſ. 10. fol. 198. 4.

[s] בני חלוף filiorum tranſitus, Montanus, Gejerus, Michaelis; tranſeuntis, ſub. ſeculi, Vatablus, ſo Ben Melech; filiorum mutationis loci, Piſcator; filii mutationis, h. e. hujus mundi, Baynus.

℣. 10. *Who can find a virtuous woman?* &c.] This part of the chapter is disjoined from the reſt in the *Septuagint* and *Arabic* verſions; and *Huetius*[t] thinks it is a compoſition of ſome other perſon, and not *Lemuel*'s mother, whoſe words he ſuppoſes ends at the preceding verſe; but it is generally thought, that what follows to the end of the chapter is a continuance of her words, in which ſhe deſcribes a perſon as a fit wife for her ſon. Some think that *Bathſheba* gave the materials, the ſum and ſubſtance of this beautiful deſcription, to *Solomon*; who put it in the artificial form it is, each verſe beginning with a letter of the *Hebrew* alphabet in order till the whole is gone through; though rather it ſeems to be a compoſition of *Solomon*'s, deſcribing the character and virtues of his mother *Bathſheba*. But be this as it will, the deſcription is drawn up to ſuch a pitch, and wrote in ſuch ſtrong lines as cannot agree with any of the daughters of fallen *Adam*, literally underſtood; not with *Bathſheba* the mother of *Solomon*; nor with the virgin *Mary*, as the papiſts, who, they fancy, was immaculate and ſinleſs, of which there is no proof; nor indeed with any other; for though ſome parts of the deſcription may meet in ſome, and others in others, yet not all in one; wherefore the myſtical and ſpiritual ſenſe of the whole muſt be ſought after. Some by the *virtuous woman* underſtand the ſenſitive ſoul, ſubject to the underſtanding and reaſon, as *Gerſom*; others the ſcriptures, as *Lyra*, which lead to virtue, contain much riches in them, far above rubies; in which men may ſafely confide as the rule of their faith and practice; and will do them good, and not evil, continually. Others, *wiſdom*, who in the beginning of this book is repreſented as a woman making proviſion for her houſhold, and ſaid to be more precious than rubies; and is to be underſtood of Chriſt; which I ſhould have readily given into, but that this virtuous woman is ſaid to have a huſband, ℣. 11, 23, 28. which cannot agree with Chriſt, who is himſelf the huſband of his church and people, which church of his, I think, is here meant; nor is this a novel ſenſe of the paſſage, but what is given by many of the antient chriſtian writers, as *Ambroſe*, *Bede*, and others; and whoever compares ℣. 28, 29. with *Cant.* vi. 8, 9. will eaſily ſee the agreement; and will be led to obſerve that *Solomon* wrote both, and had a view to one and the ſame perſon, the church of Chriſt, who is often repreſented by a *woman*, Iſa. liv. 1, 5, 6. *Gal.* iii. 26. *Rev.* xii. 1. a woman grown and marriageable, as the goſpel-church may be truly ſaid to be, in compariſon of the Jewiſh church, which was the church in infancy; a woman actually married to Chriſt; a woman fruitful, bringing forth many children to him; a woman beautiful, eſpecially in his eyes, with whom ſhe is the faireſt among women; a woman, the weaker veſſel, unable to do any thing without him, yet every thing through him: a *virtuous* one, inviolably chaſte in her love and affection to Chriſt, her huſband; ſtedfaſt in her adherence to him by faith, as her Lord and Saviour; incorrupt in doctrine, ſincere and ſpiritual in worſhip, retaining the purity of diſcipline, and holineſs of life; and holding the myſtery of faith in a pure conſcience: or a *woman of ſtrength*[u], valour and courage, as the word ſignifies, when uſed of men, 1 *Sam.* xvi. 18. *Pſalm* lxxvi. 6. The church is militant, has many enemies, and theſe powerful and mighty, as well as cunning and crafty; yet with all their power and policy cannot overcome her; the gates of hell cannot prevail againſt her; ſhe engages with them all, and is more than a conqueror over them; ſhe is of great ſpiritual ſtrength, which ſhe has from Chriſt, to fight the Lord's battles, to withſtand every enemy, to exerciſe grace, and do every good work; and all her true members perſevere to the end: or a *woman of riches*[w]; that gets wealth and riches by her wiſdom and prudence, ſo *Aben Ezra*; a woman of fortune, as is commonly ſaid: ſuch is the church of Chriſt, through his unſearchable riches communicated to her; riches of grace ſhe now poſſeſſes, and riches of glory ſhe is intitled to. But *who can find* ſuch a one? there is but one to be found[x]; though there are many particular churches, there is but one church of the firſt-born, conſiſting of God's elect, of which Chriſt is the head and huſband, *Cant.* vi. 9. and there is but one that could find her, even her Surety, Saviour, and Redeemer; compare with this *Rev.* v. 3—5. This ſuppoſes her loſt, as ſhe was in *Adam*; Chriſt's ſeeking of her, as he did in redemption, and does in effectual vocation; and who perfectly knows her, and all her members, and where they are; and whom he finds out, and beſtows on them the bleſſings of grace and goodneſs. *For her price* is *far above rubies*; ſhewing the value Chriſt her huſband puts upon her, the eſteem ſhe is had in by him; who reckons her as his portion and inheritance; as preferable to the pureſt gold and choiceſt ſilver; as his peculiar treaſure; as his jewels, and more valuable than the moſt precious ſtones: this appears by his undertaking for her; by doing and ſuffering what he has on her account; the price he has paid for her is far above rubies; ſhe is bought with a price, but not with corruptible things, as ſilver and gold, but with the precious blood of Chriſt; the ranſom-price paid for her is himſelf, who is more precious than rubies, and all the things that can be deſired, 1 *Pet.* i. 18, 19. 1 *Tim.* ii. 6. *chap.* iii. 15.

℣. 11. *The heart of her huſband doth ſafely truſt in her*, &c.] Chriſt her maker is her huſband, who has aſked her in marriage, and has betrothed her to himſelf in righteouſneſs; and of whoſe chaſte love and inviolable attachment to him he is fully ſatisfied, as well as of her fidelity in keeping what he commits unto her; he truſts her with his goſpel and ordinances, which ſhe faithfully retains and obſerves; and with his children born in her, who are nurſed up at her ſide, to whom ſhe gives the breaſts of ordinances, bears them on her ſides, and dandles them on her knees, as a tender and careful mother does, *Iſa.* lx. 4. and lxvi. 11, 12. *So that he ſhall have no need of ſpoil*; he ſhall never want any; by means of the word preached in her, the prey and ſpoil ſhall be taken out of the hands of the mighty, and he ſhall divide the ſpoil with them; or have ſouls ſnatched out of the hands of Satan, and tranſlated into his kingdom, *Iſa.* liii. 12. The *Septuagint* verſion underſtands it of the virtuous woman, and not of her huſband. *Such an one as ſhe ſhall not want good ſpoils*; now, prey or ſpoil ſometimes ſignifies food, as in *Pſal.* cxi. 5. and ſo *Jarchi* interprets it here; and then the ſenſe is, ſhe ſhall not want ſpiritual proviſions; ſhe ſhall have plenty of them from her huſband, who repoſes ſuch confidence in her; or ſhall not want excellent treaſures, as the *Arabic* verſion, which alſo underſtands it of her; ſuch are the word and ordinances, and particularly precious promiſes, which are more rejoicing than a great ſpoil, *Pſal.* cxix. 162. and ſo *Ambroſe* interprets[y] it of the church, who needs no ſpoils becauſe ſhe abounds with them, even with the ſpoils of the world and of the devil.

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[t] Demonſtrat. Evangel. prop. 4. p. 234.

[u] אשת חיל mulierem fortem, V. L. Pagninus, Mercerus; mulierem virtutis, Montanus, Vatablus; ſtrenuam, Junius & Tremellius, Piſcator, Cocceius, Schultens.

[w] Mulierem opum, ſo Aben Ezra.

[x] Conjux dea contigit uni, Ovid. Metamorph. l. 11. fol. 6. v. ult.

℣. 12. *She will do him good and not evil*, &c.] Or repay good unto him, give him thanks for all the good things beſtowed by him on her; will ſeek his intereſt, and promote his honour and glory to the uttermoſt; all the good works ſhe does, which ſhe is qualified for and ready to perform, are all done in his name and ſtrength, and with a view to his glory; nor will ſhe do any evil willingly and knowingly againſt him, againſt his truths and ordinances; or that is detrimental to his honour, and prejudicial to his intereſt, 2 *Cor.* xiii. 8. *All the days of her life*; through which ſhe deſires to ſerve him in righteouſneſs and true holineſs; and to be ſtedfaſt and immoveable, always abounding in his work, *Luke* i. 74, 75.

℣. 13. *She ſeeketh wool and flax*, &c.] To get them, in order to ſpin them, and work them up into garments; ſhe ſtays not till they are brought to her, and ſhe is preſſed to take them; but ſhe ſeeks after them, which ſhews her willingneſs to work, as is after more fully expreſſed. It was uſual in ancient times for great perſonages to do ſuch works as theſe, both among the *Grecians*[z] and *Romans*: *Lucretia* with her maids were found ſpinning, when her huſband *Collatinus* paid a viſit to her from the camp[a]: *Tanaquilis*, or *Caia Cæcilia*, the wife of king *Tarquin*, was an excellent ſpinſter of wool[b]; her wool, with a diſtaff and ſpindle, long remained in the temple of *Sangus*, or *Sancus*, as *Varro*[c] relates; and a garment made by her, wore by *Servius Tullius*, was reſerved in the temple of *Fortune*; hence it became a cuſtom for maidens to accompany new-married women with a diſtaff and ſpindle, with wool upon them[d], ſignifying what they were principally to attend unto; and maidens are adviſed to follow the example of *Minerva*, ſaid to be the firſt that made a web[e]; and if they would have her favour, to learn to uſe the diſtaff, and to card and ſpin[f]: ſo did the daughters of *Minyas*, in *Ovid*[g]; and the nymphs, in *Virgil*[h]. When *Alexander* the Great adviſed the mother of *Darius* to uſe her nieces to ſuch employments, the *Perſian* ladies were in great concern, it being reckoned reproachful with them for ſuch to move their hands to wool; on hearing which, *Alexander* himſelf went to her, and told her, the cloaths he wore were wrought by his ſiſters[i]: and the daughters and grand-daughters of *Auguſtus Cæſar* employed themſelves in the woollen manufacture by his order[k]; and he himſelf uſually wore no other garment than what was made at home, by his wife, ſiſter, daughter and grand-daughters[l]. The Jews have a ſaying[m], that there is no wiſdom in a woman, but in the diſtaff; ſuggeſting, that it is her wiſdom to mind her ſpinning, and the affairs of her houſhold: at the *Roman* marriages, the word *thalaſſio* was often repeated[n], which ſignified a veſſel in which ſpinning work was put; and this was done to put the bride in mind what her work was to be. Now as to the myſtical ſenſe of theſe words; as of wool, outward garments, and of flax, linen and inward garments are made; by the one may be meant external, and by the other, internal acts of religion; both are to be done, and not the one without the other: outward acts of religion are, ſuch as hearing the word, attendance on ordinances, and all good works, which make up a converſation-garment that ſhould be kept; and they ſhould be done ſo as to be ſeen of men, but not for that reaſon: and internal acts of religion are, the fear of God, humility, faith, hope, love, and other graces, and the exerciſes of them, which make up the new man, to be put on as a garment; and theſe ſhould go together; bodily exerciſe, without powerful godlineſs, profiteth little; and pretenſions to ſpirituality and internal religion, without regard to the outward duties of religion, are all vain. Hence *Ambroſe*, on the text, obſerves that one may ſay, "It is enough to worſhip "and ſerve God in my mind; what need have I "to go to church, and viſibly mingle with Chriſ-"tians? Such a man would have a linen, without "a woollen garment, this woman knew not; ſhe "does not commend ſuch works." She ſought all opportunities of doing good works externally, as believers do; and ſought after the kingdom of God, inward godlineſs, which lies in peace, righteouſneſs, and joy in the holy Ghoſt. Not that ſuch garments are to be joined with Chriſt's robe of righteouſneſs, to make up a juſtifying one; a garment mingled with linen and woollen, in this ſenſe, is not to come upon the ſaints, *Lev.* xix. 19. *And worketh willingly with her hands*; or, *with the pleaſure of her hands*[o]; as if her hands took delight in working, as the church and all true believers do; who are made willing in the day of the Lord's power upon them, to ſerve him, as well as to be ſaved by him; in whoſe hearts he works, both to will and to do; and theſe do what they do chearfully: theſe do the work of the Lord, not by the force of the law, nor through fear of puniſhment, but in love; not by conſtraint, but willingly, having no other conſtraint but the love of God and Chriſt; and not with mercenary, ſelfiſh views, but with a view to his glory; and they find a pleaſure and delight in all they do; Chriſt's ways are ways of pleaſantneſs; his commandments are not grievous, his yoke is eaſy.

℣. 14. *She is like the merchant ſhips*, &c.] Not like a ſingle one, but like a navy of them, that croſs the ſeas, go to foreign parts, and come back laden with rich goods: ſo the church of Chriſt, and her true members, like ſhips of burden, trade to heaven, by prayer and other religious exerciſes, and return with the riches of grace and mercy, to help them in time of need; and though they have often difficult and dangerous paſſages, are toſſed with tempeſts, and covered with billows; yet, Chriſt being their pilot, faith their ſail, and hope their anchor, they weather the ſeas, ride out all ſtorms, and come ſafe home with their merchandize. *She bringeth her food from afar*; from a far country, from *Egypt* particularly, from whence corn for bread, as the word here uſed ſignifies, was fetched and carried in ſhips to divers parts of the world [p]; to which the alluſion may be: in a ſpiritual ſenſe, it may mean that the church brings her food or bread from heaven, the good land afar off; where God her Father, Chriſt her huſband, and her friends the angels are; with whom ſhe carries on a correſpondence, and from hence ſhe has her food for her family; not from below, on earth; not duſt, the ſerpent's food; nor aſhes, on which a deceitful heart feeds; nor huſks, which ſwine eat; but the corn of heaven, angels food, the hidden and heavenly manna; the bread of life, which comes down from heaven; the goſpel of the grace of God, the good news from a far country.

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[y] Enarrat. in loc. p. 1099. tom. 2.

[z] Vid. Homer. Iliad. 3. v. 125. & 6. v. 490, 491. & 22. v. 440. Odyſſ. 1. v. 357. & 5. v. 62.

[a] Cujus, ante torum calathi, lanaque mollis erat, Ovid. Faſti, l. 2. prope finem.

[b] Valerius Maximus, l. 10. p. 348.

[c] Apud Plin. Nat. Hiſt. l. 8. c. 48.

[d] Plin. Ibid.

[e] Pomponius Sabinus in Virgil. Cyrin, p. 1939.

[f] Pallade placata, lanam mollire puellæ diſcant, & plenas exonerare colos, Ovid. Faſt. l. 3. prope finem.

[g] Metamorph. l. 4. fab. 1. v. 34, 35.

[h] Georgic. l. 4.

[i] Curt. Hiſt. l. 5. c. 2.

[k] Sueton. in Vit. Auguſt. c. 64.

[l] Ibid. c. 73.

[m] Vid. Buxtorf. Lex. Rabbin. col. 1742.

[n] Varro apud Chartar. de Imag. Deorum, p. 88.

[o] בחפץ כפיה cum voluptate altro neis manibus, ſo ſome in Vatablus, Tigurine verſion; ſo Cocceius, Michaelis, Piſcator, Gejerus, Schultens.

℣. 15. *She riſeth alſo while it is yet night*, &c.] That is, before the aſcent of the morning, as *Aben Ezra* explains it, before break of day; a great while before day, as Chriſt is ſaid to riſe to pray, *Mark* i. 35. while it was yet dark; ſo the church here: which ſhews her affection for her family, her care of her children, and fervent zeal for her huſband's intereſt and good; a different frame of ſpirit this, from that of her's in *Cant*. v. 2, 3. *And giveth meat to her houſhold, and a portion to her maidens*; in alluſion to a daily, ſtated allowance [q] of food given to ſuch; and ſpiritually may be meant, by her *houſhold* or family, the ſame with the family of Chriſt, that is named of himſelf, which conſiſts of various perſons, fathers, young men, and children; and by her *maidens*, the miniſters of the word; ſee *chap*. ix. 3. who are ſtewards in the family, and have the food for it, put into their hands to diſpenſe; it is by theſe, the church gives meat to her houſhold, feeds them with knowledge and underſtanding, with the wholſome words of Chriſt, with the good doctrines of the goſpel; theſe have a certain portion given them, and they rightly cut and divide the word of truth, and give to every one their portion of meat in due ſeaſon, according to their age and circumſtances; milk indeed to babes, and meat to ſtrong men; ſee *Luke* xii. 42. The *Targum* renders the word, for *portion*, by *ſervice*; underſtanding not a portion of food, but of work, a taſk ſet them, and ſo the word is uſed in *Exod*. v. 14. The *Septuagint*, *Syriac* and *Arabic* verſions render it, *works*; which may be very well applied to the work and ſervice of the goſpel-miniſtry, and the ſeveral parts of it.

℣. 16. *She conſidereth a field, and buyeth it*, &c.] The field are the ſcriptures, in which are hid the rich treaſures of goſpel-doctrines and promiſes; and the church, and all truly enlightened perſons, conſider to what uſe this field may be put, to what account it will turn; how profitable the ſcriptures are, for doctrine, reproof, correction, and inſtruction in righteouſneſs; what a rich mine, and valuable treaſure is in them; things more deſirable, and of greater worth, than thouſands of gold and ſilver; and therefore will buy this field at any rate, and not ſell it; will part with all they have before they will part with that; even life itſelf, which, in an improper ſenſe, is called buying of it, though it is without money and without price; ſee *Matt*. xiii. 44. *With the fruit of her hand ſhe planteth a vineyard*; her own vineyard, whoſe plants are an orchard of pomegranates, *Cant*. i. 6. and iv. 13. who, through the miniſtry of the word, are planted in the houſe of the Lord, and flouriſh there; this the church is ſaid to do by her miniſters, who plant and water, as *Paul* and *Apollos* did, 1 *Cor*. iii. 6, 7. And it is obſervable, that in the *Hebrew* text there is a double reading; the *keri*, or marginal reading, is *feminine*; but the *cetib*, or writing, is *maſculine*; to ſhew that ſhe did it by means of men, ſhe made uſe of in her vineyard for that ſervice; it being, as *Aben Ezra* obſerves, not the cuſtom and buſineſs of women to plant vineyards, but men. It may be rendered, *he planted*, and be applied to her huſband, Chriſt; who, through the miniſtry of the word in his church, plants ſouls in it; and happy are they who are the planting of the Lord! trees of righteouſneſs, that he may be glorified, *Iſa*. lxi. 3.

℣. 17. *She girdeth her loins with ſtrength*, &c.] Shewing her readineſs to every good work; and with what chearfulneſs, ſpirit and reſolution, ſhe ſet about it, and with what diſpatch and expedition ſhe performed it: the alluſion is to the girding and tucking up of long garments, wore in the eaſtern countries, when any work was ſet about in earneſt, which required diſpatch; ſee *Luke* xvii. 8. and xii. 35. the ſtrength of creatures being in their loins, *Job* xl. 16. the loins are ſometimes put for ſtrength, as in *Plautus* [r]; and the ſenſe is much the ſame with what follows. *And ſtrengtheneth her arms*; does all ſhe finds to do with all her might and main, as the church does; not in her own ſtrength, but in the ſtrength of Chriſt; to whom ſhe ſeeks for it, and in whoſe ſtrength ſhe goes forth about her buſineſs; by whom the arms of her hands are made ſtrong, even by the mighty God of *Jacob*; and becauſe ſhe thus applies to him for it, ſhe is ſaid to do it herſelf, *Gen*. xlix. 24. *Phil*. iv. 13. here ſhe plays the man, and acts the manly part, 1 *Cor*. xvi. 13.

℣. 18. *She perceiveth that her merchandiſe is good*, &c.] That it turns to good account; that her trading to heaven is of great advantage; that ſhe grows rich hereby; that her merchandiſe with wiſdom, or Chriſt, is better than the merchandiſe of ſilver, and the gain thereby than fine gold; and though her voyages are attended with trouble and danger, yet are profitable, and therefore ſhe is not diſcouraged, but determined to purſue them; ſhe is like the merchant-man, ſeeking goodly pearls, who finds a pearl of great price, worth all his trouble; ſee the note on ℣. 14. and *chap*. iii. 14. *Matt*. xiii. 45, 46. *Her candle goeth not out by night*; or *lamp* [s]; her lamp of profeſſion, which is always kept burning, *Luke* xii. 35. or the glorious light of the goſpel, which always continues in the darkeſt times the church ever has been in; or her ſpiritual proſperity, which, though it may be damped, will never be extinct; when the candle of the wicked is often put out, *Job* xxi. 17. It may denote her diligence in working; who, as ſhe riſes betimes in the morning, ℣. 15. ſo ſits up late at night, and is never weary of well-doing, night and day. *Ambroſe* interprets it of the lamp of hope, which burns in the night, and by and for which men work, *Rom*. viii. 24. 1 *Cor*. ix. 10.

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[p] Bacchylides apud Athenæi Deipnoſoph. l. 2. c. 3. p. 39.

[q] Gaudetque diurnos, ut famulæ, præbere cibos, Claudian. de Bello Gild. v. 71, 72.

[r] Lumbos defractos velim, Stichus, act. 2. ſc. 1. v. 37.

[s] נרה lucerna ejus, V. L. Tigurine verſion, Michaelis, Schultens.

ỳ. 19. *She layeth her hands to the ſpindle*, &c.] As *Penelope* and her maidens did [t]. Or ſpinning-wheel more properly, the wheel itſelf, which is laid hold on by the right hand, and turned round. *And her hands hold the diſtaff*; the rock, ſtick or ſtaff, about which the wool is wrapped, which is ſpun, and is held in the left hand; for though hands are mentioned in both clauſes, yet it is only with one hand the wheel is turned, and the diſtaff held with the other. Not only wool and flax were ſought by her, ỳ. 13. but ſhe ſpins them, and works them up into garments; her web is not like the ſpider's, ſpun out of its own bowels, on which it hangs; to which the hope and truſt of a hypocrite are compared, and whoſe webs do not become garments to cover them, *Job* viii. 14. *Iſa.* lix. 5, 6. but the church's web is both for ornament, to the adorning of her profeſſion, and for defence and protection from the calumnies of the world; for by theſe are meant good works, as *Ambroſe* interprets them.

ỳ. 20. *She ſtretcheth out her hand to the poor*, &c.] Her liberality is very extenſive, reaches to many, and at a diſtance; it is done with great chearfulneſs and readineſs; to do good and communicate, ſhe forgets not, it being acceptable to her Lord and huſband, *Heb.* xiii. 16. *Yea, ſhe reacheth forth her hands to the needy*; ſhe gives with both hands, liberally and largely. It may be applied to the church, giving ſpiritual food by her miniſters to thoſe who are poor in ſpirit, ſpiritually poor and needy, and who hunger and thirſt after righteouſneſs.

ỳ. 21. *She is not afraid of the ſnow for her houſehold*, &c.] That her family ſhould ſuffer through the rigour of a cold ſeaſon, when it is froſt and ſnow. *For all her houſhold* are *clothed with ſcarlet*; the *Vulgate Latin* verſion renders it, *with double* [u], i. e. with double garments; and ſo the *Septuagint* and *Arabic* verſions, joining the words to a following verſe; and this, by ſome, is thought to be the better rendering of the words; ſince the ſcarlet colour is no fence againſt cold, no more than any other, whereas double garments are; and which may be applied to the garment of juſtification, or the robe of Chriſt's righteouſneſs, as one; and to the garment of ſanctification, internal and external, as the other: the one, even the righteouſneſs of Chriſt, or Chriſt the Lord our righteouſneſs, is an hiding-place from the wind, and a covert from the ſtorm; a ſufficient ſhelter from the cold of ſnow, and all inclemencies of the weather; by which the vindictive wrath and juſtice of God may be ſignified: and the other is a ſkreen from the malicious inſinuations and reproaches of men. But had the word been deſigned to ſignify *double*, it would have been in the *dual* number; as it is not, and is always uſed in this form for *ſcarlet*; and ſo the *Targum*, *Jarchi* and *Aben Ezra* interpret it; which colour is an emblem of the blood of Chriſt, by which the church is juſtified, *Rom.* v. 9. and all the houſhold of faith, the whole family of Chriſt and houſhold of God, are all juſtified by the ſame righteouſneſs of Chriſt, conſiſting of his active and paſſive obedience, for the whole of which his crimſon blood is put; it is a garment down to the feet, which covers all his people; they are all made righteous by the one obedience of Chriſt; they are all clothed in ſcarlet alike, all kings and prieſts unto God, all alike juſtified, and ſhall be glorified alike. The literal ſenſe is, that if her ſhouſhold are clothed in ſcarlet in common; much more may it be thought, that coarſe and ſuitable garments would be provided for them, to protect them from the cold in winter [w].

ỳ. 22. *She maketh herſelf coverings of tapeſtry*, &c.] For the furniture and ornament of her houſe, or for her bed; which may ſignify the ordinances of the goſpel, and the decent, orderly and beautiful adminiſtration of them, wherein the church has communion with her Lord; ſee *Cant.* i. 16. The *Vulgate Latin* verſion renders it, *garments of divers colours*, ſuch as was *Joſeph*'s coat, *Gen.* xxxvii. 3. and, in a ſpiritual ſenſe, may be applied to the above mentioned garments, and agrees with what goes before and follows. *Her clothing* is *ſilk and purple*; the *Tyrian* purple, which *Strabo* ſays [x], is the beſt; or purple ſilk, ſilk of a purple colour: or rather, fine linen of this colour; a dreſs ſuitable to a queen, as the church is, who is repreſented as clothed with clothing of wrought gold, with raiment of needle-work, *Pſal.* xlv. 9, 13, 14. ſee *Ezek.* xvi. 10, 13. This is not her own natural clothing, for ſhe has none by nature that deſerves the name; nor of her own working, not works of righteouſneſs done by her; nor of her own putting on, but what Chriſt has wrought out for her, and clothes her with; and which is very rich in itſelf, the beſt robe, very ornamental to her; her wedding garment, and which will laſt for ever; ſee *Iſa.* lxi. 10.

ỳ. 23. *Her huſband is known in the gates*, &c.] Of the city, where courts of juſtice were kept, and cauſes heard and tried by the judges, the elders of the land after mentioned; among whom the huſband of the virtuous woman was, where he was known, taken notice of, and celebrated; not ſo much for the beautiful garments ſhe made him, as *Jarchi*; but rather for his wiſdom, as *Gerſom*, and for being the huſband of ſuch a woman; who, taking ſuch care of his domeſtic affairs, he was more at leiſure to attend public buſineſs, and tranſact it with reputation. Chriſt is the huſband of the church in general, and of particular churches, and of every private believer; he fell in love with them, aſked them of his Father, and betrothed them to himſelf; and is a kind, tender, loving, and ſympathizing huſband to his church and people; that nouriſhes and cheriſhes them, and provides all things for them, and intereſts them in all he has: and he is *known* by them, in the dignity of his perſon, in the excellency of his offices, and the fulneſs of his grace; he is known by them in the relation of an huſband; he is well known in the church of God, in the aſſembly of his ſaints, *Pſal.* lxxvi. 1. he is known in the gates of *Zion*, in the public miniſtration of the word and ordinances; his name is celebrated, it becomes great and famous, wherever his goſpel is preached in the world; he is "known in the provinces," as the *Targum*; or, "among the cities," as the *Syriac* verſion; among the nations of the world, in the cities of the Gentiles; as he will be, even from the riſing of the ſun to the going down of the ſame, *Mal.* i. 11. *When he ſitteth among the elders of the land*; when he ſits in his houſe, at his table, encircled by his ſaints, his ancient ones; or as King, head and huſband of his people, on his throne in the church, encompaſſed with the four and twenty elders, the repreſentatives of goſpel-churches, *Rev.* iv. 2—4. And eſpecially when he ſhall take to himſelf his great power, and reign glorioully before his ancients, the patriarchs, prophets and apoſtles, and all his ſaints, which will come with him; whom he has loved with an everlaſting love; who were choſen in him before the foundation of the world; and had grace given them, in him, before the world began, *Iſa.* xxiv. 23. and when he ſhall come to judge the world, and will appear in great glory, and be ſeen and known of all; and ſhall ſit on his throne of glory, and his elders alſo, ſitting on twelve thrones, judging the tribes of *Iſrael*, Matt. xix. 28. ſo *Ambroſe* interprets it of the univerſal judgment.

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[t] Homer. Odyſſ. 1. v. 357. & 21. v. 351.

[u] שנים indigitat veſtem duplo craſſiorem, Stockius, p. 1122. duplicibus, V. L. Pagninus, Tigurine verſion, Gataker, Gejerus; penulis duplicibus, Junius & Tremellius, Piſcator; duplicatis, Cocceius: ſuch as Homer deſcribes, made by the wife of Hector, Iliad. 22. v. 440, 441. ſee Odyſſ. 19. v. 225, 226, 241. change of raiment, David de Pomis, Lexic. fol. 218. 1.

[w] Vid. Braunium de Veſt. Sacerdot. Heb. l. 1. c. 15. p. 309.

[x] Geograph. l. 16. p. 521.

℣. 24. *She maketh fine linen, and ſelleth* it, &c.] She not only ſeeks wool and flax, and ſpins it, but makes it up into fine linen, which ſhe diſpoſes of to advantage to herſelf and family. *Kimchi* ſays [y], the word ſignifies coverings for the night, as well as day; he ſeems to deſign linen ſheets: the *Arabic* verſion adds, and *ſells it to the inhabitants of Boſra.* This, in the myſtic ſenſe, may ſignify, either the good works the church does, and which ſhe propoſes as a pattern and example to her members; or divine inſtruction, as others, the preaching of the goſpel, and the truths of it; which ſhe ſells, and others buy, though both without money and without price; for as ſhe freely receives, ſhe freely gives: or the righteouſneſs of Chriſt, which is called fine linen and white raiment; which, properly ſpeaking, is made by Chriſt, and ſold by him, or bought of him as before, without money; ſee *Rev.* xix. 8. and iii. 18. yet this the church makes her own, by laying hold upon it by faith, and which ſhe holds forth freely to others in the goſpel; which is therefore called *the miniſtration of righteouſneſs*, 2 Cor. iii. 9. *And delivereth girdles unto the merchant*; to diſpoſe of them for her; either to ſell to others, to the *Egyptian* prieſts which wore them; or for their own uſe, to put their money in, girdles being uſed for that purpoſe; ſee the note on *Matt.* x. 9. Or, *a girdle to the Canaanite* [z]; the *Canaanites* or *Phœnicians* being generally merchants, the word is put for one. By theſe may be meant miniſters of the word; for as the prieſts of *Rome* are called the merchants of the earth, and falſe teachers are ſaid to make merchandize of men, *Rev.* xviii. 3. 2 *Pet.* ii. 3. ſo faithful miniſters, who trade for the good of ſouls, and ſeek not their's, but them, and not their own things, but Chriſt's, may be called merchants: and to theſe *the girdle of truth* is given; and theſe the church exhorts to gird their loins with it, as well as all her members; that they may be ready to every good work, and particularly prepared to preach the goſpel of peace, *Eph.* vi. 14, 15.

℣. 25. *Strength and honour are her cloathing*, &c.] *Strength*, not of body, but of mind. The church is cloathed with ſtrength, as her Lord, head and huſband, is ſaid to be, *Pſal.* xciii. 1. and which ſhe has from him; for though ſhe is the weaker veſſel, and weak in herſelf, yet is ſtrong in him; and is able to bear and do all things, with a fortitude of mind, to withſtand every enemy, and perſevere in well-doing: and ſhe is cloathed with *honour*; with honourable garments, ſuitable to her rank and dignity; in cloth of gold, in raiment of needle-work; with the garments of ſalvation, and the robe of righteouſneſs. *And ſhe ſhall rejoice in time to come*; *Aben Ezra* interprets it of old age, or of the world to come; and *Jarchi* and *Gerſom*, of the day of death: having fulneſs of food and cloathing, ſhe is not afraid of want in old age, or in any time of diſtreſs that may come; and having a good name, laughs at death, and departs in peace: ſo theſe interpreters. The church of Chriſt fears no want at any time, nor need any of her members; they have a cloathing that never waxes old, a righteouſneſs that will anſwer for them in a time to come; their bread is given, and their waters are ſure; they ſhall want no good thing: all their need is ſupplied from Chriſt; they have hope in their death, and rejoice then and ſing, *O death, where is thy ſting?* they will have confidence in the day of judgment, and not be aſhamed; ſhall come to *Zion* with everlaſting joy; and ſhall rejoice with Chriſt, angels and ſaints, to all eternity.

℣. 26. *She openeth her mouth with wiſdom*, &c.] When ſhe opens her mouth, for it is not always open, ſhe expreſſes herſelf in a diſcreet and prudent manner; as well as ſpeaks of things not fooliſh and trifling, but of moment and importance, and of uſefulneſs to others: or *concerning wiſdom* [a]; the church and people of Chriſt talk of the wiſdom of God in the works of creation, providence, and redemption; of Chriſt, the wiſdom of God, and as made ſo to them; of the goſpel, the wiſdom of God in a myſtery, the hidden wiſdom; and of wiſdom in the hidden part, or the truth of grace in their ſouls; of their gracious experiences; nor will they ſuffer any fooliſh, filthy, and corrupt communication to proceed out of their mouths, but ſpeak the pure language of *Canaan*; what is for the uſe of edifying, and being taken out of the ſcriptures is profitable for inſtruction in righteouſneſs; ſee *Pſalm* xxxvii. 30. *And in her tongue is the law of kindneſs*; or *the law of love* [b], grace and mercy; which is the law of Chriſt, *Gal.* vi. 2. ſpeaking kindly and tenderly to every one, exhorting to acts of mercy and kindneſs, and doing them herſelf: or *the doctrine of grace is in her tongue* [c]; the goſpel, which is called the goſpel of the grace of God, and the grace of God itſelf; it is the doctrine of the grace and love of God the Father towards men in Chriſt, as it appears in their election in him and redemption by him; of the grace of Chriſt in his incarnation, ſufferings, and death; and of the grace of the Spirit in regeneration, converſion, and ſanctification; and which contains various doctrines of grace, as of juſtification, pardon of ſin, and effectual vocation; and of ſalvation itſelf, which is all of grace: and this doctrine of grace in the ſeveral branches of it, the church, and all gracious ſouls cannot forbear ſpeaking of; it is often in their mouths, it dwells upon their tongues; and careful are they in other reſpects that their ſpeech be ſeaſoned with grace, and be ſuch that miniſters grace to the hearers, *Eph.* iv. 29. *Col.* iii. 6.

℣. 27. *She looketh well to the ways of her houſhold*, &c.] The buſineſs of her houſe, her domeſtic affairs; that her children and ſervants have convenient food, and in due ſeaſon; that they have proper cloathing, and keep their garments cloſe about them, and unſpotted; that every one does the buſineſs of his calling, her ſeveral officers, and private members; that a good decorum is kept, that all things are done decently and in order; that the rules of her lord and huſband are obſerved; that the converſations of all in her houſe are according to the word of God, and becoming their character: ſhe takes care of the ſick and weak, comforts the feeble-minded, and ſupports the infirm; ſhe cannot bear them that are evil, whether in principle or practice; that are immoral in their lives, or unſound in their faith; but admoniſhes them according to the nature of their offences, and caſts out the obſtinate or incorrigible. The words may be rendered, *She looks well to the ways of her houſe*[d]; that lead unto it, ſo *Gerſom*; either her houſe below, the way or entrance into which is by faith in Chriſt, and a profeſſion of it; and ſhe takes care that none be admitted but ſuch who have it: or the ways in it, the commands, ordinances, appointments, and conſtitutions of Chriſt, called the ways of *Zion*; and concerned ſhe is that all in her family walk in them, and obſerve them: or her houſe above, which is eternal in the heavens; Chriſt's Father's houſe and hers, in which are many manſions, and everlaſting habitations; the way to this alſo is Chriſt, who is the true way to eternal life, the ſtrait gate and narrow way that leads to it; without his imputed righteouſneſs, and the regenerating grace of his Spirit, there is no entrance into it: beſides this, there are leſſer paths which agree and coincide; as the paths of faith, truth and holineſs, and the ways of Chriſt's commandments, which iſſue in it, and which the church and her true members are careful to look unto and obſerve. The *Arabic* verſion renders it, *the paths of her houſe are ſtrait*; with which compare *Matt.* vii. 13, 14. *Jarchi* interprets theſe ways of the law, which teaches the good way, and to ſeparate from tranſgreſſion. *And eateth not the bread of idleneſs*; of an idle woman, as *Aben Ezra*; or ſhe being idle does not eat bread; ſhe does not eat it without labour; it is *the bread of labour*, of many labours ſhe eats, as in *Pſalm* cxxvii. 2. ſhe labours for the meat which endures to everlaſting life, *John* vi. 27. the goſpel, that bread which ſtrengthens man's heart, refreſhes his ſpirit, is made of the fineſt of the wheat, contains the wholeſome words of Chriſt, and by which men are nouriſhed up unto everlaſting life; and which particularly directs to Chriſt the true bread, the bread of life, of which if a man eat he ſhall never die, but live for ever; and on which true believers feed by faith; but though this is prepared for them, and is the gift of God to them, yet muſt be laboured for; it is not eaten without labour: believers read, hear and pray, and diligently attend all ordinances for the ſake of this food.

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[y] Sepher ſhoraſh. rad. סדן

[z] לכנעני Chananæo, V. L. Mercerus, Cocceius, Gejerus; negotiatori Phœnicio, Schultens.

[a] בחכמה de ſapientia, Mercerus.

[b] תורת חסד lex miſericordiæ, Montanus.

[c] Inſtructio gratiæ, Gejerus; lex, vel doctrina gratiæ, Cocceius, ſo the Targum; doctrina benignitatis, Junius & Tremellius, Piſcator.

℣. 28. *Her children ariſe up*, &c.] As olive plants around her table; grow up to maturity of age, and ripeneſs of judgment, and ſo capable of obſerving things, and doing the work here aſcribed to them: or they riſe up in reverence of her, and reſpect to her, ſuitable to the relation they ſtand in to her: or rather it ſignifies their readineſs to ſhew a regard unto her, and their ſetting about the work of commendation of her in earneſt: or elſe their earlineſs in doing it; they riſe in the morning, as *Aben Ezra*'s note is; her lamp not being extinct in the night. *Jarchi* interprets theſe *children* of diſciples; but they are to be underſtood of regenerate perſons, young converts, born in *Zion*, and brought up by her; the children of that *Jeruſalem* that is the mother of us all, *Iſa.* liv. 1. *Gal.* iv. 26. *And call her bleſſed*; bleſs God for her, for ſuch a mother, and wiſh themſelves as happy as ſhe is; they pray for her bleſſedneſs, peace, and proſperity, as all *Zion*'s children ſhould, *Pſalm* cxxii. 6—9. they pronounce her bleſſed, as well they may, ſince ſhe is bleſſed with all ſpiritual bleſſings in Chriſt; and ſo are all in her family that truly belong to her, her children and her ſervants, *Pſalm* lxxxiv. 4. 1 *Kings* x. 8. ſee *Cant.* vi. 9. *Her huſband* alſo, *and he praiſeth her*; that is, he is ready alſo to riſe up and ſpeak in her praiſe and commendation. *Jarchi* ſays this is the holy bleſſed God. Chriſt is the church's huſband, who is her maker; ſee the note on ℣. 23. he praiſes her for her beauty, tho' ſhe owes it all to him; for her comely parts and graceſulneſs, which he deſcribes with wonder; for her dreſs, her garments, though they are his own; for her faith, love, humility, and other graces, though they are his gifts; ſee *Cant.* i. 8, 10, 15. and iv. 1—11. and vii. 1—7.

℣. 29. *Many daughters have done virtuouſly*, &c.] This, according to *Aben Ezra* and *Gerſom*, is what was ſaid by her huſband and children, and which ſeems to be right; eſpecially they may be thought to be the words of her huſband. By theſe *daughters* may be meant falſe churches, ſuch as the church of *Rome* and her daughters, who is the mother of harlots, *Rev.* xvii. 5. Theſe are *many*, when the true church of Chriſt is but one, to whom ſhe is oppoſed, *Cant.* vi. 8, 9. Theſe may do many virtuous things externally; may make a great ſhew of religion and devotion; may have a form of godlineſs, without the power of it; and a name to live, and be dead. The *Vulgate Latin* verſion renders it, *many daughters have gathered riches*; or *have poſſeſſed riches*, as the *Septuagint*, *Syriac*, and *Arabic* verſions, and ſo the *Targum*; and in this ſenſe the phraſe is ſometimes uſed for getting riches and wealth; ſee *Deut.* viii. 17, 18. *Ezek.* xxviii. 4. and may well be applied to the falſe churches, the church of *Rome* and her daughters, who poſſeſs great riches and large emoluments, which yet in a ſhort time will come to nothing, *Rev.* xviii. 17. *But thou excelleſt them all*; in real beauty, in true riches, in purity of doctrine, in ſimplicity of worſhip, in holineſs of life and converſation, in undefiled religion, in doing good works, properly ſo called. Chriſt's church is *the faireſt among women*, Cant. i. 8. So *Ambroſe* interprets the daughters of hereſies and heretics.

℣. 30. *Favour* is *deceitful, and beauty* is *vain*, &c.] A well favoured look, a graceful countenance, ſymmetry and proportion of parts, natural or artificial beauty, are vain and deceitful; oftentimes under them lies an ill-natured, deformed, and depraved mind; nor is the pleaſure and ſatisfaction enjoyed as is promiſed along with theſe; and particularly how do they fade[e] and conſume away by a fit of illneſs, and through old age, and at laſt by death? And ſo vain and deceitful are the favour and beauty, the artificial paintings of *Jezebel*, that whore of *Rome*; all her meretricious deckings, dreſſings and ornaments; her gaudy pomp and ſhew in her worſhip, and the places of it; ſee *Rev.* xvii. 4. *Jarchi* interprets this of the grandeur and glory of the kings of the nations. But *a woman* that *feareth the Lord, ſhe ſhall be praiſed*; any ſingle individual, man or woman, that fears the Lord; or a collective body of them, a society consisting of such persons, as the true church of Christ does; who have the grace of fear in their hearts, which is the beginning of wisdom, and includes the whole of religious worship, internal and external, private and public: such are taken notice of and highly valued by the Lord; his eye is upon them; his hand communicates to them much grace; and many benefits are bestowed upon them here, and great honour is conferred upon them, and great goodness is laid up for them.

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[d] הליכות ביתה vias domus ſuæ, Pagninus, Montanus, Mercerus, Gejerus, Michaelis; ambulationes domus ſuæ, Cocceius.

[e] Forma bonum fragile eſt, Ovid. de Arte Amandi, l. 2.

℣. 31. *Give her of the fruit of her hands*, &c.] According to *Aben Ezra*, these are the words of her husband to her children; exhorting them to give her the praise and glory that is due unto her. *Jarchi* interprets it of the world to come; at which time, it is certain, the graces of the church, and of all believers, which are the fruits of the Spirit in them, and of their hands, as exercised by them, such as faith, hope, love, humility, patience, and others, will be found to honour and praise; and every such person shall have praise of God, 1 *Pet.* i. 7. 1 *Cor.* iv. 5. and also of men and angels; to whom these words may be an exhortation to give it to them. *And let her own works praise her in the gates*; where her husband is known, in public assemblies; before angels and men, in the great day; when her works will follow her, and speak for her, and she will be publickly praised by Christ, as all the faithful and righteous will, *Rev.* xiv. 13. *Matt.* xxv. 21, 34—40. The *Septuagint* and *Arabic* versions render it, *let her husband be praised in the gate*; see ℣. 23. so *Ambrose*, who interprets it of the happiness of the saints in heaven.

ECCLESIASTES,

OR

The PREACHER.

THIS book has been univerſally received into the canon of the ſcriptures, by Jews and Chriſtians. The former indeed had once ſome controverſy [a] about it; and they thought to have hid it, or put it among the Apocryphal books; becauſe, at firſt ſight, ſome things ſeemed contradictory to each other [b], and to incline to hereſy [c], atheiſm and epicuriſm, and to aſſert the eternity of the world [d]: but they better conſidered of it; and when they obſerved thoſe paſſages were capable of a good ſenſe, and that the whole agreed with the law of God, they changed their minds [e]. And ſo likewiſe it has been rejected by ſome heretical perſons, of the Chriſtian name, as *Theodore* of *Mopſueſt*, and others; and by deiſts, and ſome deiſtically inclined. But it carries in it ſuch internal evidences of a divine original, as cannot well be denied; it delivers out and inculcates ſuch divine inſtructions, concerning the duties of men to God, and one another; concerning the contempt of the world, and the carnal pleaſures of it; the fear and worſhip of God, and a future judgment; as none but the wiſdom of God could ſuggeſt. There are various things in it which ſeem to be referred to by Chriſt and his apoſtles; at leaſt there is an entire agreement between them: among the many things that might be obſerved, compare *chap.* xi. 5. and xii. 11. with *John* iii. 8. and x. 16. *chap.* xi. 9. and xii. 14. with 2 *Cor.* v. 10. 1 *Cor.* iv. 5. and *chap.* vii. 20. with 1 *John* i. 8. As to the author of it, there are evident marks of its being wrote by *Solomon*; yet, by ſome Jewiſh writers, it is aſcribed to *Iſaiah* [f], which ſeems exceeding ſtrange; for though he was a great prophet, and an evangelical preacher, yet no king in *Jeruſalem*; whatever may be ſaid for his being of the houſe of *David*, and of the royal family, as ſome have thought: and beſides, there is no agreement in ſtile between this book and the writings of *Iſaiah*. Others of them aſcribe it to *Hezekiah* and his men [g]; *Hezekiah* was indeed the ſon of *David*, and *David* is expreſly called his father; and he was a prince of great character, both with reſpect to religion, and to wealth and grandeur; ſee 2 *Chron.* xxix. 2. and xxxii. 27—29. 2 *Kings* xviii. 5. which might induce them to ſuch a conceit; though it ſeems to take its riſe from *Hezekiah*'s men being the copiers of ſome of *Solomon*'s proverbs, *Prov.* xxv. 1. but the proof from thence muſt be exceeding weak; that becauſe they were the tranſcribers of ſome of his proverbs, therefore were the writers of this book; and eſpecially king *Hezekiah*; for whatever may be ſaid of his character, it falls greatly ſhort of *Solomon*'s, for wiſdom or riches; and ſuch things are ſaid with reſpect to both in this book, as cannot agree with him: and, on the other hand, it does not appear that he was addicted to wine and women, and gave himſelf a looſe to carnal pleaſures, as the writer of this book had formerly done. *Grotius* thinks it was wrote by ſome perſons in the times of *Zorobabel*, and publiſhed under the name of *Solomon*, as a penitent; which is quite ſhocking, that an inſpired writing ſhould have a falſe title put to it, and be impoſed upon the church of God under a wrong name: beſides, the name of *Solomon* is never mentioned in it; though this by the way betrays a conviction, that he is intended in the title of it: nor are many perſons concerned in it; it appears throughout the whole to be the work of a ſingle perſon, who often ſpeaks as ſuch in it. That *Zorobabel* ſhould be meant, by the one ſhepherd, *chap.* xii. 11. is a mere fancy; it is better interpreted, as by many, of Jeſus Chriſt: his chief argument for this conjecture is, becauſe there are three or four *Chaldee* words in it, as he ſuppoſes; which yet does not appear, and are no where to be found but in *Daniel*, *Ezra*, and the *Chaldee* interpreter: and ſo there are in the book of *Proverbs*, chap. xxxi. 2, 3. but it does not follow, that becauſe theſe words, or others, are but once uſed in ſcripture, that they are not originally *Hebrew*; ſince the language was more extenſive and better underſtood in *Solomon*'s time than now, when we have only the copy of the Old Teſtament in which it is preſerved. In ſhort, what is ſaid of the deſcent and dignity of the writer of this book, of his wiſdom, wealth, riches and grandeur, of his virtues and of his vices, agrees with none as with *Solomon*; to which may be added, that there is one paſſage in it, the ſame he uſed in his prayer at the dedication of the temple, *chap*. vii. 20. compared with 1 *Kings* viii. 46. As to the time in which it was written by him, it ſeems to have been in his old age, as the Jewiſh writers obſerve [h]; after his ſin and fall, and recovery out of it, and when he was brought to true repentance for it: it was after he had made him great works, and built houſes, his own houſe and the houſe of God, which were twenty years in building; it was after he had acquired not only vaſt riches and treaſures, which muſt require time, but had got knowledge of all things in nature; and had ſeen all the works that are done under the ſun, and had made trial of all pleaſures that were to be enjoyed; ſee *chap*. i. and ii. it was after he had been enſnared by women, which he confeſſes and laments, *chap*. vii. 26. and his deſcription of old age ſeems to be made, not merely upon the theory of it, but from a feeling experience of the evils and infirmities of it, *chap*. xii. 1—6. The general ſcope and deſign of it is to expoſe the vanity of all worldly enjoyments; to ſhew that a man's happineſs does not lie in natural wiſdom and knowledge; nor in worldly wealth; nor in civil honour, power and authority; nor in the mere externals of religion; but in the fear of God, and the worſhip of him. It encourages men to a free uſe of the good things of life in a moderate way, with thankfulneſs to God; to ſubmit with chearfulneſs to adverſe diſpenſations of providence; to fear God, and honour the king; to be dutiful to civil magiſtrates, and kind to the poor; to expect a future ſtate, and an awful judgment; with many other uſeful things.

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[a] Miſn. Yadaim, c. 3. ſ. 5. T. Bab. Megilla, fol. 7. 1.

[b] T. Bab. Sabbat, fol. 30. 2.

[c] Midraſh Kohelet, fol. 60. 4. Vajikra Rabba, ſ. 28. in principio, fol. 168. 4.

[d] Maimon. Moreh Nevochim, c. 28 p. 262.

[e] T. Bab. Sabbat, ut ſupra.

[f] R. Gedaliah in Shalſhelet Hakabala, fol. 55. 1. R. Moſes Kimchi & alii.

[g] T. Bab. Bava Bathra, fol. 15. 1.

CHAP. I.

AFTER the title of the book, which deſcribes the author of it, by his office, as a preacher; by his deſcent, as the ſon of *David*; and by his dignity, king in *Jeruſalem*, ℣. 1. the principal doctrine inſiſted on in it is laid down, that the world, and all things in it, are moſt vain things, ℣. 2. Which is proved in general, by the unprofitableneſs of all labour to attain them, be they what they will, wiſdom, knowledge, riches, honours and pleaſures, ℣. 3. by the ſhort continuance of men on earth, though that abides, ℣. 4. by the conſtant revolution, going and returning of the moſt uſeful creatures, the ſun, winds and water, ℣. 5—7. by the unfruitful and unſatisfactory labour all things are full of, ℣. 8. by the continual repetition of the ſame things, and the oblivion of them, ℣. 9—11. and by *Solomon*'s own experience in one particular thing; his ſearch after, and acquiſition of knowledge and wiſdom, which he attained a large ſhare of; and which he found attended with labour, difficulty, and little ſatisfaction, nay, was vanity and vexation of ſpirit; for, as his knowledge increaſed, ſo did his grief and ſorrow, ℣. 12—18.

℣. 1. *The words of the preacher*, &c.] Or the preacher's ſermon. The whole book is one continued diſcourſe, and an excellent one it is; conſiſting not of mere words, but of ſolid matter; of things of the greateſt importance, clothed with words apt and acceptable, which the preacher ſought out, *chap*. xii. 10. The *Targum* is, "the "words of the prophecy, which the preacher, who "is *Solomon*, propheſied." According to which, this book is prophetical; and ſo it interprets it, and owns it to be *Solomon*'s. The word *Koheleth*, rendered *preacher*, is by ſome taken to be a proper name of *Solomon*; who, beſides the name of *Solomon*, his parents gave him, and *Jedidiah*, as the Lord called him, had the name of *Koheleth*; nay, the Jews ſay [i], he had ſeven names, and to theſe three, add four more, *Agur*, *Jake*, *Ithiel* and *Lemuel*: the word by many is left untranſlated [k]; but it ſeems rather to be an appellative, and is by ſome rendered *gathered*, or the *ſoul-gathered* [l]. *Solomon* had apoſtatiſed from the church and people of God, and had followed *idols*; but now was brought back by repentance, and was gathered into the fold, from whence he had ſtrayed as a loſt ſheep; and therefore chooſes to call himſelf by this name, when he preached his recantation-ſermon, as this book may be ſaid to be. Others rather render it, *the gatherer* [m]; and was ſo called, as the Jewiſh writers ſay [n], either becauſe he gathered and got much wiſdom, as it is certain he did; or becauſe he gathered much people from all parts, to hear his wiſdom, 1 *Kings* iv. 34. and x. 1. in which he was a type of Chriſt, *Gen*. xlix. 10. *John* iii. 26. *Matt*. xxiii. 37. or this diſcourſe of his was delivered in a large congregation, got together for that purpoſe; as he gathered and aſſembled together the heads and chief of the people, at the dedication of the temple, 1 *Kings* viii. 1. ſo he might call them together to hear the retraction he made of his ſins and errors, and repentance for them: and this might juſtly intitle him to the character of a *preacher*, as we render it, an office of great honour, as well as of great importance to the ſouls of men; which *Solomon*, though a king, did not diſdain to appear in; as *David* his father before him, and *Noah* before him, the father, king, and governor of the new world, *Pſal*. xxxiv. 11. 2 *Pet*. ii. 5. The word uſed is in the feminine gender, as miniſters of the goſpel are ſometimes expreſſed by a word of the like kind; and are called maidens, *Pſal*. lxviii. 11.

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[h] Peſikta Rabbati apud Yalkut in Kohelet, 1. 1. Shir Haſhirim Rabba, fol. 2. 3. Seder Olam Rabba, c. 15. p. 41. R. Gedaliah in Shalſhelet Hakabala, fol. 8. 2.

[i] Shir Haſhirim Rabba, fol. 2. 3. Midraſh Kohelet, fol. 60. 3.

[k] קהלת Koheleth, Broughton, Pagninus, Montanus, Cocceius, Rambachius.

[l] Η ψυχη η επισυναγομενη, anima congregata, Cocceius.

[m] Collector, Arabic verſion; congregator, q. d. ſapientia congregatrix, Amama, Rambachius; the gathering ſoul, either recollecting itſelf, or by admonitions gathering others, Lightfoot, vol. 2. p. 76.

[n] Shir Haſhirim Rabba, fol. 2. 3. & Jarchi, Aben Ezra, & Baruch in loc. Peſikta Rabbati apud Yalkut, ut ſupra.

Prov. ix. 3. to denote their virgin-purity, and incorruptneſs in doctrine and converſation: and here ſome reſpect may be had to wiſdom, or Chriſt, frequently ſpoken of by *Solomon*, as a woman, and who now ſpoke by him; which is a much better reaſon for the uſe of the word, than his effeminacy, which his ſin or his old age had brought him to. The word *ſoul* may be ſupplied, as by ſome, and be rendered, *the preaching ſoul*[o]; ſince no doubt he performed his work as ſuch with all his heart and ſoul. He further deſcribes himſelf by his deſcent, *The ſon of David*; which he mentions either as an honour to him, that he was the ſon of ſo great, ſo wiſe, ſo holy and good a man; or as an aggravation of his fall, that being the deſcendent of ſuch a perſon, and having had ſo religious an education, and ſo good an example before him, and yet ſhould ſin ſo foully, as he had done; and it might alſo encourage him, that he had intereſt in the ſure mercies of *David*, and in the promiſes made to him, that when his children ſinned, they ſhould be chaſtiſed, yet his loving-kindneſs and covenant ſhould not depart from them. *King of Jeruſalem*; not of *Jeruſalem* only, but of all *Iſrael*, for as yet no diviſion was made; ſee ỷ. 12. In *Jeruſalem*, the city of wiſdom, as *Jarchi* obſerves, where many wiſe and good men dwelt, as well as it was the metropolis of the nation; and, which was more, it was the city where the temple ſtood, and where the worſhip of God was performed, and his prieſts miniſtered, and his people ſerved Him; and yet he, their king, that ſhould have ſet them a better example, fell into idolatry!

ỷ. 2. *Vanity of vanities, ſaith the preacher*, &c.] This is the preacher's text; the theme and ſubject he after enlarges upon, and proves by an induction of particulars; it is the ſum of the whole book. *Vanity of vanities, all* is *vanity*; moſt extremely vain, exceedingly ſo, the height of vanity; this is repeated, both for the confirmation of it, men being hard of belief of it; and to ſhew how much the preacher was affected with it himſelf, and to affect others with the ſame. The *Targum* reads, *vanity of vanities* in *this world*; which is right as to the ſenſe of the paſſage; for though the world, and all things in it, were made by God, and are very good; yet, in compariſon of him, are leſs than nothing and vanity; and eſpecially as become ſubject to it through ſin, a curſe being brought upon the earth by it; and all the creatures made for the uſe of men liable to be abuſed, and are abuſed, through luxury, intemperance and cruelty; and the whole world uſurped by Satan, as the god of it. Nor is there any thing in it, and put it all together, that can give ſatisfaction and contentment; and all is fickle, fluid, tranſitory and vaniſhing, and in a ſhort time will come to an end: the riches of the world afford no real happineſs, having no ſubſtance in them, and being of no long continuance; nor can a man procure happineſs for himſelf or others, or avert wrath to come, and ſecure from it; and eſpecially theſe are vanity, when compared with the true riches, the riches of grace and glory, which are ſolid, ſubſtantial, ſatisfying, and are for ever: the honours of this world are empty things, laſt a very ſhort time; and are nothing in compariſon of the honour that comes from God, and all the ſaints have, in the enjoyment of grace here, and glory hereafter: the ſinful pleaſures of life are imaginary things, ſhort-lived ones; and not to be mentioned with ſpiritual pleaſures, enjoyed in the houſe of God, under the word and ordinances; and eſpecially with thoſe pleaſures for evermore, at the right hand of God. Natural wiſdom and knowledge, the beſt thing in the world; yet much of it is only in opinion; a great deal of it falſe; and none ſaving, and of any worth, in compariſon of the knowledge of Chriſt, and of God in Chriſt; all the forms of religion, and external righteouſneſs, where there is not the true fear and grace of God, are all vain and empty things. Man, the principal creature in the world, is *vain man*; that is his proper character in nature and religion, deſtitute of grace: every man is vain, nay, vanity itſelf; high and low, rich and poor, learned or unlearned; nay, man at his beſt eſtate, as worldly and natural, is ſo; as even *Adam* was in his ſtate of innocence, being fickle and mutable, and hence he fell, *Pſal.* xxxix. 5, 11. and lxii. 9. and eſpecially his fallen poſterity, whoſe bodies are tenements of clay; their beauty vain and deceitful; their circumſtances changeable; their minds empty of all that is good; their thoughts and imaginations vain; their words, and works, and actions, and their whole life and converſation; they are not at all to be truſted in for help, by themſelves or others. The *Targum* is, "when *Solomon*, king of "*Iſrael*, ſaw by the ſpirit of prophecy, that the "kingdom of *Rehoboam* his ſon would be divided "with *Jeroboam*, the ſon of *Nebat*; and that *Je*"*ruſalem*, and the houſe of the ſanctuary, would "be deſtroyed, and the people of the children of "*Iſrael* would be carried captive; he ſaid by his "word, Vanity of vanities in this world, vanity of "vanities; all that I and my father *David* have la"boured for, all is vanity!"

ỷ. 3. *What profit hath a man of all his labour which he taketh under the ſun?*] This is a general proof of the vanity of all things, ſince there is no profit ariſes to a man of all his labour; for though it is put by way of queſtion, it carries in it a ſtrong negative. All things a man enjoys he gets by labour; for man, through ſin, is doomed and born unto it, *Job* v. 7. he gets his bread by the ſweat of his brow, which is a part of the curſe for ſin; and the wealth and riches got by a diligent hand, with a divine bleſſing, are got by labour; and ſo all knowledge of natural and civil things, is acquired thro' much labour and wearineſs of the fleſh; and theſe are things a man labours for *under the ſun*, which meaſures out the time of his labour: when the ſun riſeth, man goeth forth to his labour; and by the light and comfortable warmth of it, he performs his work with more exactneſs and chearfulneſs; in ſome climates, and in ſome ſeaſons, its heat, eſpecially at noon, makes labour burdenſome, which is called, bearing *the heat and burden of the day*, Matt. xx. 12. and when it ſets, it cloſes the time of ſervice and labour, and therefore the ſervant earneſtly deſires the evening-ſhadow, *Job* vii. 2. But now, of what profit and advantage is all this labour man takes under the ſun, towards his happineſs in the world above the ſun? that glory and felicity, which lies in ſuper-celeſtial places in Chriſt Jeſus? none at all. Or, *what remains of all his labour*[p]? as it may be rendered; that is, after death: ſo the *Targum*, "what is there remains to a man "after he is dead, of all his labour which he la"boured under the ſun in this world?" nothing at all. He goes naked out of the world, as he came into it; he can carry nothing away with him of all his wealth and ſubſtance he has acquired; nor any of his worldly glory, and grandeur, and titles of honour; theſe all die with him, his glory does not deſcend after him; wherefore it is a clear caſe, that all theſe things are vanity of vanities; ſee *Job* i. 21. 1 *Tim.* vi. 7. *Pſal.* xlix. 16, 17. *Eccl.* v. 15. And indeed, works of righteouſneſs done by men, and truſted in, and by which they labour to eſtabliſh a juſtifying righteouſneſs, are of no profit and advantage to them in the buſineſs of juſtification and ſalvation; indeed, when theſe are done from right principles, and with right views, the labour in them ſhall not be in vain; God will not forget it; it ſhall have a reward of grace, though not of debt.

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[o] Concionatrix anima, Vatablus, Piſcator.

[p] מה יתרון בכל עמלו quid habet amplius homo? V. L. quid reſidui? Vatablus, Piſcator, Mercerus, Gejerus, Rambachius; quantum enim homini reliquum eſt, poſt omnem ſuum laborem? Tigurine verſion.

℣. 4. One *generation paſſeth away, and* another *generation cometh*, &c.] This ſhews that a man can have no profit of all his labour under the ſun, becauſe of his ſhort continuance; as ſoon almoſt as he has got any thing by his labour, he muſt leave it: not only particular perſons, but families, nations and kingdoms; even all the inhabitants of the world, that are cotemporaries, live together in the ſame age, in a certain period of time; theſe gradually go off by death, till the whole generation is conſumed, as the generation of the *Iſraelites* in the wilderneſs were. Death is meant by paſſing away; it is a going out of time into eternity; a departure out of this world to another; a quitting of the earthly houſe of this tabernacle for the grave, the houſe appointed for all living; it is man's going to his long home: and this is going the way of all the earth; in a ſhort time a whole race or generation of men go off the ſtage of the world, and then another ſucceeds [q]; they come in by birth; and men are deſcribed from their birth, by ſuch as *come into the world*; for which there is a ſet time, as well as for going out, *John* i. 9. *Eccl.* iii. 2. and theſe having been a while in the world, go off to make room for another generation; and ſo things have been from the beginning of the world, and will be to the end of it. *Homer* [r] illuſtrates this by the ſucceſſion of leaves of trees; as is the generation of trees, he ſays, ſuch is that of men; ſome leaves the wind ſheds them on the ground; others the budding foreſt puts forth, and they grow in their room in the ſpring-time; ſo is the generation of men; one is born, and another ceaſes. Now death puts an end to all a man's enjoyments got by labour, his riches, honour, and natural knowledge; theſe all ceaſe with him, and therefore he has no profit of all his labour under the ſun. *But the earth abideth for ever*; for a long time, until the diſſolution of all things; and then, though that and all in it will be burnt up, yet it will rather be changed than deſtroyed; the form of it will be altered, when the ſubſtance of it will continue; it will not be annihilated, but renewed and refined. This is mentioned to ſhew that the earth, which was made for man, of which he is the inhabitant and proprietor, is more ſtable than he himſelf; he ſoon paſſes off from it, but that continues; he returns to the earth, from whence he came, but that remains as it did; he dies, and leaves the earth behind him, and all his acquiſitions in it; and therefore what profit has he of all his labours on it? Beſides, that remains to have the ſame things tranſacted on it, over and over again, as has been already; God, that made it for men to dwell in, has determined the times before appointed, and the bounds of mens habitations in it; he has appointed who ſhall dwell on it, and where, in ſucceſſive generations; and till all theſe men are born and gone off, age after age, the earth ſhall continue, and then paſs through its laſt change. The *Targum* is, "the earth ſtands "for ever, to bear the vengeance that is to come "upon the world for the ſins of the children of "men." The *Midraſh Tanchuma*, as *Jarchi* obſerves, interprets it of all the righteous of *Iſrael*, called the earth; and he himſelf, of the meek that ſhall inherit the earth: ſays R. *Iſaac* [s], "one king"dom comes, and another kingdom goes, but *Iſ*"*rael* abideth for ever."

℣. 5. *The ſun alſo ariſeth, and the ſun goeth down, and haſteth to his place where he aroſe.*] The ſun riſes in the morning and ſets at evening in our hemiſphere, according to the appearance of things; and then it makes haſte to go round the other hemiſphere in the night: it *pants*, as the word [t] ſignifies; the ſame figure is uſed by other writers [u]; like a man out of breath with running; ſo this glorious body, which rejoiceth as a ſtrong man to run his race, and whoſe circuit is from one end of the heavens to the other, *Pſal.* xix. 5, 6. is in haſte to get to the place where he roſe in the morning, and there he makes no ſtop, but purſues his courſe in the ſame track again. By this inſtance is exemplified the ſucceſſion of the generations of men one after another, as the riſing and ſetting of the ſun continually follows each other; and alſo ſets forth the reſtleſs ſtate of things in the world, which, like the ſun, are never at a ſtand, but always moving, and ſwiftly taking their courſe; and likewiſe the changeable ſtate of man, who, like the riſing ſun, and when at noon-day, is in flouriſhing circumſtances, and in the height of proſperity, but as this declines and ſets, ſo he has his declining times and days of adverſity. Moreover, like the riſing ſun, he comes into this world and appears for a while, and then, like the ſetting ſun, he dies; only with this difference, in which the ſun has the preference to him, as the earth before had; the ſun haſtens and comes to its place from whence it aroſe, but man lies down and riſes not again till the heavens be no more, and never returns to his place in this world, that knows him no more, *Job* vii. 10. and xiv. 12. The Jews [w] ſay, before the ſun of one righteous man ſets, the ſun of another righteous man riſes.

℣. 6. *The wind goeth toward the ſouth, and turneth about unto the north*, &c.] The word *wind* is not in this clauſe in the original text, but is taken from the next, and ſo may be rendered, *it goeth towards the ſouth, &c.* that is, the ſun [x] before mentioned, which as to its diurnal and nocturnal courſe in the day-time goes towards the ſouth, and in the night towards the north; and as to its annual courſe before the winter ſolſtice it goes to the ſouth, and before the ſummer ſolſtice to the north, as interpreters obſerve. And the *Targum* not only interprets this clauſe, but even the whole verſe, of the ſun, paraphraſing the whole thus, "it goes all the ſide of the ſouth in the day-time, and goes round to the ſide of the north in the night, by the way of the abyſs; it goes its circuit, and comes to the wind of the ſouth-corner in the revolution of *Niſan* and *Tammuz*; and by its circuit it returns to the wind of the north-corner in the revolution of *Tiſri* and *Tebet*; it goes out of the confines of the eaſt in the morning, and goes into the confines of the weſt in the evening." But *Aben Ezra* underſtands the whole of the wind, as our verſion and others do, which is ſometimes in the ſouth point of the heavens, and is preſently in the north. *It whirleth about continually; and the wind returneth again according to his circuits*; which may be meant of the circuits of the ſun, which has a great influence on the wind, often raiſing it in a morning and laying it at night; but it is the wind itſelf which whirls and ſhifts about all the points of the compaſs, and returns from whence it came, where the treaſures of it are. Agreeable to *Solomon*'s account of the wind is *Plato*'s definition of it, "the wind is the motion of the air round about the earth [y]." This alſo exemplifies the rotation of men and things, the inſtability, inconſtancy, and reſtleſs ſtate of all ſublunary enjoyments; the unprofitableneſs of mens labours, who, whilſt they labour for riches and honour, and natural knowledge, labour for the wind, and fill their belly with eaſt-wind, which cannot ſatisfy, *chap.* v. 16. *Job* xv. 2. as well as the frailty of human life, which is like the wind that paſſes away and comes not again; and in this reſpect, like the reſt of the inſtances, exceed man, which returns to its place, but man does not, *Job* vii. 7. *Pſalm* lxxviii. 39.

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[q] Nihil enim ſemper floret, ætas ſuccedit ætati, Cicero. Orat. 53. Philip. 11.

[r] Iliad. 6. v. 146, &c. So Muſæus apud Clement. Stromat. l. 6. p. 619. Ut ſilvæ foliis, &c. Horat. de Arte Poetica, v. 60.

[s] Apud R. Joſeph. Titatzak in loc.

[t] שואף anhelus, Montanus, Tigurine verſion; anhelat, Druſius, Piſcator, Cocceius, Amama; anhelans eſt, Rambachius; doth he breathe, Broughton.

[u] Phœbus anhelat, Claudian. Epigram. 26. v. 1. Equis oriens afflavit anhelis, Virgil. Georgic. l. 1. v. 250. Æneid. l. 5.

[w] Apud R. Joſeph. Titatzak in loc. Midraſh Kohelet. in loc.

[x] Jarchi, Alſhech and Titatzak, interpret it of the ſun; ſo Mercerus, Varenius, Gejerus; accordingly Mr Broughton renders it, "he walketh to the ſouth."

℣. 7. *All the rivers run into the ſea; yet the ſea is not full*, &c.] Which flow from fountains, or are formed by haſty rains; theſe make their way to the ſea, yet the ſea is not filled therewith, and made to abound and overflow the earth, as it might be expected it would. So *Seneca* ſays [z], we wonder that the acceſſion of rivers is not perceived in the ſea; and *Lucretius* [a] obſerves the ſame, that it is wondered at that the ſea ſhould not increaſe, when there is ſuch a flow of waters to it from all quarters; beſides the wandering ſhowers and flying ſtorms that fall into it, and yet ſcarce increaſed a drop; which he accounts for by the exhalations of the ſun, by ſweeping and drying winds, and by what the clouds take up. *Homer* [b] makes every ſea, all the rivers, fountains and wells, flow from the main ocean. Hence *Pindar* [c] calls the lake or fountain *Camarina*, the daughter of the ocean. But *Virgil* [d] makes the rivers to flow into it, as the wiſe man here; with which *Ariſtotle* [e] agrees. So *Lactantius* [f] ſays, *mare quod ex fluminibus conſtat*, the ſea conſiſts of rivers. Both may be true, for thro' ſecret paſſages under ground, the waters of it are cauſed to paſs back again to their reſpective places from whence they flowed, as follows. *Unto the place from whence the rivers come, thither they return again*; this alſo illuſtrates the ſucceſſion of men, age after age, and the revolution of things in the world, their unquiet and unſettled ſtate; and the unſatisfying nature of all things; as the ſea is never full with what comes into it, ſo the mind of man is never ſatisfied with all the riches and honour he gains, or the knowledge of natural things he acquires; and it ſuggeſts that even water, as fluctuating a body as it is, yet has the advantage of men; that though it is always flowing and reflowing, yet it returns to its original place, which man does not. And from all theſe inſtances it appears that all things are vanity, and man has no profit of all his labour under the ſun.

℣. 8. *All things* are *full of labour*, &c.] Or *are laborious* [g]; gotten by labour, and attended with fatigue and wearineſs; riches are got by labour, and thoſe who load themſelves with thick clay, as gold and ſilver be, weary themſelves with it; honour and glory, crowns and kingdoms, are weighty cares, and very fatiguing to thoſe that have them; much ſtudy to acquire knowledge is a wearineſs to the fleſh; and as men even weary themſelves to commit iniquity, it is no wonder that religious exerciſes ſhould be a wearineſs to a natural man, and a carnal profeſſor. *Man cannot utter it*; or declare all the things that are laborious and fatiguing, nor all the labour they are full of; time would fail, and words be wanting to expreſs the whole; all the vanity, unprofitableneſs, and unſatisfying nature of all things below the ſun; particularly, *the eye is not ſatisfied with ſeeing, nor the ear filled with hearing*; both one and the other require new objects continually; the pleaſure of theſe ſenſes is blunted by the ſame objects conſtantly preſented; men are always ſeeking new ones, and when they have got them they want others; whatever curious thing is to be ſeen the eye craves it, and after it has dwelt on it a while, it grows tired of it, and wants ſomething elſe to divert it; and ſo the ear is delighted with muſical ſounds, but in time loſes the taſte of them and ſeeks for others; and in diſcourſe and converſation never eaſy unleſs, like the *Athenians*, it hears ſome new things, and which quickly grow ſtale, and then wants freſh ones ſtill: and indeed the ſpiritual eye and ear will never be ſatiſfied in this life, until the ſoul comes into the perfect ſtate of bleſſedneſs, and beholds the face of God, and ſees him as he is; and ſees and hears what eye hath not ſeen, nor ear heard below. The *Targum* is, "all the words that ſhall be in the world, the ancient prophets were weary in them, and they could not find out the ends of them; yea a man has no power to ſay what ſhall be after him; and the eye cannot ſee all that ſhall be in the world, and the ear cannot be filled with hearing all the words of all the inhabitants of the world."

℣. 9. *The thing that hath been, it* is that *which ſhall be*, &c.] The thing that has been ſeen and heard, is no other than what ſhall be ſeen and heard again; ſo that what is now ſeen and heard, is only what has been ſeen and heard before; it is but the ſame thing over again; and that is the reaſon why the eye and ear are never ſatisfied; the ſame objects as the viſible heavens and earth, and all therein, which have been from the beginning, theſe are they which ſhall be, and there is nothing elſe to be ſeen, and heard, and enjoyed. *And that which is done*, is *that which ſhall be done*; what is done in the preſent age, nay in this year, month, or day, ſhall be done over again in the next. *And* there is *no new* thing *under the ſun*; which is to be underſtood of things natural, as the works of creation, which were finiſhed from the beginning of the world, and continue as they were ever ſince, *Heb.* iv. 3. 2 *Pet.* iii. 4. the various ſeaſons of day and night, of ſummer and winter, of ſpring and autumn, of heat and cold, of ſeed-time and harveſt, come in courſe, as they always did; theſe ordinances never fail, *Gen.* viii. 22. *Jer.* xxxi. 35, 36. and xxxiii. 20, 21. The things before mentioned, the conſtant ſucceſſion of men on earth, who are born into the world and die out of it, juſt as they always did; the ſun riſes and ſets at its appointed time, as it did almoſt ſix thouſand years ago; the winds whirl about all the points of the compaſs now as formerly; the rivers have the ſame courſe and recourſe, and the ſea its ebbing and flowing, they ever had; the ſame arts and ſciences, trades and manufactures, obtained formerly as now, though in ſome circumſtances there may be an improvement, and in others they grow worſe; ſee *Gen.* iv. 2, 20—22. *Exod.* xxxi. 3—5. and even ſuch things as are thought of new invention, it may be only owing to the ignorance of former times, hiſtory failing to give us an account of them; thus the art of printing, the making of gunpowder, and the uſe of guns and bombs, and of the loadſtone and mariner's compaſs, were thought to be of no long ſtanding; and yet according to the *Chineſe* hiſtories, that people were in poſſeſſion of theſe things hundreds of years before; the circulation of the blood, ſuppoſed to be firſt found out by a countryman of ours in the laſt century, was known by *Solomon*, and is thought to be deſigned by him in *Eccl.* xii. 6. and the like may be obſerved of other things. The emperor *Mark Antonine*, l. 7. *de ſeipſo*, c. 1. has the very phraſe ουδεν καινον, *nothing new:* ſo *Seneca*, ep. 24. "nothing "new I ſee, nothing new I do." This will likewiſe hold good in moral things; the ſame vices and virtues are now as ever, and ever were as they are; men in every age were born in ſin, and were tranſgreſſors from the womb; from their infancy corrupt, and in all the ſtages of life; there were the ſame luxury and intemperance, and unnatural luſts, rapine and violence, in the days of *Noah* and *Lot* as now; in *Sodom* and *Gomorrah*, and in the old world, as in the preſent age; and there were ſome few then, as now, that were men of ſobriety, honeſty, truth, and righteouſneſs. There is nothing to be excepted but preternatural things, miraculous events, which may be called new, unheard of, and wonderful ones; ſuch as the earth's opening and ſwallowing men alive at once; the ſtanding ſtill of the ſun and moon for a conſiderable time; the miracles wrought by the prophets of the Old, and the apoſtles of the New Teſtament, and eſpecially by Chriſt; and particularly the incarnation of Chriſt, or his birth of a virgin, that new thing made in the earth; theſe and ſuch like things are made by the power of the divine Being, who dwells above the ſun, and is not bound by the laws of nature. Spiritual things may alſo be excepted, which are the effects of divine favour, or the produce of efficacious grace; and yet theſe things, though in ſome ſenſe new are alſo old; or there have been the ſame things for ſubſtance in former ages, and from the beginning, as now; ſuch as the new covenant of grace; the new and living way to God; new creatures in Chriſt; a new name; the New Teſtament, and the doctrines of it; new ordinances, and the new commandment of love; and yet theſe, in ſome ſenſe, are all old things, and indeed are the ſame in ſubſtance: there is nothing new but what is above the ſun, and to be enjoyed in the realms of bliſs to all eternity; and there are ſome things new[h], new wine in Chriſt's Father's kingdom, new glories, joys, and pleaſures that will never end.

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[y] Definition. p. 1337. Ed. Ficin.
[z] Nat. Quæſt. l. 3. c. 4.
[a] De Rerum Natura, l. 6.
[b] Iliad. 21. v. 195, &c.
[c] Olymp. ode 5. v. 4.
[d] Omnia ſub magna, &c. Georgic. l. 4. v. 366, &c.
[e] Meteorolog. l. 1. c. 13.
[f] De Orig. Error. l. 2. c. 6.
[g] יגעים laborioſæ, Pagninus, Vatablus, Mercerus, Gejerus, Schmidt.

℣. 10. *Is there* any *thing whereof it may be ſaid, See, this* is *new?* &c.] This is an appeal to all men for the truth of the above obſervation, and carries in it a ſtrong denial, that there is any thing new under the ſun; and is an addreſs to men to enquire into the truth of it, and thoroughly examine it, and ſee if they can produce any material objection to it; look into the natural world, and the ſame natural cauſes will be ſeen producing the ſame effects; or into the moral world, and there are the ſame virtues, and their contrary; or into the political world, and the ſame ſchemes are forming and purſuing, and which iſſue in the ſame things, peace or war; or into the learned world, and the ſame languages, arts, and ſciences are taught and learned; and the ſame things ſaid over again[i]: or into the mechanic world, and the ſame trades and buſineſſes are carrying on: or the words may be conſidered as a conceſſion, and carry in them the form of an objection, *there is a thing*[k] *whereof it may be ſaid*, or a man may ſay, *See, this is new*; ſo the *Targum*; there were ſome things in *Solomon*'s time it is allowed that might be objected, as there are in ours, to which the anſwer is, *it hath been already of old time which was before us*; what things are reckoned new are not ſo; they were known and in uſe in ages paſt, long before we had a being. R. *Alſhech* takes the words to be an aſſertion, and not an interrogation, and interprets it of a ſpiritual temple in time to come, which yet was created before the world was.

℣. 11. There is *no remembrance of former* things, &c.] Which is the reaſon why ſome things that are really old are thought to be new; becauſe either the memories of men fail them, they do not remember the cuſtoms and uſages which were in the former part of their own lives, now grown old; or they are ignorant of what were in ages paſt, through want of hiſtory, or defect in it; either they have no hiſtory at all, or what they have is falſe; or if true, as there is very little that is ſo, it is very deficient; and among the many things that have been, very few are tranſmitted to poſterity, ſo that the memory of things is loſt; therefore who can ſay with certainty of any thing, this is new, and was never known in the world before? and the ſame for the future will be the caſe of preſent things; ſee *chap.* ii. 16. *Neither ſhall there be* any *remembrance of* things *that are to come, with* thoſe *that ſhall come after*; this will be the caſe of things preſent and future, that they will be buried in oblivion, and lie unknown to poſterity that ſhall come after the things that are done; and if any perſon or perſons ſhould riſe up and do the ſame things, they may be called new, though they are in fact old, for want of knowing that they were before. The *Targum* is, "there is no remembrance of former "generations, and even of after ones that ſhall be, "there will be no remembrance of them, with the "generations of them that ſhall be in the days of "the king Meſſiah." R. *Alſhech* interprets it of the reſurrection of the dead.

℣. 12. *I the preacher was king over Iſrael in Jeruſalem.*] *Solomon* having given a general proof of the vanity of all things here below, and of the inſufficiency of them to make men happy; proceeds to particular inſtances, and begins with human wiſdom and knowledge, which of all things might be thought to be moſt conducive to true happineſs; and yet it falls ſhort of it: he inſtances in himſelf for proof of it; and he could not have pitched on any one more proper and pertinent to the purpoſe, who had all the advantages of obtaining wiſdom, was aſſiduous in his purſuit of it, and made a proficiency in it above all mankind; wherefore he muſt be owned to be a proper judge, and whatever is concluded by him may be taken for granted as certain; and this is the ſum of the following verſes to the end of the chapter. Now let it be obſerved, that he was a *preacher*, not a private perſon, and muſt have a good ſhare of knowledge to qualify him for teaching and inſtructing others; and more than this, he was *a king*, and did not want money to purchaſe books, and procure maſters to inſtruct him in all the branches of literature; and when he entered upon the more profound ſtudy of wiſdom, and eſpecially when he ſaid this, it was not in his infancy or childhood, or before he came to the throne, but after; even after he had aſked wiſdom of God to govern, and it had been given him; yea after he had been a long time king, as he now was; though the Jewiſh writers, as the *Targum*, *Jarchi*, and others, conclude from hence that he was not now a king, but become a private perſon, depoſed or driven from his throne, which does not appear: moreover he was king of *Iſrael*, not over a barbarous people, where darkneſs and ignorance reigned, but over a *wiſe and underſtanding people*, as they are called *Deut.* iv. 6. and he was king over them in *Jeruſalem* too, the metropolis of the nation; there he had his royal palace, where were not only the temple, the place of divine worſhip, but a college of prophets, and a multitude of prieſts, and an abundance of wiſe and knowing men, whom he had opportunity of converſing with frequently; to which may be added, his large correſpondence abroad; perſons from all kings and kingdoms came to hear his wiſdom, as the queen of *Sheba*; and by putting queſtions to him, and ſo exerciſing his talents, not a little contributed to the improvement of them. Now a perſon ſo qualified, muſt be a judge of wiſdom, and what he ſays deſerves attention; and it may be obſerved, that what he ſays, as follows, is *in verbo regis & ſacerdotis*, on the word of a king and preacher, who would never riſk his honour, or forfeit his character, by ſaying an untruth.

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[h] Vid. R. Alſhech in loc.

[i] Nullum eſt jam dictum, quod non dictum ſit prius, Terent. Prolog. Eunuch. v. 41.

[k] יש דבר est quidpiam, Pagninus, Mercerus, Gejerus; eſt res, Druſius, Cocceius, Rambachius.

℣. 13. *And I gave my heart to ſeek and ſearch out by wiſdom*, &c.] As he had all advantages and opportunities, ſo he did not want for induſtry and application to obtain knowledge; he gave his mind to it; he took up a reſolution not to be diſcouraged by any difficulties, but to break through them, if poſſible; he ſet about the work with great readineſs and chearfulneſs; he had a price in his hand to get wiſdom, and he had a heart unto it; ſee *Prov.* xvii 16. and he purſued it with all diligence, with all his might and main: nor did he content himſelf with a ſuperficial knowledge of things; but *ſearched* after the moſt recondite and abſtruſe learning, and penetrated into the utmoſt receſſes of it, to find out all that was to be known; and this he did, *by* uſing all the *wiſdom* and ſagacity, the light and ſtrength of reaſon, and all thoſe bright, natural parts, which God had given him in a very extraordinary manner. And his enquiry was very extenſive, it was *concerning all* things *that are done under heaven*; into the nature of all things, animate and inanimate; trees, herbs, plants, foſſils, minerals and metals; beaſts, birds, fiſh, and all creeping things; ſee 1 *Kings* iv. 33. with every thing elſe in nature: he ſought to make himſelf maſter of all arts and ſciences; to get knowledge of all trades and manufactures; to underſtand every thing in politics, relating to kingdoms and ſtates, and the government of them; to obſerve all the actions of men, wiſe and fooliſh, that he might know the difference, and be a judge of what was right and wrong. And his obſervation upon the whole is, *This ſore travel hath God given to the ſons of men, to be exerciſed therewith*; he found by experience it was a heavy taſk, which God had put upon the children of men, to get wiſdom and knowledge in the way it was to be gotten; which was very burdenſome and wearisome to the fleſh: nay, he found it was an *evil buſineſs*[l], as it may be rendered; or there was ſomething ſinful and criminal, which God ſuffered men in their purſuit after knowledge to fall into, and which their ſtudies expoſed them to; as to indulge a vain and ſinful curioſity, to pry into things unlawful, and to be wiſe above what is written; or to be over-anxious in attaining natural knowledge, to the neglect of things of greater importance; or to abuſe or truſt in knowledge attained unto, or be vainly elated and puffed up with it. Or this may be underſtood of the evil of puniſhment, which God inflicts on men for the ſin of eating of the tree of knowledge; and that as he is doomed to get his bread, ſo his knowledge, with the ſweat of his brow, that is, with great pains and labour; which otherwiſe would have been more eaſily obtained: but this God has done to *afflict* or *humble*[m] men, as the word may be rendered; to afflict or puniſh them for ſin; and to humble them by ſhewing them how weak are the powers and faculties of their minds, that ſo much pains muſt be taken to get a ſmall ſhare of knowledge. The *Targum* is, "and I ſaw all the "works of the children of men obnoxious to an "evil buſineſs; the Lord gave to the children of "men, to be afflicted with it."

℣. 14. *I have ſeen all the works that are done under the ſun*, &c.] All things done by the Lord, that were on the earth, and in it, and in the ſea; he conſidered them, and endeavoured to ſearch into the nature of them; and did attain to a very great knowledge of them, ſo that he could ſpeak of them to the inſtruction of others; ſee 1 *Kings* iv. 33. and all that were done by men, by their head or by their hands; all that were written or wrought by them; all their philoſophical works and experiments, and all their mechanic operations; as well as all their good and bad works, in a moral ſenſe; ſo the *Targum*, "I ſaw all the deeds of the children of men, which are done under the ſun in "this world." *And behold, all is vanity and vexation of ſpirit*; not only the things known, but the knowledge of them; it is mere vanity, there is nothing ſolid and ſubſtantial in it, or that can make a man happy; yea, on the contrary, it is vexatious and diſtreſſing; it is not only a wearineſs to the fleſh to obtain it, but, in the reflection of it, gives pain and uneaſineſs to the mind: it is a *breaking of the ſpirit*[n] of the man, as the *Targum*, *Jarchi* and *Alſhech*, interpret the phraſe; it waſtes and conſumes his ſpirit, as well as his time, and all to no purpoſe; it is, as ſome ancient *Greek* verſions and others render it, and not amiſs, a *feeding on wind*;

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[l] ענין רע occupationem malam, Junius & Tremellius, Piſcator, Druſius, Amama, Gejerus.

[m] לענות ad affligendum, Montanus, Gejerus; ut affligent ſe in ea, Vatablus, Rambachius; ut ea humiles redderet, Tigurine verſion.

[n] רעות רוח afflictio ſpiritus, V. L. Junius & Tremellius; contritio ſpiritus, ſo ſome in Vatablus.

wind [o]; what is uſeleſs and unprofitable, and like labouring for that; ſee *Hoſea* xii. 1. *Job* xv. 2. *Eccl.* v. 16. and ſo *Aben Ezra.*

℣. 15. That which is *crooked, cannot be made ſtraight*, &c.] By all the art and cunning, wiſdom and knowledge of man, that he can attain unto; whatever he, in the vanity of his mind, may find fault with in the works of God, either of nature or providence, and which he may call crooked, it is not in his power to make them ſtraight, or to mend them; ſee *chap.* vii. 13. There is ſomething which, through ſin, is crooked, in the hearts, in the nature, in the principles, ways and works of men; which can never be made ſtraight, corrected or amended, by all the natural wiſdom and knowledge of men, which ſhews the inſufficiency of it: the wiſeſt philoſophers among men, with all their parade of wit and learning, could never effect any thing of this kind; this only is done by the Spirit and grace of God; ſee *Iſa.* xlii. 16. *And that which is wanting, cannot be numbered*; the deficiencies in human ſcience are ſo many, that they cannot be reckoned up; and the defects in human nature can never be ſupplied, or made up by natural knowledge and wiſdom; and which are ſo numerous, as that they cannot be underſtood and counted. The *Targum* is, "a man whoſe ways are "perverſe in this world, and dies in them, and "does not return by repentance, he has no power "of correcting himſelf after his death; and a man "that fails from the law and the precepts in his "life, after his death hath no power to be numbered with the righteous in paradiſe:" to the ſame ſenſe *Jarchi*'s note and the *Midraſh.*

℣. 16. *I communed with my own heart*, &c.] That is, looked into it, examined it, and conſidered what a ſtock and fund of knowledge he had in it, after all his reſearches into it; what happineſs accrued to him by it, and what judgment upon the whole was to be formed upon it; and he ſpoke within himſelf after this manner: *Saying, Lo I am come to great eſtate*; or become a great man; famous for wiſdom, arrived to a very great pitch of it; greatly increaſed in it, through a diligent application to it. *And have gotten more wiſdom than all* they *that have been before me in Jeruſalem*; or, *that before me were over Jeruſalem* [p]; governors of it, or in it; not only than the *Jebuſites*, but than *Saul*, the firſt king of *Iſrael*, or than even his father *David*; or, as *Guſſetius* [q], than any princes, rulers, and civil magiſtrates in *Jeruſalem*, in his own days or in the days of his father; and alſo than all the prieſts and prophets, as well as princes, that ever had been there: and indeed he was wiſer than all men, 1 *Kings* iv. 30—32. and even than any that had been in *Jeruſalem*, or any where elſe, or that ſhould be hereafter, excepting the Meſſiah; ſee 1 *Kings* iii. 12. and x. 27. *Matt.* xii. 42. And ſeeing this is ſaid of him by others, and even by the Lord himſelf, it might not only be ſaid with truth by himſelf, but without oſtentation; ſeeing it was neceſſary, it ſhould be ſaid to anſwer his purpoſe, which was to ſhew the vanity of human wiſdom in its higheſt pitch; and it was no where to be found higher than in himſelf. *Yea, my heart had great experience of wiſdom and knowledge*; or, *ſaw much wiſdom and knowledge* [r]; he thoroughly underſtood it, he was a complete maſter of it; it was not a ſuperficial knowledge he had attained unto, or a few leſſons of it he had committed to memory; ſome ſlight notions in his head, or ſcraps of things he had collected together, in an undigeſted manner; but he had made himſelf thoroughly acquainted with every thing worthy to be known, and had digeſted it in his mind.

℣. 17. *And I gave my heart to know wiſdom*, &c.] Which is repeated, for the confirmation of it, from ℣. 13. and that it might be taken notice of, how aſſiduous and diligent he had been in acquiring it; a circumſtance not to be overlooked. *And to know madneſs and folly*; that he might the better know wiſdom, and learn the difference between the one and the other, ſince contraries illuſtrate each other; and that he might ſhun madneſs and folly, and the ways thereof, and expoſe the actions of mad and fooliſh men: ſo *Plato* [s] ſays, ignorance is a diſeaſe, of which there are two kinds, madneſs and folly. The *Targum, Septuagint*, and all the *Oriental* verſions, interpret the laſt word, tranſlated *folly*, by underſtanding, knowledge and prudence; which ſeems to be right, ſince *Solomon* ſpeaks of nothing afterwards, as vexation and grief to him, but wiſdom and knowledge: and I would therefore read the clauſe in connection with the preceding, thus, *and the knowledge of things boaſted of*, vain-glorious knowledge; *and prudence*, or what may be called craftineſs and cunning; or what the apoſtle calls, *ſcience falſly ſo called*, 1 Tim. vi. 20. ſee *Prov.* xii. 8. *Dan.* viii. 25. *I perceived that this alſo is vexation of ſpirit*; ſee the note on ℣. 14. the reaſon follows.

℣. 18. *For in much wiſdom* is *much grief*, &c.] In getting it, and loſing it when it is gotten: or *indignation* [t], at himſelf and others; being more ſenſible of the follies and weakneſs of human nature. *And he that increaſeth knowledge, increaſeth ſorrow*; for the more he knows, the more he would know, and is more eager after it, and puts himſelf to more pains and trouble to acquire it; and hereby becomes more and more ſenſible of his own ignorance; and of the difficulty of attaining the knowledge he would come at; and of the inſufficiency of it, to make him eaſy and happy: and beſides, the more knowledge he has, the more envy it draws upon him from others, who ſet themſelves to oppoſe him, and detract from his character; in ſhort, this is the ſum of all human knowledge and wiſdom, attained to in the higheſt degree; inſtead of making men comfortable and happy, it is found to be mere vanity, to cauſe vexation and diſquietude of mind, and to promote grief and ſorrow. There is indeed wiſdom and knowledge oppoſite to this, and infinitely more excellent, and which, the more it is increaſed, the more joy and comfort it brings; and this is wiſdom in the hidden part; a ſpiritual and experimental knowledge of Chriſt, and of God in Chriſt, and of divine and evangelical truths; but ſhort of this knowledge, there is no true peace, comfort and happineſs. The *Targum* is, "for a man who multiplies wiſdom, when "he ſins and does not turn by repentance, he multiplies indignation from the Lord; and he who "increaſes knowledge, and dies in his youth, increaſes grief of heart to thoſe who are near akin "to him."

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[o] Νομη ανεμου, Aquila, paſtio venti, Mercerus, Piſcator, Gejerus, Amama.

[p] על ירושלם ſuper Jeruſalaim, Montanus, Cocceius, Schmidt; qui præfuerint ante me Jeruſchalamis, Junius & Tremellius.

[q] Comment. Heb. p. 604.

[r] ראה הרבה חכמה ודעת vidit multum ſapientiæ & ſcientiæ, Montanus, Amama; vidit plurimam ſapientiam & ſcientiam, Tigurine verſion.

[s] In Timæo, p. 1084.

[t] רב כעס multa ira, Pagninus, Montanus; indignatio, V. L. Tigurine verſion, Vatablus, Druſius; multum indignationis, Junius & Tremellius, Piſcator.

CHAP.

CHAP. II.

SOLOMON, having made trial of natural wiſdom and knowledge in its utmoſt extent, and found it to be vanity, proceeds to the experiment of pleaſure, and tries whether any happineſs was in that, ℣. 1. As for that which at firſt ſight was vain, frothy and frolickſome, he diſpatches at once, and condemns it as mad and unprofitable, ℣. 2. but as for thoſe pleaſures which were more manly, rational and lawful, he dwells upon them, and gives a particular enumeration of them, as what he had made full trial of; as good eating and drinking, in a moderate way, without abuſe; fine and ſpacious buildings; delightful vineyards, gardens and orchards; parks, foreſts and incloſures; fiſh-pools, and fountains of water; a large retinue, and equipage of ſervants; great poſſeſſions, immenſe riches and treaſure; a collection of the greateſt rarities and curioſities in nature; all kinds of muſic, vocal and inſtrumental, ℣. 3—8. in all which he exceeded any that went before him; nor did he deny himſelf of any pleaſure in a lawful way, that could poſſibly be enjoyed, ℣. 9, 10. And yet on a ſurvey of the whole, and after a thorough experience of what could be found herein, he pronounces all vanity and vexation of ſpirit, ℣. 11. and returns again to his former ſubject, wiſdom; and looks that over again, to ſee if he could find real happineſs in it, being ſadly diſappointed in that of pleaſure, ℣. 12. He indeed commends wiſdom, and prefers it to folly, and a wiſe man to a fool, ℣. 13, 14. and yet obſerves ſome things which leſſen its value; and ſhews there is no happineſs in it, the ſame events befalling a wiſe man and a fool; both alike forgotten, and die in like manner, ℣. 15, 16. And then he takes into conſideration buſineſs of life, and a laborious induſtry to obtain wealth; and this he condemns as grievous, hateful and vexatious, becauſe, after all a man's acquiſitions, he knows not to whom he ſhall leave them, whether to a wiſe man or a fool, ℣. 17—21. And becauſe a man himſelf has no reſt all his days, nothing but ſorrow and grief, ℣. 22, 23. wherefore he concludes, it is beſt for a man to enjoy the good things of this life himſelf; which he confirms by his own experience, and by an antitheſis between a good man and a wicked one, ℣. 24—26.

℣. 1. *I ſaid in mine heart*, &c.] He communed with his heart, he thought and reaſoned within himſelf, and came to this reſolution in his own mind; that ſince he could not find happineſs in natural wiſdom and knowledge, he would ſeek for it elſewhere, even in pleaſure; in which he obſerved, ſome men placed their happineſs; or however, ſought for it there: or, *I ſaid to my heart*, as the *Syriac* verſion. *Go to now*; or, *go, I pray thee* [u]; liſten to what I am about to ſay, and purſue the track I ſhall now point out to thee. *I will prove thee with mirth*; with thoſe things which will cauſe mirth, joy and pleaſure; and try whether any happineſs can be enjoyed this way, ſince it could not be had in wiſdom and knowledge. *Jarchi* and *Aben Ezra* render it, *I will mingle*, wine with water, or with ſpices; or, *I will pour out*, wine in plenty to drink of, *with joy*, and to promote mirth: but the *Targum*, *Septuagint*, *Syriac* and *Arabic* verſions, interpret it as we do, and which ſenſe *Aben Ezra* makes mention of. *Therefore enjoy pleaſure*; which man is naturally a lover of; he was ſo in his ſtate of innocency, and this was the bait that was laid for him, and by which he was drawn into ſin; and now he loves, lives in, and ſerves ſinful pleaſures; which are rather imaginary than real, and laſt but for a ſeaſon, and end in bitterneſs: but ſuch ſordid luſts and pleaſures are not here meant; *Solomon* was too wiſe and good a man to give into theſe, as the *ſummum bonum*; or ever to think there could be any happineſs in them, or even to make a trial of them for that purpoſe: not criminal pleaſures, or an impure, ſottiſh, and epicurean life, are here intended; but manly, rational and lawful pleaſures, for no other are mentioned in the detail of particulars following; and, in the purſuit of the whole, he was guided and governed by his wiſdom, and that remained in him, ℣. 3, 9. It may be rendered, *therefore ſee good* [w]; look upon all the good, pleaſant, and delectable things of life; and enjoy them in ſuch a manner as, if poſſible, happineſs may be attained in them. *And behold, this alſo is vanity*; it will be found, by making the experiment, that there is no ſolid and ſubſtantial happineſs in it, as it was by himſelf.

℣. 2. *I ſaid of laughter*, It is *mad*, &c.] The riſible faculty in man is given him for ſome uſefulneſs; and when uſed in a moderate way, and kept within due bounds, is of ſervice to him, and conduces to the health of his body, and the pleaſure of his mind; but when uſed on every trivial occaſion, and at every fooliſh thing that is ſaid or done, and indulged to exceſs, it is mere madneſs, and makes a man look more like a mad man and a fool, than a wiſe man; it laſts but for a while, and the end of it is heavineſs, *chap.* vii. 6. *Prov.* xiv. 13. Or, *I ſaid to laughter*, Thou art *mad* [x]; and therefore will have nothing to do with thee in the exceſſive and criminal way, but ſhun thee, as one would do a mad man: this therefore is not to be reckoned into the pleaſure, he bid his ſoul go to and enjoy. *And of mirth, What doth it?* what good does it do? of what profit and advantage is it to man? If the queſtion is concerning innocent mirth, the anſwer may be given out of *Prov.* xv. 13. and xvii. 22. but if of carnal, ſinful mirth, there is no good ariſes from that to the body or mind; or any kind of happineſs to be enjoyed that way, and therefore no trial is to be made of it. What the wiſe man propoſed to make trial of, and did, follows in the next verſes.

℣. 3. *I ſought in mine heart to give myſelf unto wine*, &c.] Not in an immoderate way, ſo as to intoxicate himſelf with it, in which there can be no pleaſure, nor any ſhew of happineſs; but in a moderate, yet liberal way, ſo as to be innocently chearful and pleaſant, and hereby try what good and happineſs were to be poſſeſſed in this way. By *wine* is meant, not that only, but every thing eatable

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[u] לכה נא age, quæſo, Tigurine verſion, Vatablus, Rambachius.

[w] וראה בטוב & vide in bonum, Montanus; & vide bonum, Vatablus, Mercerus, Cocceius, Gejerus; fruere bono, Junius & Tremellius, Piſcator, Druſius, Amama, Rambachius.

[x] לשחוק אמרתי מהולל riſui dixi, Inſanis, Mercerus, Druſius, Amama; vel inſanus es, Piſcator, Schmidt, Rambachius.

able and drinkable that is good; it ſignifies what is called good living, good eating and drinking: *Solomon* always lived well; was brought up as a prince, and when he came to the throne, lived like a king; but being increaſed in riches, and willing to make trial of the good that was in all the creatures of God, to ſee if any happineſs was in them; determines to keep a better table ſtill, and reſolved to have every thing to eat or drink that could be had, coſt what it will; of *Solomon*'s daily proviſion for his houſhold, ſee 1 *Kings* iv. 22, 23. the *Midraſh* interprets it, of the wine of the law. It may be rendered, *I ſought in mine heart to draw out my fleſh with wine*, or *my body*[y]; to extend it, and make it fat and plump; which might be reduced to ſkin and bones, to a mere ſkeleton, through ſevere ſtudies after wiſdom and knowledge. The *Targum* is, "I ſought in my heart to draw my fleſh into the houſe of the feaſt of wine;" as if there was a reluctance in him to ſuch a conduct; and that he as it were put a force upon himſelf, in order to make the experiment. *(Yet acquainting mine heart with wiſdom)*; or, *yet my heart led* me *in wiſdom*[z]: he was guided and governed by wiſdom in this reſearch of happineſs; he was upon his guard, that he did not go into any ſinful extravagancies, or criminal exceſſes in eating and drinking. *And to lay hold on folly*; that he might better know what folly was, and what was the folly of the ſons of men to place their happineſs in ſuch things; or rather, he ſtudiouſly ſought to lay hold on folly, to reſtrain it, and himſelf from it, that it might not have the aſcendant over him; ſo that he would not be able to form a right judgment, whether there is any real happineſs in this ſort of pleaſure, or no, he is ſpeaking of; for the epicure, the voluptuous perſon, is no judge of it. *Till I might ſee what* was *that good for the ſons of men, which they ſhould do under the heaven, all the days of their life*; where the *ſummum bonum*, or chief happineſs of man lies; and which he ſhould endeavour to ſeek after and purſue, that he might enjoy it throughout the whole of his life, whilſt in this world: and that he might ſtill more fully know it, if poſſible, he did the following things.

ꝟ. 4. *I made me great works*, &c.] He did not ſpend his time in trifling things, as *Domitian*[a], in catching and killing flies; but in deviſing, deſigning, directing, and ſuperintending great works of art and ſkill, becoming the grandeur of his ſtate, and the greatneſs of his mind: the *Midraſh* reſtrains it to his great throne of ivory, overlaid with gold, 1 *Kings* x. 18. but it is a general expreſſion, including all the great things he did, of which the following is a particular enumeration. *I builded me houſes*; among which muſt not be reckoned the houſe of God, though that was built by him, and in the firſt place; yet this was built, not for his own pleaſure and grandeur, but for the worſhip and glory of God: but his own houſe and palace is chiefly meant, which was thirteen years in building; and the houſe of the foreſt in *Lebanon*, which perhaps was his country-ſeat; with all other houſes and offices, for his ſtores, for his ſervants, his horſemen and chariots; ſee 1 *Kings* vii. 1, 2. and ix. 1, 19. and in fine, ſpacious buildings, men take a great deal of pleaſure, and promiſe themſelves much happineſs in dwelling in them, and in perpetuating their names to poſterity by them; ſee *Pſal.* xlix. 11. *Job* xxi. 21. The *Targum* is, "I multiplied good works in *Jeruſalem*; I builded me houſes; the houſe of the ſanctuary, to make atonement for *Iſrael*; the king's houſe of refreſhment, and the conclave and porch; and the houſe of judgment, of hewn ſtones, where the wiſe men ſit and do judgment; I made a throne of ivory for the royal ſeat." *I planted me vineyards*; perhaps thoſe at *Engedi* were of his planting; however, he had one at *Baal-hamon*, and no doubt in other places, *Cant.* i. 14. and viii. 11. the *Targum* makes mention of one at *Jabne*, planted by him; theſe alſo add to the pleaſure of human life; it is delightful to walk in them, to gather the fruit, and drink of the wine of them; ſee *Cant.* vii. 12.

ꝟ. 5. *I made me gardens and orchards*, &c.] Of the king's garden, we read *Jer.* xxxix. 4. *Adrichomius*[b] makes mention of a royal garden in the ſuburbs of *Jeruſalem*, fenced with walls; and was a paradiſe of fruit-trees, herbs, ſpices and flowers; abounded with all kind of fruit, exceeding pleaſant and delightful to the ſenſes: and, as *Solomon* was ſo great a botaniſt, and knew the nature and uſe of all kind of trees and herbs, 1 *Kings* iv. 33. no doubt but he had a phyſic-garden, well ſtocked with every thing of that kind, curious and uſeful; ſee 1 *Kings* xxi. 2. Gardens are made for pleaſure as well as profit; *Adam*, as ſoon as created, was put into a garden, to add to his natural pleaſure and felicity, as well as for his employment, *Gen.* ii. 8. and the pleaſure of walking in a garden, and partaking of the fruits of it, are alluded to by *Solomon*, Cant. iv. 12, 13, 16. and v. 1. and vi. 2. *And I planted trees in them of all* kind of *fruits*; which, as before obſerved, he had thorough knowledge of, and many of which were brought him from foreign parts; and all ſerved to make his gardens, orchards, parks, foreſts and incloſures, very pleaſant and delectable. The *Targum* adds, "ſome for food, others for drink, and others for medicine."

ꝟ. 6. *I made me pools of water*, &c.] For caſcades and water-works to play in, as well as to keep and produce fiſh of all kinds: mention is made of the king's pools, *Neh.* ii. 14. the fiſh-pools at *Heſhbon*, by the gate of *Bath-rabbim*, perhaps belonged to *Solomon*, Cant. vii. 4. Little more than a league from *Bethlehem*, are pools of water, which at this day are called the fiſh-pools of *Solomon*; they are great reſervatories cut in the rock, the one at the end of the other; the ſecond being a little lower than the firſt, and the third than the ſecond, and ſo communicate the water from one to another when they are full[c]; and of which Mr *Maundrell*[d] gives the following account: "They are about an hour and a quarter diſtant from *Bethlehem*, ſouthward; they are three in number, lying in a row above each other, being ſo diſpoſed, that the waters of the uppermoſt may deſcend into the ſecond, and thoſe of the ſecond into the third; their figure is quadrangular; the breadth is the ſame in all, amounting to above ninety paces; in their length, there is ſome difference between them; the firſt being about 160 paces long, the ſecond 200, the third 220; they are all lined with a wall and plaiſtered, and contain a great depth of water." And to theſe he obſerves, together with the gardens adjoining, *Solomon* is ſuppoſed to allude, *Eccl.* ii. 5, 6. There are to be ſeen, he ſays[e], ſome remains of an old aqueduct, which anciently conveyed the waters from *Solomon*'s pools to *Jeruſalem*; this is ſaid to be the genuine work of *Solomon*, and may well be allowed to be in reality what it is pretended for. So *Rauwolff*[f] ſays, "beyond the tower of *Ader*, in another valley not far from *Bethlehem*, they ſhew ſtill to this day a large orchard, full of citron, lemon, orange, pomegranate and fig-trees, and many others, which king *Solomon* did plant in his days; with ponds, canals, and other water-works, very pleaſantly prepared, as he ſaith himſelf, *Eccl.* ii. 5. this is ſtill in our time full of good and fruitful trees, worthy to be ſeen for their ſakes, and ditches there: wherefore I really believe it to be the ſame *Joſephus*[g] makes mention of, called *Ethan*, one hundred furlongs from *Jeruſalem*; where *Solomon* had pleaſant gardens and water-pools, to which he uſed to ride early in a morning." Mr *Maundrell*[h] alſo makes mention of ſome ciſterns, called *Solomon*'s *ciſterns*, at *Roſelayn*, about an hour from the ruins of *Tyre*; of which there are three entire at this day; one about a furlong and a half diſtant from the ſea, the other two a little further up; and, according to tradition, they were made by that great king, in recompence to king *Hiram*, for ſupplying materials towards building the temple: but, as he obſerves, theſe, though ancient, could not be built before the time of *Alexander*; ſince the aqueduct, which conveys the water from hence to *Tyre*, is carried over the neck of land, by which he joined the city to the continent. *Jarchi* interprets theſe pools in the text, of places to keep fiſh alive in, and ſo the *Midraſh* underſtands by them fiſh-pools; though they ſeem to be canals made in the gardens, orchards and parks. *To water therewith the wood that bringeth forth trees*; the young nurſeries, which in time grew up to large fruit-bearing trees; which, being numerous and thick, looked like a wood or foreſt, as the word is; and which canals and nurſeries both added greatly to the delight and pleaſure of thoſe places. In this manner the *Indians* water their gardens; who commonly have in them a great pit, or kind of fiſh-pool, which is full of rain-water; and juſt by it there is a baſon of brick, raiſed about two feet higher than the ground: when therefore they have a mind to water the garden, it is filled with water from the fiſh-pool or pit; which, through a hole that is at the bottom, falls into a canal, that is divided into many branches, proportionable in bigneſs to their diſtance from the baſon, and carries the water to the foot of each tree, and to each plat of herbs; and when the gardeners think they are watered enough, they ſtop up or turn aſide the canals with clods of earth[i]. The beauty of a plant or tree is thus deſcribed by *Ælianus*[k]; "Branches generous, leaves thick, ſtem or trunk firm and ſtable, roots deep; winds ſhaking it; a large ſhadow caſt from it; changing with the ſeaſons of the year; and water, partly brought through canals, and partly coming from heaven, to water and nouriſh it; and ſuch beautiful, well-watered, and flouriſhing trees, contribute much to the pleaſure of gardens."

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[y] למשוך ביין את בשרו ut diducerem vino carnem meam, Piſcator; ut protraherem, & inde diſtenderem carnem meam, Rambachius.

[z] ולבי נהג בחכמה & cor meum ducens in ſapientia, Montanus; interim cor meum ducens in ſapientiam, Druſius.

[a] Sueton. Vit. Domitian. c. 3. Aurel. Victor. de Cæſar. & Epitome.

[b] Theatrum Terræ Sanctæ, p. 170.

[c] Thevenot's Travels, b. 2. ch. 47. p. 202.

[d] Journey from Aleppo to Jeruſalem, p. 88. edit. 7.

℣. 7. *I got me ſervants and maidens*, &c.] Men-ſervants and maid-ſervants; the *Targum* adds, "of "the children of *Ham*, and of the reſt of the "ſtrange people;" theſe were ſuch as he hired or bought with his money. *And had ſervants born in my houſe*; and theſe were all employed by him; either as his retinue and equipage, his attendants and life-guards; or to take care of his houſhold, his gardens and pools; or for his horſes and chariots, and for various offices; ſee 1 *Kings* iv. 26, 27. *Ezra* ii. 58. *Villalpandus* computes the number of his ſervants to be 48,000; if there were any pleaſure and happineſs in ſuch a numerous attendance, *Solomon* had it. *Alſo I had great poſſeſſions of great and ſmall cattle, above all that were in Jeruſalem before me*; oxen, cows, horſes, aſſes, camels, mules, *&c.* alſo ſheep and goats; which, as they were profitable, ſo it was pleaſant to ſee them grazing on the hills and valleys, in the fields, mountains and meadows.

℣. 8. *I gathered me alſo ſilver and gold*, &c.] In great quantities: the weight of gold which came to him in one year, was ſix hundred threeſcore and ſix talents; ſee 1 *Kings* ix. 14, 28. and x. 14, 22, 27. *And the peculiar treaſure of kings and of the provinces*; whatſoever was valuable and precious, ſuch as is laid up in the cabinets of kings, as jewels and precious ſtones; and every thing rare and curious, to be found in all provinces of the earth, or which were brought from thence as preſents to him; the *Targum* is, "and the treaſures of kings and pro-"vinces, given to me for tribute:" wherefore if any pleaſure ariſes from theſe things, as do to the virtuoſi, *Solomon* enjoyed it. Moreover, among the treaſures of kings, were precious garments of various ſorts, as were in the treaſury of *Ahaſuerus*[l]; and when *Alexander* took *Shuſhan*, he found in the king's treaſures, of *Hermionic* purple, to the value of five thouſand talents, which had been laid up there almoſt two hundred years[m]; and to ſuch treaſure Chriſt alludes, *Matt.* vi. 19. *I got me men-ſingers and women ſingers*; the harmony and muſic of whoſe voices greatly delight; ſee 2 *Sam.* xix. 35. the *Targum* interprets it, both of inſtruments of muſic for the *Levites* to uſe in the temple, and of ſinging men and women at a feaſt: and ſuch perſons were employed among other nations[n], on ſuch occaſions, to entertain their gueſts; and are called the ornaments of feaſts[o]; as were alſo *choraules*, or pipers[p]. *And the delights of the ſons of men*; as *muſical inſtruments, and that of all ſorts*; ſuch as *David* his father invented; and to which he might add more, and indeed got all that were to be obtained; ſee *Amos* vi. 5. The two laſt words, rendered *muſical inſtruments, of all ſorts*, are differently interpreted; the *Targum* interprets them of hot waters and baths, having pipes to let out hot water and cold; *Aben Ezra*, of women taken captive; *Jarchi*, of chariots and covered waggons; the *Septuagint*, *Syriac* and *Arabic* verſions, of cup-bearers, men and women, that pour out wine and ſerve it; and the *Vulgate Latin* verſion, of cups and pots, to pour out wine. It ſeems beſt to underſtand it of muſical inſtruments, or of muſical compoſitions[q]; ſung either with a ſingle voice or in concert; which, according to *Bochart*[r], were called *ſidoth*, from *Sido*, a *Phœnician* woman of great note, the inventor of them; or rather, from giving unequal ſounds, which, by their grateful mixture and temperament, broke and deſtroyed [s] one another.

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[e] Journey from Aleppo to Jeruſalem, p. 90. edit. 7.

[f] Travels, part 3. ch. 22. p. 322. Vid. Egmont and Heyman's Travels, vol. 1. p. 367, 368.

[g] Antiqu. l. 8. c. 7. ſ. 13.

[h] Ut ſupra, p. 50, 51.

[i] Agreement of Cuſtoms between the Eaſt-Indians and Jews, art. 21. p. 78.

[k] Var. Hiſt. l. 2. c. 14.

[l] Targum Sheni in Eſther vi. 10.

[m] Plutarch. in Alexandro, p. 686. Vid. Homer. Iliad. 24. v. 224—234.

[n] Vid. A. Gell. Noct. Attic. l. 19. c. 9. Homer. Odyſſ. 8. v. 62, 73, 74. & 9. v. 5—7.

[o] Ib. Odyſſ. 21. v. 430.

[p] Vid. Gutberleth. Conjectanea, &c. p. 162, &c.

[q] Vid. Guſſet. Comment. Heb. p. 832.

[r] Hierozoic. par. 2. l. 6. c. 13. col. 847.

℣. 9. *So I was great*, &c.] Became famous for the great works wrought by him before mentioned. *And increaſed more than all that were before me in Jeruſalem*; the *Targum* adds, *in riches*; but it ſeems rather to reſpect his fame and glory among men; though in general it may include his increaſe of wealth, power and honour, and every thing that contributed to his external happineſs. *Alſo my wiſdom remained with me*; the *Targum* adds, *and it helped me*; which he exerciſed and ſhewed in the government of his kingdom, in the conduct of his family, in his perſonal deportment and behaviour; amidſt all his pleaſures, he did not neglect the ſtudy of natural knowledge, nor give himſelf up to ſordid and ſinful luſts; and ſo was a better judge of pleaſure, whether true happineſs conſiſted in it, or no.

℣. 10. *And whatſoever mine eyes deſired, I kept not from them*, &c.] Though this ſenſe is only mentioned, all are deſigned; he denied himſelf of nothing that was agreeable to him, that was pleaſing to the eye, to the ear, to the taſte, or any other ſenſe; he indulged himſelf in every thing, obſerving a proper decorum, and keeping himſelf within the due bounds of ſobriety and good ſenſe. *I withheld not my heart from any joy*; the *Targum* ſays, *from all joy of the law*; but it is to be underſtood of natural pleaſure, and of the gratifications of the ſenſes in a wiſe and moderate manner. *For my heart rejoiced in all my labours*; he took all the pleaſure that could be taken, in the works he wrought for that purpoſe before enumerated. *And this was my portion of all my labour*; pleaſure was what he aimed at, and that he enjoyed; this was the fruit and iſſue of all his laborious works; the part allotted him, the inheritance he poſſeſſed, and the thing he ſought after.

℣. 11. *Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do*, &c.] He had looked at them, and on them, over and over again, and had taken pleaſure therein; but now he ſits down and enters into a ſerious conſideration of them, what prodigious expences he had been at; what care and thought, what toil and labour of mind, he had taken in contriving, deſigning, and bringing theſe works to perfection; what pleaſure and delight he had found in them, and what happineſs upon the whole aroſe from them: he now paſſes his judgment, and gives his ſentiments concerning theſe things, having had it in his power to make himſelf maſter of every thing delightful, which he did; was a competent judge, and thoroughly qualified to give a juſt eſtimate of matters; and it is as follows. *And behold, all was vanity and vexation of ſpirit*; nothing ſolid and ſubſtantial in the whole; no true pleaſure and real joy, and no ſatisfaction or happineſs in that pleaſure; theſe pleaſing things periſhed with the uſing, and the pleaſure of them faded and died in the enjoyment of them; and inſtead of yielding ſolid delight, only proved vexations, becauſe the pleaſure was ſo ſoon over, and left a thirſt for more, and what was not to be had; at moſt and beſt only the outward ſenſes were fed, the mind not at all improved, nor the heart made better, and much leſs contented; it was only pleaſing the fancy and imagination, and feeding on wind. *And there was no profit under the ſun*; by thoſe things; to improve and ſatisfy the mind of man, to raiſe him to true happineſs, to be of any ſervice to him in the hour of death, or fit him for an eternal world. *Alſhech* interprets the labour mentioned in this text of the labour of the law, which brings no reward to a man in this world.

℣. 12. *And I turned myſelf to behold wiſdom, and madneſs, and folly*, &c.] Being diſappointed in his purſuit of pleaſure, and not finding ſatisfaction and happineſs in that; he turns from it, and reaſſumes his ſtudy of natural wiſdom and knowledge, to make a freſh trial, and ſee whether there might be ſome things he had overlooked in his former enquiries; and whether upon a reviſe of what he had looked into he might not find more ſatisfaction than before; being convinced however that the purſuit of pleaſure was leſs ſatisfying than the ſtudy of wiſdom, and therefore relinquiſhed the one for the ſake of the other: and in order, if poſſible, to gain more ſatisfaction in this point; he determined to look more narrowly, and penetrate into the ſecrets of wiſdom, and find out the nature of it, and examine its contraries; that by ſetting them in a contraſt, and comparing them together, he might be the better able to form a judgment of them. *Jarchi* interprets *wiſdom* of the law, and *madneſs* and *folly* of the puniſhment of tranſgreſſion. *Alſhech* alſo by *wiſdom* underſtands the wiſdom of the law, and by *madneſs* external wiſdom, or the knowledge of outward things. But *Aben Ezra* underſtands by *madneſs*, wine with which men being intoxicated become mad; and by *folly*, building houſes, and getting riches. *For what can the man do that cometh after the king?* meaning himſelf; what can a man do that comes after ſuch a king as he was, who had ſuch natural parts to ſearch into and acquire all ſorts of knowledge; who was poſſeſſed of ſuch immenſe riches, that he could procure every thing that was neceſſary to aſſiſt him in his purſuit of knowledge; and who wanted not induſtry, diligence, and application, and who ſucceeded above any before or after him? wherefore what can any common man do, or any one that comes after ſuch a perſon, and ſucceeds him in his ſtudies, and treads in his ſteps, and follows his example and plan, what can he do more than is done already? or can he expect to outdo ſuch a prince, or find out that which he could not? nay, it is as if he ſhould ſay, it is not only a vain thing for another man to come after me in the ſearch of knowledge, in hopes of finding more than I have done; but it is a fruitleſs attempt in me to take up this affair again; for after all that I have done, what can I do more? ſo that theſe words are not a reaſon for his purſuit of wiſdom, but a correction of himſelf for it; I think the words may be rendered, *but what* can *that man do* that *comes after the king?* ſo the particle is ſometimes uſed [t]; meaning himſelf, or his ſucceſſor, or any other perſon; ſince it was only going over the ſame thing again, running round the circle of knowledge again, without any new improvement, or freſh ſatisfaction, according to the following anſwer. Even *that which hath been already done*; it is only doing the ſame thing over again. The *Targum* and *Jarchi* interpret it of the vain attempt of a man to ſupplicate a king after a decree is paſt and executed. The *Midraſh* by the king underſtands God himſelf, and interprets it of the folly of men not being content with their condition, or as made by him. So *Guſſetius* renders it, *who made him* [u]; that is, the king; even God, the three divine perſons, Father, Son, and Spirit; the word being plural.

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[s] Buxtorf. in voce שדה See Weemes's Chriſtian Synagog. p. 144.

[u] אשר עשוהו qui fecerunt eum, vid. Ebr. Comment. p. 605.

[t] Vid. Noldii Concordant. Partic. Ebr. p. 494.

℣. 13. *Then I ſaw that wiſdom excelleth folly,* &c.] However, this upon a review of things he could not but own, that natural wiſdom and knowledge, though there was no true happineſs and ſatiſfaction in them, yet they greatly exceeded folly and madneſs. *As far as light excelleth darkneſs*; as the light of the day the darkneſs of the night; the one is pleaſant and delightful, the other very uncomfortable; the one uſeful to direct in walking, the other very unſafe to walk in: light ſometimes ſignifies joy and proſperity, and darkneſs adverſity; the one is uſed to expreſs the light of grace, and the other the darkneſs of ſin and ignorance; now as the natural light exceeds darkneſs, and proſperity exceeds adverſity and calamities, and a ſtate of grace exceeds a ſtate of ſin and wickedneſs, ſo wiſdom exceeds folly.

℣. 14. *The wiſe man's eyes* are *in his head,* &c.] And ſo are the eyes of every man; but the ſenſe is, he makes uſe of them, he looks about him, and walks circumſpectly; he takes heed to his goings, he foreſees the evil and avoids it; or the danger he is expoſed unto, and guards againſt it. Some underſtand it, in a more ſpiritual and evangelical ſenſe, of Chriſt, who is the head of the body the church, and of every true believer; of every one that is wiſe unto ſalvation, whoſe eyes are on him alone for righteouſneſs, ſalvation, and eternal life; or on whom Chriſt's eyes are; who is ſaid to have ſeven eyes, with which he guides, guards and protects his people. *But the fool walketh in darkneſs*; his eyes are to the ends of the earth; he walks incautiouſly, without any circumſpection or guard; he knows not where he is, nor where he is going, nor where he ſhall ſet his foot next, nor at what he may ſtumble; wherefore a wiſe man is to be preferred to a fool, as wiſdom is to folly. The *Midraſh* interprets the wiſe man of *Abraham*, and the fool of *Nimrod*. *And I myſelf perceived alſo that one event happeneth to them all*; the wiſe man and the fool; or, *but I myſelf perceived*[w], &c. though it is allowed that a wiſe man is better than a fool; yet this alſo muſt be owned, which *Solomon*'s experience proved, and every man's does, that the ſame things befal wiſe men and fools; they are liable to the ſame diſeaſes of body, and diſaſters of life; to poverty and diſtreſs, to loſs of eſtate, children, and friends, and to death itſelf.

℣. 15. *Then ſaid I in my heart, As it happeneth to the fool, ſo it happeneth even to me,* &c.] The wiſeſt of kings, and the wiſeſt of men; that is, he looked over things in his mind, and conſidered what had befallen him, or what were his preſent circumſtances, or what would be his caſe, eſpecially at death; and ſaid within himſelf, the ſame things happen to me who have attained to the higheſt pitch of wiſdom, as to the moſt errant fool; and therefore no true happineſs can be in this ſort of wiſdom. The *Targum* paraphraſes it thus, "as it "happened to *Saul* the ſon of *Kiſh*, the king who "turned aſide perverſly, and kept not the com"mandment he received concerning *Amalek*, and "his kingdom was taken from him; ſo ſhall it "happen to me." *And why was I then* more *wiſe?* the *Targum* adds, than he, or than any other man, or even than a fool; why have I took ſo much pains to get wiſdom? what am I the better for it? what happineſs is there in it, ſeeing it gives me no advantage, preference, and excellency to a fool; or ſecures me from the events that befal me? *Then I ſaid in my heart that this alſo* is *vanity*; this worldly wiſdom has nothing ſolid and ſubſtantial in it, as well as pleaſure; and it is a vain thing to ſeek happineſs in it; ſince this is the caſe, that the events are the ſame to men that have it, as to one that has it not.

℣. 16. *For there is no remembrance of the wiſe more than of the fool for ever,* &c.] The *Targum* interprets it, in the world to come; but even in this world the remembrance of a wiſe man, any more than of a fool, does not always laſt; a wiſe man may not only be careſſed in life, but may be remembered after death for a while; the fame of him may continue for a little time, and his works and writings may be applauded; but by and by riſes up another genius brighter than he, or at leaſt is ſo thought, and outſhines him; and then his fame is obſcured, his writings are neglected and deſpiſed, and he and his works buried in oblivion; and this is the common courſe of things. This ſhews that *Solomon* is ſpeaking of natural wiſdom, and of man's being wiſe with reſpect to that; and his remembrance on that account; otherwiſe ſuch who are truly good and wiſe, their memory is bleſſed; they are had in everlaſting remembrance, and ſhall never be forgotten in this world, nor in that to come, when the memory of the wicked ſhall rot; whoſe names are only written in the duſt, and not in the Lamb's book of life. *Seeing that which now* is, *in the days to come ſhall all be forgotten*; what now is in the eſteem of men, and highly applauded by them; what is in the mouths of men, and in their minds and memories, ere long, in future time, after the death of a man, as the *Targum*; or in ſome time after, will be thought of no more, and be as if it never had been, or as if there never had been ſuch men in the world. Many wiſe men have been in the world whoſe names are now unknown, and ſome their names only are known, and their works are loſt; and others whoſe works remain, yet in no eſteem: this is to be underſtood in general, and for the moſt part; otherwiſe there may be ſome few exceptions to this general obſervation. *And how dieth the wiſe man? as the fool*; they are both liable to death; it is appointed for men, wiſe or unwiſe, learned or unlearned, to die, and both do die; wiſdom cannot ſecure a man from dying; and then wiſe and fools are reduced to the ſame condition and circumſtances; all a man's learning, knowledge and wiſdom, ceaſe when he dies, and he is juſt as another man is; in that day all his learned thoughts periſh, and he is upon a level with the fool. *Solomon*, the wiſeſt of men, died as others; a full proof of his own obſervation, and which his father made before him, *Pſal.* xlix. 10. But this is not true of one that is ſpiritually wiſe, or wiſe unto ſalvation; the death of a righteous man is different from the death of a wicked man; both die, yet not alike, not in like manner; the good man dies in Chriſt, he dies in faith, has hope in his death, and riſes again to eternal life. The *Targum* is, "and how ſhall the children of men ſay, that "the end of the righteous is as the end of the "wicked?"

℣. 17. *Therefore I hated life,* &c.] Not ſtrictly and ſimply underſtood, ſince life is the gift of God; and a great bleſſing it is, more than raiment, and ſo dear to a man, that he will give all he has for it: but comparatively, in compariſon of the loving-kindneſs of God, which is better than life; or in compariſon of eternal life, which a good man deſires to depart from this world, for the ſake of enjoying it. The ſenſe ſeems to be this, that ſince the caſe of wiſe men and fools was equal; he had the leſs love for life, the leſs regard to it, the leſs deſire to continue in it; no ſolid happineſs being to be enjoyed in any thing under the ſun: though ſome think that he was even weary of life, impatient of it, as *Job*, *Jonah*, and others have been. The *Targum* is, “I hate all evil life:” *Alſhech* interprets it of the good things of this world, which were the cauſe of hurt unto him; and *Aben Ezra* underſtands by life, living perſons. *Becauſe the work that is wrought under the ſun, is grievous unto me*; which was either wrought by himſelf; particularly his hard ſtudies, and eager purſuits after knowledge and wiſdom, which were a wearineſs to his fleſh; or which were done by others, eſpecially evil ones: ſo the *Targum*, “for evil to me, “is an evil work, which is done by the children of “men under the ſun in this world.” *For all is vanity and vexation of ſpirit*; ſee the note on *chap.* i. 14.

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[w] וידעתי ſed agnovi, Junius & Tremellius, Piſcator; ſed cognovi, Rambachius; but I ſaw, Broughton.

℣. 18. *Yea, I hated all my labour which I had taken under the ſun*, &c.] The great works he made; the houſes he built; the vineyards, gardens and orchards, he planted, *&c.* what he got by his labour, his riches and wealth; and what he alſo got, not by the labour of his hands, but of his mind. Some underſtand this of the books he wrote; which were a wearineſs to his body, and fatigue to his mind; and which he might fear ſome perſons would make an ill uſe of: *Aben Ezra* interprets it of his labour in this book. All which he had no great regard unto, ſince it was to be left to another. *Becauſe I ſhould leave it unto the man that ſhall be after me*; becauſe he could not enjoy the fruits of his labour himſelf, at leaſt but a very ſhort time; but muſt be obliged to leave all to another, his poſſeſſions, eſtates, riches and treaſure; which a man cannot carry with him when he dies, but muſt leave all behind him, to his heirs and ſucceſſors[x]. The *Targum* is, “becauſe I ſhall leave it “to *Rehoboam* my ſon, who ſhall come after me; “and *Jeroboam*, his ſervant, ſhall come and take “ten tribes out of his hands, and poſſeſs half the “kingdom.”

℣. 19. *And who knoweth whether he ſhall be a wiſe* man, *or a fool?* &c.] The king that ſhould be after him, as the *Targum*, that ſhould be his ſucceſſor and heir; and ſo whether he would make a good or bad uſe of what was left; whether he would keep and improve it, or ſquander it away; ſuggeſting, that could he be ſure he would be a wiſe man that ſhould come into his labours, it would be ſome ſatisfaction to him that he had laboured, and ſuch a man ſhould have the benefit of it; but as it was a precarious thing what he would be, he could take no pleaſure in reviewing his labours he was about to leave. Some think, that *Solomon* here gives a hint of the ſuſpicion he had, that his ſon *Rehoboam*, his ſucceſſor and heir, would turn out a fooliſh man, as he did. *Yet ſhall he have rule over all my labour wherein I have laboured, and wherein I have ſhewed myſelf wiſe, under the ſun*; be he what he will, all will come into his hands; and he will have the power of diſpoſing of all at his pleaſure; not only of enjoying it, but of changing and altering things; and perhaps greatly for the worſe, if he does not entirely deſtroy what has been wrought with ſo much care and induſtry, toil and labour, wiſdom and prudence; the thought of all which was afflicting and diſtreſſing: and therefore he adds, *This is alſo vanity*; and ſhews there is no happineſs in all that a man does, has, or enjoys; and this circumſtance, before related, adds to his vexation and unhappineſs.

℣. 20. *Therefore I went about to cauſe my heart to deſpair*, &c.] Of ever finding happineſs in any thing here below. He *turned about*[y], as the word ſignifies; dropped his ſevere ſtudies of wiſdom, and his eager purſuits of pleaſure; and deſiſted from thoſe toilſome works, in which he had employed himſelf; and went from one thing to another, and ſettled and ſtuck at nothing, on purpoſe to *relax* his mind, as the *Syriac* verſion renders it; to diveſt it of all anxious thought and care, and call it off from its vain and fruitleſs undertakings; and be no more concerned about or thoughtful *of all the labour which I took under the ſun*; and what will be the conſequence and iſſue of it; but quietly leave all to an All-wiſe, diſpoſing Providence; and not ſeek for happineſs in any thing under the ſun, but in thoſe things that are above it; not in this world, but in the world to come.

℣. 21. *For there is a man whoſe labour* is *in wiſdom, and in knowledge, and in equity*, &c.] Who does all he does, in natural, civil and religious things, in the ſtate, in his family, and the world; and whatſoever buſineſs he is engaged, in the wiſeſt and beſt manner, with the utmoſt honeſty and integrity, according to all the rules of wiſdom and knowledge, and of juſtice and equity; meaning himſelf; the *Midraſh* interprets this of God. *Yet to a man that hath not laboured therein, ſhall he leave it* for *his portion*; to his ſon, heir and ſucceſſor; who never took any pains, or joined with him, in acquiring the leaſt part of it; and yet all comes into his hands, as his poſſeſſion and inheritance: the *Targum* interprets this of a man that dies without children; and ſo others[z] underſtand it of his leaving his ſubſtance to ſtrangers, and not to his children. *This alſo* is *vanity, and a great evil*; not any thing ſinful and criminal, but vexatious and diſtreſſing.

℣. 22. *For what hath man of all his labour, and of the vexation of his heart?* &c.] What profit has he by it, when there is ſo much vexation in it, both in getting it, and in the thought of leaving it to others? What advantage is it to him, when it is all acquired for and poſſeſſed by another? and eſpecially of what uſe is it to him after his death? Even of all *wherein he hath laboured under the ſun?* the *Targum* adds, *in this world:* though he has been labouring all his days, yet there is not one thing he has got by his labour, that is of any real advantage to him; or can yield him any ſolid comfort and ſatisfaction, or bring him true happineſs, or lead him to it.

℣. 23. *For all his days are ſorrows, and his travail grief*, &c.] All his days are full of ſorrows, of a variety of them; and all his affairs and tranſactions of life are attended with grief and trouble; not only the days of old age are evil ones, in which he can take no pleaſure; or thoſe times which exceed the common age of man, when he is got to fourſcore years or more, and when his ſtrength is labour and ſorrow; but even all his days, be they fewer or more, from his youth upward, are all evil and full of trouble, *Gen.* xlvii. 9. *Job* xiv. 1. *Yea, his heart taketh not reſt in the night*; which is appointed

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[x] Rape, congere, aufer, poſſide, relinquendum eſt. Martial. Epigr. l. 8. ep. 43.

[y] וסבותי & verſus ſum, Montanus; & ego verti me, Vatablus, Mercerus, Gejerus.

[z] R. Joſeph Titatzak in loc.

pointed for reſt and eaſe; and when laid down on his bed for it, as the word ſignifies; yet, either through an eager deſire of getting wealth, or thro' anxious and diſtreſſing cares for the keeping it when gotten, he cannot ſleep quietly and comfortably, his carking cares and anxious thoughts keep him waking; or if he ſleeps, his mind is diſtreſſed with dreams and frightful apprehenſions of things, ſo that his ſleep is not ſweet and refreſhing to him. *This is alſo vanity*; or one of the vanities which belong to human life.

℣. 24. There is *nothing better for a man* than *that he ſhould eat and drink*, &c.] Not in an immoderate and voluptuous manner, like the epicure and the atheiſt, that diſbelieve a future ſtate and the reſurrection of the dead, and give up themſelves to all ſinful and ſenſual gratifications; but in a moderate way, enjoying in a chearful and comfortable manner, the good creatures of God, which he has given; being contented with them, thankful for them, and looking upon them as the bleſſings of divine goodneſs, and as flowing from the love of God to him; and thus freely uſing, and yet not abuſing them. Some render it, *it is not good for a man to eat*[a], &c. immoderately and to exceſs, and to place his happineſs in it: or, *there is no good with man*[b]; it is not in the power of man to uſe the creatures aright. *Jarchi* renders it by way of interrogation, *is it not good?* which comes to the ſame ſenſe with ours, and ſo the *Vulgate Latin* verſion. *And that he ſhould make his ſoul enjoy good in his labour*; not leave off labouring; nor eat and drink what he has not laboured for, or what is the fruit of other mens labour; but what is the effect of his own, and in which he continues: and this is the way to go on in it with chearfulneſs, when he enjoys the good, and reaps the benefit and advantage of it; which is certainly preferable to a laying up his ſubſtance, and leaving it to he knows not who. *This alſo I ſaw, that it was from the hand of God*; not only the riches a man poſſeſſes, but the enjoyment of them, or a heart to make uſe of them; ſee *chap.* v. 18, 19. The *Midraſh* interprets this eating and drinking, of the law and good works: and the *Targum* explains it, cauſing the ſoul to enjoy the good of doing the commandments, and walking in right ways; and obſerves, that a man that proſpers in this world, it is from the hand of the Lord, and is what is decreed to be concerning him.

℣. 25. *For who can eat?* &c.] Who ſhould eat, but ſuch a man that has laboured for it? or, who has a power to eat, that is, chearfully, comfortably and freely to enjoy the good things of life he is poſſeſſed of, unleſs it be given him of God? ſee *chap.* vi. 1, 2. *Or who elſe can haſten* hereunto *more than I?* the word *chuſh*, in *Rabbinical* language, is uſed of the five ſenſes, ſeeing, hearing, feeling, ſmelling and taſting: and R. *Elias* ſays[c], there are ſome that ſo interpret it here, *who has* his *ſenſe better than I?* a quicker ſenſe; particularly of ſmelling and taſting what he eats, in which lies much of the pleaſure of eating; and this is of God; which interpretation is not to be deſpiſed. Or, *who can prepare?* according to the *Arabic* ſenſe of the word[d]; that is, a better table than I? No man had a greater affluence of good things than *Solomon*, or had a greater variety of eatables and drinkables; or had it in the power of his hands to live well, and cauſe his ſoul to enjoy good; or was more deſirous to partake of pleaſure, and haſten more to make the experiment of it in a proper manner; and yet he found, that a heart to do this was from the Lord; that this was a gift of his; and that though he abounded in the bleſſings of life, yet if God had not given him a heart to uſe them, he never ſhould have really enjoyed them.

℣. 26. *For* God *giveth to a man that* is *good in his ſight*, &c.] No man is of himſelf good, or naturally ſo, but evil, very evil, as all the deſcendants of *Adam* are; there are ſome that are good in their own eyes, and in the ſight of others, and yet not truly good; they are only really good, who are ſo in the ſight of God, who ſees the heart, and knows what is in man; they are ſuch who are made good by his efficacious grace; who are inwardly, and not merely outwardly ſo; who are good at heart, or who have good hearts, clean hearts, new and right ſpirits created in them; who have a good work of grace upon their hearts, and the ſeveral graces of the Spirit implanted there; who have the good Spirit of God in them, in whoſe heart Chriſt dwells by faith; and who have the good word of Chriſt dwelling in them, and have a good treaſure of rich experience of the grace of God; and who, in one word, are born again, renewed in the ſpirit of their minds, and live by faith on Jeſus Chriſt. The phraſe is rendered, *whoſo pleaſeth God*, chap. vii. 26. and he is one that is accepted with God in Chriſt, his beloved Son, in whom he is well pleaſed; who is clothed with his righteouſneſs, made comely through his comelineſs, and ſo is irreprovable in his ſight; and who by faith looks to, and lays hold on this righteouſneſs, and does all he does in the exerciſe of faith, without which it is impoſſible to pleaſe God. To ſuch a man, God gives *wiſdom, and knowledge, and joy*; wiſdom to acquire knowledge, to keep, uſe, and improve it; and joy, to be chearful and thankful for the good things of life: or rather this may deſign, not natural wiſdom, but ſpiritual wiſdom, wiſdom in the hidden part, ſo as to be wiſe unto ſalvation, and to walk wiſely and circumſpectly, a good man's ſteps being ordered by the Lord; and knowledge of God in Chriſt, and of Chriſt, and of the things of the goſpel, and which relate to eternal life; and ſo ſpiritual joy, joy and peace in believing, in the preſence of God, and communion with him; joy in Chriſt, and in hope of the glory of God, even joy unſpeakable, and full of glory; all which, more or leſs, at one time or another, God gives to thoſe who are truly good; and which is not to be found in worldly wiſdom, pleaſure, riches, power and authority: the *Targum* is, "to the man, "whoſe works are right before God, he gives wiſ"dom and knowledge in this world, and joy with "the righteous in the world to come." *But to the ſinner he giveth travail, to gather and to heap up*; to gather mammon, and to heap up a large poſſeſſion, as the *Targum*; to gather together a great deal of riches, but without wiſdom and knowledge to uſe them, without any proper enjoyment of them, or pleaſure in them; all he has is a deal of trouble and care to get riches, without any comfort in them, and he has them not for his own uſe: the *Midraſh* illuſtrates this of the good man and ſinner, by the inſtances of *Abraham* and *Nimrod*, of *Iſaac* and *Abimelech*, of *Jacob* and *Laban*, of the *Iſraelites* and *Canaanites*, of *Hezekiah* and *Sennacherib*, and of *Mordecai* and *Haman*. But *that he may give to* him that is *good before God*; ſo it is ordered by divine providence ſometimes, that all that a wicked man has been labouring for all his days, ſhould come into the hands of ſuch who are truly good men, and will make a right uſe of what is communicated to them. *This alſo is vanity, and vexation of ſpirit*; not to the good man, but to the wicked man: ſo the *Targum*, “it is vanity to the “ſinner, a breaking of ſpirit;” it grieves him, that ſuch a man ſhould have what he has been labouring for; or it would, if he knew it.

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[a] אין טוב non eſt igitur bonum, Vatablus.

[b] Non eſt bonum penes hominem, Junius & Tremellius, Gejerus, Guſſetius.

[c] In Tiſbi, p. 109.

[d] Vid. Rambachium in loc.

CHAP. III.

THE general deſign of this chapter is to confirm what is before obſerved, the vanity and inconſtancy of all things; the frailty of man, and changes reſpecting him; his fruitleſs toil and labour in all his works; that it is beſt to be content with preſent things, and chearful in them, and thankful for them; that all comes from the hand of God; that ſuch good men who have not at preſent that joy that others have, may have it, ſince there is a time for it: and that ſinners ſhould not pleaſe themſelves with riches gathered by them, ſince they may be ſoon taken from them, for there is a time for every thing, ℣. 1. of which there is an induction of particulars, ℣. 2—8. ſo that though every thing is certain with God, nothing is certain with men, nor to be depended on, nor can happineſs be placed therein; there is no ſtriving againſt the providence of God, nor altering the courſe of things; the labour of man is unprofitable, and his travail affliction and vexation, ℣. 9, 10. and though all God's works are beautiful in their ſeaſon, they are unſearchable to man, ℣. 11. wherefore it is beſt chearfully to enjoy the preſent good things of life, ℣. 12, 13. and be content; for the will and ways and works of God are unalterable, permanent, and perfect, ℣. 14, 15. and though wicked men may abuſe the power repoſed in them, and pervert public juſtice, they will be called to an account for it in the general judgment, for which there is a time ſet, ℣. 16, 17. and yet ſuch is the ſtupidity of the generality of men, that they have no more ſenſe of death and judgment than the brutes, and live and die like them, ℣. 18—21. wherefore it is beſt of all to make a right uſe of power and riches, or what God has given to men, for their own good and that of others, ſince they know not what ſhall be after them, ℣. 22.

℣. 1. *To every* thing there is *a ſeaſon*, &c.] A ſet determined time, when every thing ſhall come into being, how long it ſhall continue, and in what circumſtances; all things that have been, are, or ſhall be, were fore-ordained by God, and he has determined the times before appointed for their being, duration, and end; which times and ſeaſons he has in his own power: there was a determined time for the whole univerſe, and for all perſons and things in it; a ſettled fixed moment for the world to come into being; for it did not exiſt from everlaſting, nor of itſelf, nor was formed by the fortuitous concourſe of atoms, but by the wiſdom and power of God; nor could it exiſt ſooner or later than it did; it appeared when it was the will of God it ſhould; in the beginning he created it, and he has fixed the time of its duration and end; for it ſhall not continue always, but have an end, which when it will be, he only knows: ſo there is a determined time for the riſe, height, and declenſion of ſtates and kingdoms in it; as of leſſer ones, ſo of the four great monarchies; and for all the diſtinct periods and ages of the world; and for the ſeveral ſeaſons of the year throughout all ages; for the ſtate of the church in it, whether in ſuffering or flouriſhing circumſtances; for the treading down of the holy city; for the propheſying, ſlaying, and riſing of the witneſſes; for the reign and ruin of Antichriſt; for the reign of Chriſt on earth, and for his ſecond coming to judgment, though of that day and hour knows no man: and as there is a ſet time in the counſels and providence of God for theſe more important events, ſo for every thing of a leſſer nature. *And a time to every purpoſe under the heaven*; to every purpoſe of man that is carried into execution; for ſome are not, they are ſuperſeded by the counſel of God; ſome remora or another is thrown in the way of them, ſo that they cannot take place; God withdraws men from them by affliction or death, when their purpoſes are broken; or by ſome other way; and what are executed he appoints a time for them, and overrules them to anſwer ſome ends of his own; for things the moſt contingent, free, and voluntary, fall under the direction and providence of God. And there is a time for every purpoſe of his own; all things done in the world are according to his purpoſes, which are within himſelf wiſely formed, and are eternal and unfruſtable; and there is a time fixed for the execution of them, for every purpoſe reſpecting all natural and civil things in providence; and for every purpoſe of his grace, relating to the redemption of his people, the effectual vocation of them, and the bringing them to eternal glory; which are the things that God wills, that he takes delight and pleaſure in, as the word[e] ſignifies. The *Septuagint* and *Vulgate Latin* verſions render it, *to every thing under the heaven there is a time*; and *Jarchi* obſerves that in the *Miſnic* language the word uſed ſo ſignifies. The *Targum* is, “to every man a time ſhall come, and “a ſeaſon to every buſineſs under heaven.”

℣. 2. *A time to be born*, &c.] The *Targum* is, “to beget ſons and daughters;” but rather it is to bear them, there being a time in nature fixed for that, called the hour of a woman, *Job* xvi. 21. *And a time to die*; the time of a man's coming into the world and going out of it, both being fixed by the Lord[f]: this is true of all men in general, of all men that come into the world, for whom it is appointed that they ſhall die; and particularly of Chriſt, whoſe birth was at the time appointed by the Father, in the fulneſs of time; and whoſe death was in due time, nor could his life be taken away before his hour was come, *John* vii. 30. and viii. 20. and xiii. 1. and this holds good of every individual man; his birth is at the time God has fixed it; that any man is born into the world, is of God; no man comes into it at his own pleaſure or another's, but at the will of God, and when he pleaſes, not ſooner nor later; and the time of his going out of the world is ſettled by him, beyond which time he cannot live, and ſooner he cannot die, *Job* xiv. 5. and though no mention is made of the interval of life between a man's birth and death, yet all events intervening are appointed by God; as the place of his abode; his calling and ſtation of life; all circumſtances of proſperity and adverſity; all diſeaſes of body, and what lead on to death, and iſſue in it: the reaſon why theſe two are put ſo cloſe together is, to ſhew the certainty of death; that as ſure as a man is born, ſo ſure ſhall he die; and the frailty and ſhortneſs of life, which is but an hand's-breadth, paſſes away like a tale that is told, yea is as nothing; ſo that no account is made of it, as if there was no time allotted it, or that it deſerved no mention; and alſo to obſerve that the ſeeds of mortality and death are in men as ſoon as they are born; as ſoon as they begin to live they begin to die, death is working in them. *A time to plant*; a tree, as the *Targum*, or any herb. *And a time to pluck up* that which is *planted*; a tree or herb, as before, when grown to its ripeneſs, and fit for uſe; or when grown old, barren, and unfruitful; there are particular ſeaſons for planting plants, and ſome for one and ſome for another. This may be applied in a civil ſenſe to planting and plucking up kingdoms and ſtates; ſee *Jer*. i. 10. and xviii. 7—10. as it is by the Jews, particularly to the planting and plucking up of the kingdom of *Iſrael*; the people of *Iſrael* were a vine brought out of *Egypt* and planted in the land of *Canaan*, and afterwards plucked up and carried captive into *Babylon*; and afterwards planted again, and then again plucked up by the *Romans*; and will be aſſuredly planted in their own land again; ſee *Pſal*. lxxx. 8. *Jerem*. xlv. 4. and xxxi. 28. and xxxii. 41. It may be illuſtrated in a ſpiritual ſenſe by the planting of the Jewiſh church, ſometimes compared to a vineyard; and the plucking it up, aboliſhing their church-ſtate and ordinances; and by planting goſpel-churches in the Gentile world, and plucking them up again, as in the ſeven cities of *Aſia*; or removing the candleſtick out of its place; and by planting particular perſons in churches, and removing them again: ſome indeed that are planted in the houſe of the Lord are planted in Chriſt, and rooted and grounded in the love of God; are plants which Chriſt's Father has planted, and will never be rooted up; but there are others who are planted through the external miniſtry of the word, or are plants only by profeſſion, and theſe become twice dead, plucked up by the roots; and there are times for theſe things, *Pſalm* xcii. 14. *Matth*. xv 13. 1 *Corin*. iii. 6—8. *Jude* 12.

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[e] לכל חפץ omni voluntati, Montanus, Mercerus, Cocceius; i. e. rei proprie cupitæ ac deſideratæ, Druſius.

[f] Stat ſua cuique dies, breve & irreparabile tempus omnibus eſt vitæ, Virgil. Æneid. l. 10.

℣. 3. *A time to kill, and a time to heal*, &c.] A time to kill may be meant of a violent death, as a time to die is of a natural one; ſo the *Targum*, "a "time to kill in war;" or elſe by the hand of the civil magiſtrate, ſuch who deſerve death. *Aben Ezra* interprets it *to wound*, becauſe of the oppoſite *to heal*; and ſo there is a time when wounds and diſeaſes are incurable, and baffle all the ſkill of the phyſician, being deſigned unto death; and there is a time when, by the bleſſing of God on means, they are healed; the wound or ſickneſs not being unto death: ſo the *Targum* paraphraſes the laſt clauſe, "to heal one that lies ſick." This may be applied in a civil ſenſe to calamities in kingdoms, and a reſtoration of peace and plenty to them; which is the property of God alone, who in this ſenſe kills and makes alive in his own time, *Deut*. xxxii. 39. 1 *Sam*. ii. 9. *Hoſea* vi. 1. And in a ſpiritual ſenſe to the miniſters of the word, who are inſtruments of ſlaying ſouls by the law, which is the killing letter, and of healing them by the goſpel, which pours in the oil and wine of peace and pardon through the blood of Chriſt, and ſo binds up and heals the broken-hearted; and there is a time for both. *A time to break down, and a time to build up*; to break down a building, and build a waſte, as the *Targum*; to break down cities and the walls of them, as the city of *Jeruſalem* by *Nebuchadnezzar*; and to build them up, as in the times of *Nehemiah* and *Zerubbabel*: and ſo in a ſpiritual ſenſe to break down the church of God, the tabernacle of *David*, and to raiſe up and repair the breaches of it; to build up *Zion*, and the walls of *Jeruſalem*, or to reſtore the goſpel-church-ſtate to its glory, for which there is a ſet time; ſee *Amos* ix. 11. *Pſalm* cii. 13, 16.

℣. 4. *A time to weep, and a time to laugh*, &c.] There is a time for theſe things, as it goes ill or well with perſons, as to their health, eſtate, or friends; and as it goes ill or well with kingdoms and ſtates. The Jews wept when they were in *Babylon*, and their mouths were filled with laughter when their captivity was returned, *Pſal*. cxxxvii. 1. and cxxvi. 1, 2. and as it goes ill or well with the church of Chriſt, when there are corruptions in doctrine and worſhip, a neglect of ordinances, declenſions in faith and practice, few inſtances of converſion, and there are diviſions and contentions, it is a time for the mourners in *Zion* to weep; but when God creates *Jeruſalem* a rejoicing, and her people a joy; or makes her an eternal excellency, and the praiſe of the whole earth, then it is a time to rejoice and be glad, *Iſa*. lxi. 3. and lxv. 18. and as it is with believers, when Chriſt is withdrawn from them, it is a time to lament, but when the bridegroom is with them, it is a time of joy; when it is a night of darkneſs and deſertion, weeping endures, but when the morning comes, the day breaks, and the ſun of righteouſneſs ariſes, joy comes with it, *Matt*. ix. 15. *John* xvi. 19, 20. *Pſal*. xxx. 5. Now in the preſent ſtate is the ſaints weeping-time; in the time to come they will laugh, or be filled with joy unſpeakable and full of glory, *Luke* vi. 21. *A time to mourn, and a time to dance*; to mourn at funerals, and to dance at feſtivals; in a ſpiritual ſenſe, God ſometimes turns the mourning of his people into dancing, or joy, which that is expreſſive of; ſee *Pſalm* xxx. 11.

℣. 5. *A time to caſt away ſtones, and a time to gather ſtones together*, &c.] To caſt ſtones out of a field or vineyard where they are hurtful, and to gather them together to make walls and fences of, or build houſes with; and may be underſtood both of throwing down buildings, as the temple of *Jeruſalem*, ſo that not one ſtone was left upon another; of pouring out the ſtones of the ſanctuary, and of gathering them again and laying them on one another; which was done when the ſervants of the Lord took pleaſure in the ſtones of *Zion*, and favoured the duſt thereof. Some underſtand this of precious ſtones, and of caſting them away thro' luxury, wantonneſs, or contempt, and gathering them again: and it may be applied, as to the neglect of the Gentiles for a long time, and the gathering of thoſe ſtones of which children were raiſed to *Abraham*; ſo of the caſting away of the Jews for their rejection of the Meſſiah, and of the gathering of them again by converſion, when they ſhall be as the ſtones of a crown, lifted up as an enſign on his land, *Zech*. ix. 16. *A time to embrace, and a time to refrain from embracing*; or *to be far from* [g] it; it may not only deſign conjugal embraces [h], but parents embracing their children, as *Jacob* did his; and one brother embracing another, as *Eſau Jacob*, and one friend embracing another; all which is very proper and agreeable at times: but there are ſome ſeaſons, ſo very calamitous and diſtreſſing, in which perſons are obliged to drop ſuch fondneſſes: it is true, in a ſpiritual ſenſe, of the embraces of Chriſt and believers, which ſometimes are, and ſometimes are not enjoyed, *Prov.* iv. 8. *Cant.* ii. 6, 9. and iii. 1—3.

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[g] עת לרחק tempus elongandi ſe, Pagninus, Montanus; tempus longe fieri, V. L.

[h] Optatos dedit amplexus, Virgil. Æneid. 8. v. 405.

℣. 6. *A time to get, and a time to loſe*, &c.] To get ſubſtance, as the *Targum*, and to loſe it; wealth and riches, honour and glory, wiſdom and knowledge: or, *to ſeek, and to loſe*[i]; a time when the ſheep of the houſe of *Iſrael*, or God's elect, were loſt, and a time to ſeek them again; which was done by Chriſt in redemption, and by the Spirit of God, in effectual vocation. *A time to keep, and a time to caſt away*; to keep a thing, and to caſt it away, into the ſea, in the time of a great tempeſt, as the *Targum*; as did the mariners in the ſhip in which *Jonah* was, and thoſe in which the apoſtle *Paul* was, *Jonah* i. 5. *Acts* xxvii. 38. It may be interpreted of keeping riches, and which are ſometimes kept too cloſe, and to the hurt of the owners of them; and of ſcattering them among the poor, or caſting them upon the waters; ſee *chap.* v. 13. and xi. 1. *Prov.* xi. 24.

℣. 7. *A time to rent, and a time to ſew*, &c.] To rent garments, in caſe of blaſphemy, and in times of mourning and faſting, and then to ſew them up when they are over; ſee *Iſa.* xxxvii 1. *Joel* ii. 13. This the Jews apply to the renting of the ten tribes from *Rehoboam*, ſignified by the renting of *Jeroboam*'s garment, 1 *Kings* xi. 30, 31. the ſewing up, or uniting of which is foretold, *Ezek.* xxxvii. 22. Some interpret it of the rending of the Jewiſh church-ſtate, ſignified by the rending of the veil, at the death of Chriſt; and of the conſtituting the goſpel-church-ſtate among the Gentiles. *A time to keep ſilence, and a time to ſpeak*[k]; when it is an evil time, a time of calamity in a nation, it is not a time to be loquacious and talkative, eſpecially in a vain and ludicrous way, *Amos* v. 13. or when a particular friend or relation is in diſtreſs, as in the caſe of *Job* and his friends, *Job* ii. 13. or when in the preſence of wicked men, who make a jeſt of every thing ſerious and religious, *Pſal.* xxxix. 1. and ſo when under afflictive diſpenſations of providence, it is a time to be ſtill and dumb, and not open the mouth in a murmuring and complaining way, *Lev.* x. 3. *Pſal.* xxxix. 9. and xlvi. 10. And on the other hand, there is a time to ſpeak, either publickly, of the truths of the goſpel, in the miniſtry of it, and in vindication of them; or privately, of chriſtian experience: there is a time, when an open profeſſion ſhould be made of Chriſt, his word and ordinances, and when believers ſhould ſpeak to God in prayer and praiſe; which, ſhould they not, the ſtones in the wall would cry out.

℣. 8. *A time to love, and a time to hate*, &c.] For one to love his friend, and to hate a man, a ſinner, as the *Targum*; to love a friend while he continues ſuch, and hate him, or leſs love him, when he proves treacherous and unfaithful; an inſtance of a change of love into hatred, may be ſeen in the caſe of *Amnon*, 2 Sam. xiii. 15. A time of unregeneracy is a time of loving worldly luſts and ſinful pleaſures, the company of wicked men, and all carnal delights and recreations; and a time of converſion is a time to hate what was before loved, ſin, and the converſation of ſinners, the garment ſpotted with the fleſh, the principles and practices, though not the perſons of ungodly men; and even to hate, that is, leſs love, the deareſt friends and relations, in compariſon of, or when in competition with Chriſt. *A time of war, and a time of peace*; for nations to be engaged in war with each other, or to be at peace, which are continually revolving; and there is a time when there will be no more war. In a ſpiritual ſenſe, the preſent time, or ſtate of things, is a time of war; the Chriſtian's life is a warfare-ſtate, though it will be ſoon accompliſhed, in which he is engaging, in fighting with ſpiritual enemies, ſin, Satan, and the world: the time to come, or future ſtate, is a time of peace, when ſaints ſhall enter into peace, and be no more diſturbed by enemies, from within or from without. In the *Midraſh*, all the above times and ſeaſons are interpreted of *Iſrael*, and applied to them.

℣. 9. *What profit hath he that worketh, in that wherein he laboureth?*] That is, he has none. This is an inference drawn from the above premiſes, and confirms what has been before obſerved, *chap.* i. 3. and ii. 11. Man has no profit of his labour, ſince his time is ſo ſhort to enjoy it, and he leaves it to another, he knows not who; and, whilſt he lives, is attended with continual viciſſitudes and changes; ſometimes it is a time for one thing, and ſometimes for its contrary, ſo that there is nothing certain, and to be depended on; and a man can promiſe himſelf nothing in this world pleaſant or profitable to him, and much leſs that will be of any advantage to him hereafter. The *Targum* adds, "to make treaſures and gather mammon, unleſs "he is helped by Providence above;" though it is man's duty to labour, yet all his toil and labour will be fruitleſs without a divine bleſſing; there is a time and ſeaſon for every thing in providence, and there is no ſtriving againſt that.

℣. 10. *I have ſeen the travail which God hath given to the ſons of men*, &c.] The pains and trouble they are at to get a little wiſdom and knowledge, *chap.* i. 13. and ſo to obtain riches and honour, peace and plenty, which ſometimes they do obtain, and ſometimes not; and when they do, do not keep them long, for there is a time for every thing. This the wiſe man had obſerved, in a variety of inſtances; and he conſidered the end of God in it, which was for men *to be exerciſed in it*, or *by it*; or *to afflict* or *humble* them *by it*[l]; to let them ſee that all their toil and labour ſignified little; all depended on a divine bleſſing, and no happineſs was to be had in the creatures; all was vanity and vexation of ſpirit; ſee the note on *chap.* i. 13.

℣. 11. *He hath made every* thing *beautiful in his time*, &c.] That is, God has made every thing; as all things in creation are made by him, for his pleaſure and glory, and all well and wiſely, there is a beauty in them all: ſo all things in providence; he upholds all things; he governs and orders all things according to the counſel of his will; ſome things are done immediately by him, others by inſtruments, and ſome are only permitted by him; ſome he does himſelf, ſome he wills to be done by others, and ſome he ſuffers to be done; but in all there is a beauty and harmony; and all are ordered, diſpoſed and overruled, to anſwer the wiſeſt and greateſt purpoſes; every thing is done in the time in which he wills it ſhall be done, and done in the time moſt fit and ſuitable for it to be done; all things before mentioned, for which there is a time, and all others: all natural things are beautiful in their ſeaſon; things in ſummer, winter, ſpring and autumn; froſt and ſnow in winter, and heat in ſummer; darkneſs and dews in the night, and light and brightneſs in the day; and ſo in ten thouſand other things: all afflictive diſpenſations of providence; times of plucking up and breaking down, of weeping and mourning, of loſing and caſting away, are all neceſſary, and ſeaſonable and beautiful, in their iſſue and conſequences: proſperity and adverſity, in their turns, make a beautiful chequer-work, and work together for good; are like *Joſeph*'s coat, of many colours, which was an emblem of thoſe various providences which attended that good man; and were extremely beautiful, as are all the providences of God to men: and all his judgments will be, when made manifeſt; when he ſhall have performed his whole work, and the myſtery of God in providence will be finiſhed; which is like a piece of tapeſtry, when only viewed in parts, no beauty appears in it, ſcarce any thing to be made of it, but when all is put together, it is moſt beautiful and harmonious. The words may be rendered, *the beautiful one hath made all things in his time*[m]; the Meſſiah; who, as a divine perſon, is the brightneſs of his Father's glory; as man, is fairer than the ſons of *Adam*; as Mediator, is full of grace and truth; is white and ruddy, altogether lovely, exceeding precious to his people: this fair and lovely One has made all things in creation; works with his Father in the affairs of providence; and has done all things well in grace and redemption, *John* i. 2. and v. 17. *Mark* vii. 37. *Alſo he hath ſet the world in their heart; ſo that no man can find out the work that God maketh from the beginning to the end*; not a ſinful love of the world, and the things of it; not a criminal deſire after them, and a carking care for them, whereby perſons have no heart and inclination, time and leiſure, to ſearch into and find out the works of God; for though all this is in the heart of the ſons of men, yet not placed there by the Lord: nor an opinion of living for ever, or a long time in this world, the word for *world*, having the ſignification of perpetuity in it; ſo that they regard not the work of the Lord, nor the operations of his hands, to-morrow being with them as this day, and much more abundant; but this ſenſe meets with the ſame difficulty as the former. Rather the meaning is, that God hath ſet before the minds of men, and in them, the whole world of creatures, the whole book of nature, in which they may ſee and read much of the wiſdom, power and goodneſs of God, in his works; and to ſome he gives an inclination and deſire hereunto; but yet the ſubject before them is ſo copious, there is ſuch a world of matter preſented to them, and their capacity ſo ſmall, and life ſo ſhort, that they cannot all their days find out the works of God, either of creation or providence, to perfection; or find out what God works, from the beginning of the world to the end of it; for of what he has wrought, but a ſmall portion is known by them, and they know leſs ſtill what ſhall be done hereafter: ſome of God's works of providence are ſet on foot and but begun, in the life of ſome men; they do not live to ſee them finiſhed, and therefore cannot find them out; and others are ſo dark and obſcure, that they are obliged to ſay, *O the depth of the riches, both of the wiſdom and knowledge of God! how unſearchable are his judgments, and his ways paſt finding out!* ſee *Rom.* i. 19, 20. and xi. 33. and though every thing is beautiful in its time, yet till they are made manifeſt, and all viewed together, they will not be perfectly underſtood, or the beauty of them ſeen, *Rev.* xv. 4. For God has put ſomething *hidden*, or *ſealed up*, in the midſt of them, as it may be rendered[n], ſo that they cannot be perfectly known.

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[i] עת לבקש tempus quærendi, Pagninus, Montanus, Tigurine verſion, Piſcator, Mercerus, Gejerus, Rambachius.

[k] Ωρη μεν πολεων μυθων, ωρη δε και υπνου, Homer. Odyſſ. 11. v. 378.

[l] לענות בו ad affligendum ſe in ea, Montanus; ut eos adfligat in ea, ſc. per eam, Rambachius; ut ea redderet humiles, Tigurine verſion.

℣. 12. *I know that* there is *no good in them*, &c.] In theſe things, as the *Arabic* verſion; in the creatures, as *Jarchi*; in all ſublunary enjoyments; in every thing the wiſe man had made a trial of before, as natural wiſdom and knowledge, worldly pleaſure, riches and wealth; the *ſummum bonum*, or happineſs of men, did not lie in theſe things; this he knew by experience, and had the ſtrongeſt aſſurance of it: or in them, that is, the children of men, as the *Targum*: there is no real good thing in them, nor comes out of them, nor is done by them; they cannot think a good thought, nor do a good action of themſelves. Or rather, the ſenſe is, I know there is nothing better for them than what follows: *But for* a man *to rejoice*; not in ſin and ſinful pleaſures, in a riotous, voluptuous and epicurean manner; but to be chearful, and enjoy the bleſſings of life in a comfortable way, and with a thankful heart; and eſpecially to rejoice in ſpiritual things, and above all in Chriſt; and not in any ſelf-boaſtings or carnal confidences, all ſuch rejoicing is evil; ſee *chap.* ix. 7. *Phil.* iv. 4. *James* iv. 16. The *Targum* is, "but that they "rejoice in the joy of the law;" but it is much better to rejoice in the things of the goſpel, which is indeed a joyful ſound. *And to do good in his life*; to himſelf and family, by making uſe of the good things of life, and not withholding and hoarding them up; and to others, to all men, as opportunity offers, and eſpecially to the houſhold of faith; and not only by liberality and alms-deeds, but by doing all good works, from right principles and to right ends, and that always as long as he lives, *Gal.* vi. 9, 10. *Luke* i. 75.

℣. 13. *And alſo that every man ſhould eat and drink*, &c.] Not to exceſs, but in moderation; and yet freely, plentifully and chearfully; and not alone, but giving the poor a portion with him; and in all having in view the glory of God, 1 *Cor.* x. 31. *And enjoy the good of all his labour*; take the comfort of what he has been labouring for, and not lay it up for, and leave it to he knows not who: the *Targum* is, "and ſee good in his days, and "cauſe his children, at the time of his death, to "inherit all his labour." *It is the gift of God*; not only to have, but to enjoy, and make a proper uſe of the mercies of life. This is the ſame doctrine which is delivered, *chap.* ii. 24.

℣. 14. *I know that whatſoever God doth, it ſhall be for ever*, &c.] Which ſome, as *Jarchi*, underſtand of the works of creation, the heavens and the earth, which are however of long ſtanding and duration; and though they ſhall be diſſolved and periſh, as to their form and quality, yet not as to the ſubſtance of them: the earth particularly is ſaid to abide for ever, *chap.* i. 4. the ſun, and moon, and ſtars, keep their courſe or ſtation; and the ſeveral ſeaſons of the year have their conſtant revolution, and ſhall as long as the earth endures; ſee *Gen.* viii. 22. *Jer.* xxxi. 35, 36. and xxxiii. 20, 21. the ſeveral kinds of creatures God has made, in the earth, air and ſea, though the individuals die, their ſpecies remain; and man, the chief of creatures, though he dies, ſhall live again, and live for ever; ſo the *Arabic* verſion, "I have learned that all the creatures which God hath made, ſhall perpetually remain in the ſame order and condition:" though *Abarbinel*[o] interprets this of the continuance of the world for a certain time, and then of the deſtruction of it; which he thinks is ſupported by the verſe following, and which is to be underſtood of the creation of one world after another; and that which is paſt, he explains of the world that is deſtroyed. But rather this is to be underſtood of the decrees of God, which are his works *ad intra*; the thoughts of his heart, that are to all generations; the counſel of his will, which always ſtands, and is performed; his mind, which is one, the ſame always, and invariable, and which he never changes; his pleaſure he always does; his purpoſes and appointments, which are always accompliſhed, never fruſtrated and made void: for he is all-wiſe in forming them, all-knowing, and ſees the end from the beginning, ſo that nothing unforeſeen can turn up to hinder the execution of them; he is unchangeable, and never alters his will; and all-powerful, able to effect his great deſigns; and faithful and true, cannot deny himſelf, nor ever lie nor repent. To this ſenſe is the *Targum*, "I know by a ſpirit of prophecy, that all which the Lord does in the world, whether good or evil, after it is decreed from his mouth, it ſhall be for ever." This holds good of all his works, and acts of grace; election of perſons to eternal life ſtands firm, not on the foot of works, but of grace, and has its certain effect; it can never be made void, nor be ſurer than it is; it will ever take place, and continue in its fruit and conſequences: the covenant of grace, as it is made from everlaſting, continues to everlaſting; its promiſes never fail, its bleſſings are the ſure mercies of *David*: redemption by Chriſt is eternal; ſuch as are redeemed from ſin, Satan, and the law, are ever ſo, and ſhall never be brought into bondage to either again: the work of grace upon the heart being begun, ſhall be performed and perfected; the graces wrought in the ſoul, as faith, hope and love, ever remain; the bleſſings of grace beſtowed, as pardon, juſtification, adoption and ſalvation, are never reverſed, but ever continue; ſuch as are regenerated, pardoned, juſtified, adopted and ſaved, ſhall be ever ſo; and the work of God, as it is durable, ſo perfect. *Nothing can be put to it, nor any thing taken from it*; the works of nature have been finiſhed and perfected from the foundation of the world; the decrees of God are a complete ſyſtem of his will, according to which he does all things invariably, in providence and grace; the covenant of grace is ordered in all things, and nothing wanting in it; the work of redemption is completely done by Chriſt, who is a rock, and his work is perfect; and the work of grace on the heart, tho' at preſent imperfect, ſhall be perfected; nor is it in the power of men to add any thing to it, nor take any thing from it. *And God doth* it, *that men ſhould fear before him*; his works of creation being done in ſo much wiſdom, and giving ſuch a diſplay of his power and goodneſs, command an awe of him in his creatures, *Pſal.* xxxiii. 6—9. his works of providence, being all according to his wiſe purpoſes and decrees, ſhould be patiently and quietly ſubmitted to; and men ſhould be ſtill, and know that he is God, and humble themſelves under his mighty hand: his decrees, reſpecting the preſent or future ſtate of men, do not lead to deſpair, nor to a neglect of means, nor to a diſſolute life, but tend to promote the fear of God and true holineſs, which they are the ſource of; and the bleſſings of grace have a kind influence on the ſame; particularly the bleſſing of pardoning grace, which is with God, that he may be feared, *Pſalm* cxxx. 4. *Hoſea* iii. 5. and one principal part of the work of grace on the heart, is the fear of God; and nothing more ſtrongly engages to the whole worſhip of God, which is often meant by the fear of him, than his grace vouchſafed to men; ſee *Heb.* xii. 28. *Eccl.* xii. 14. The *Targum* refers this to the vengeance of God in the world: and *Jarchi*, to the unuſual phænomena in it; as the flood, the ſun's ſtanding ſtill and going backward, and the like.

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[m] את כל עשה יפה בעתו hæc omnia facit pulcher in tempore ſuo, i. e. Meſſias; ſo ſome in Rambachius.

[n] Vid. Schultens de Defect. Hod. Ling. Heb. ſ. 180.

℣. 15. *That which hath been, is now; and that which is to be, hath already been*, &c.] That which has been from the beginning, now is; that which cometh, and what ſhall be in the end of days, has been already, as the *Targum*. *Jarchi* interprets this of God and his attributes, which are always the ſame; he is the *I am that I am*; the immutable and eternal *Jehovah*, which is, and was, and is to come, invariably the ſame. Or rather, it deſigns his decrees and purpoſes; what has been decreed in his eternal mind, is now accompliſhed; and what is future, has been already in his decrees; nor does any thing come to paſs but what he has appointed. So it is interpreted, in an ancient tract[p] of the Jews, of "what was before it came into the world, ſo that there is nothing new under the ſun; now it is obliged to come into this world, as it is ſaid, *before I formed thee in the belly, I knew thee*, Jer. i. 5." This will alſo hold true of natural things, and of the identity of them; of ſome individuals, as the ſun, moon and ſtars, which are as they always were, and will be; the ſun riſes and ſets as it uſed to do; and the moon increaſes and decreaſes, as it always has done; and the ſtars keep the ſame ſtation or courſe, and ſo they ever will as they have: the ſame ſeaſons are now in their turn as heretofore, and ſuch as will be, have been already; as ſummer, winter, ſpring, autumn, ſeed-time, harveſt, cold, heat, night and day: the ſame kinds and ſpecies of creatures that have been, are; and what will be, have been already; ſo that there is no new thing under the ſun; the ſame thing is here expreſſed, as in *chap.* i. 9. *And God requireth that which is paſt*; his decrees and purpoſes to be fulfilled, which are paſt in his mind; the ſame ſeaſons to return, which have been; and the ſame kinds and ſpecies of creatures to exiſt, which have already. The words may be rendered, *and God ſeeketh that which is purſued*, or *perſecuted*[q]: and accordingly the whole will bear a different ſenſe; and the preacher may be thought to have entered upon a new ſubject, which he continues in ſome following verſes, the abuſe of power and authority: and the meaning then is, the ſame acts of injuſtice, violence and perſecution, have been done formerly as now, and now as formerly; and what hereafter of this kind may be, will be no other than what has been; from the beginning perſecution was; *Cain* hated and ſlew his brother, becauſe of

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[o] Miphalot Elohim Tract. 8. c. 7. fol. 57. 4.

[p] Tikkune Zohar Correct. 69. fol. 104. 2.

[q] ואלהים יבקש את נרדף Deus quærit propulſum, ſeu quod perſecutionem veluti paſſum eſt, Gejerus, Schmidt.

his ſuperior goodneſs; and ſo it always has been, is, and will be, that ſuch who are after the fleſh, perſecute thoſe who are after the Spirit; but God will make inquiſition for blood, and require it at the hands of thoſe that ſhed it; he will ſeek out the perſecuted, and vindicate him, and avenge his perſecutor. This way the *Midraſh*, *Jarchi* and *Alſhech*, and the *Septuagint* verſion, render the words; and ſo the *Syriac* verſion, *God ſeeketh him that is afflicted, who is driven away*; and to this agrees the *Targum*, “and in the great day which ſhall be, “the Lord will require the mean and poor man “of the hands of the wicked that perſecute him.” And what follows ſeems to confirm this ſenſe.

℣. 16. *And moreover, I ſaw under the ſun the place of judgment*, &c.] Courts of judicature, where judges ſit, and cauſes are brought before them, and are heard and tried; ſuch as were the Jewiſh *Sanhedrim*, of which the *Midraſh* and *Jarchi* interpret it; that *wickedneſs* was *there*, wicked judges ſat there, and wickedneſs was committed by them; inſtead of doing juſtice they perverted it; condemned the righteous, and acquitted the wicked; and oppreſſed the widow, fatherleſs, and ſtranger, whoſe cauſe being juſt they ſhould have defended. So the *Targum*, “in which lying judges condemn the “innocent.” Well does the wiſe man ſay he ſaw this *under the ſun*, for there is nothing of this kind above it; nor approved of by him that is above it. *And the place of righteouſneſs*, that *iniquity* was *there*; this ſignifies the ſame as before, only it is expreſſed in different words. The *Midraſh* and *Jarchi* interpret this of the middle gate in *Jeruſalem*, where *Nergal Sharezer*, and other princes of the king of *Babylon* ſat, and which *Solomon* foreſaw by a ſpirit of prophecy; but the better ſenſe is, that *Solomon* had obſerved a great deal of this kind in reading the hiſtories and annals of nations; knew that much of this ſort was practiſed in other countries, and had ſeen a great deal of it in his own, done in inferior courts, and by ſubordinate officers; and tho' he was a wiſe and righteous prince, yet was not able to rectify all theſe abuſes, for want of ſufficient proof, which yet he lamented, and it gave him a concern; compare with this *Iſa.* i. 21—23.

℣. 17. *I ſaid in mine heart, God ſhall judge the righteous and the wicked*, &c.] This he conſidered in his mind, and ſet it down for a certain truth, and which relieved him under the conſideration of the ſad perverſion of juſtice; and made him eaſy under it, and willing to leave things to him that judgeth righteouſly, and wait his time when every thing that was now wrong would be ſet right: he knew from reaſon, from tradition, and from the word of God, that there was a judgment to come, a general, righteous, and eternal one; that this judicial proceſs would be carried on by God himſelf, who is holy, righteous, juſt, and true, omniſcient and omnipotent; and being the judge of all the earth, would do right; when he would vindicate the righteous, and clear them from all calumnies and charges; acquit and juſtify them, and condemn the wicked, paſs a juſt ſentence on them, and execute it. *For there is a time there for every purpoſe, and for every work*; or *then*, as *Noldius*; in the day of the great judgment, as the *Targum* adds; and which continues to paraphraſe the words thus, “for “a time is appointed for every buſineſs, and for “every work which they do in this world, they “ſhall be judged there;” there is a time fixed, a day appointed, for the judgment of the world; though of that day and hour knows no man; yet it is ſettled, and will certainly come, *Acts* xvii. 31. *Matt.* xxiv. 36. and when it is come, every purpoſe, counſel, and thought of mens hearts will be made manifeſt, as well as every work, good or bad, open or ſecret, yea every idle word, and men will be judged according to theſe; ſee 1 *Cor.* iv. 5. 2 *Cor.* v. 10. *Eccl.* xii. 14. *Matt.* xii. 36, 37. *Jude* 14, 15.

℣. 18. *I ſaid in mine heart concerning the eſtate of the ſons of men*, &c.] He thought of the condition of the children of men, their ſinful and polluted ſtate; he weighed and conſidered in his mind their actions, converſation, and courſe of life; and was concerned how it would go with them at the day of judgment on account of the ſame. Some render it, *I ſaid in mine heart after the ſpeech of the children of men* [r]; ſpeaking in their language, and perſonating the atheiſt and the epicure, as ſome think the wiſe man does in the following verſes; though he rather ſpeaks his own real ſentiments concerning men, as they are in their preſent ſtate, and as they will appear in the day of judgment. *That God might manifeſt them*; or *ſeparate them* [s]; as the chaff from the wheat, and as goats from the ſheep; as will be done at the day of judgment, *Matt.* iii. 12 and xxv. 32, 33. or *that they might clear God* [t]; as they will, when he ſhall judge and condemn them. *And that they might ſee that they themſelves are beaſts*; as they are through the fall, and the corruption of nature, being born like the wild aſs's colt, ſtupid, ſenſleſs, and without underſtanding of ſpiritual things; nay more brutiſh than the beaſts themſelves, than the horſe and the mule that have no underſtanding, *Pſal.* xxxii. 9. *mulo inſcitior*, as is *Plautus*'s [u] phraſe; ſee *Pſal.* xlix. 12, 20. *Job* xi. 12. *Iſa.* i. 3. *Jer.* viii. 7. this is now made manifeſt to the people of God by the word and Spirit; is ſeen, known, and acknowledged by them, *Pſal.* lxxiii. 21. *Prov.* xxx. 2. and the wicked themſelves will ſee, know, and own what beaſts they are and have been, at the day of judgment; how they have lived and died like beaſts; how like brute beaſts they have corrupted themſelves in things they knew naturally; and that as natural brute beaſts, made to be taken and deſtroyed, ſpoke evil of things they underſtood not, and periſhed in their own corruption, *Jude* 10. 2 *Pet.* ii. 12. and that they have been beaſts to themſelves, as *Jarchi* renders and interprets it; made beaſts of themſelves by their brutiſh gratifications; have been cruel to themſelves, ruining and deſtroying their own ſouls; or among themſelves, and to one another, *homo lupus homini*; hence wicked men are compared to lions, foxes, evening-wolves, vipers, and the like. So Mr *Broughton* renders it, *how they are beaſts, they to themſelves*.

℣. 19. *For that which befalleth the ſons of men, befalleth beaſts*, &c.] *Aben Ezra* ſays this verſe is according to the thoughts of the children of men that are not wiſe; but rather the wiſe man ſays what he does according to his own thoughts, and proceeds to prove the likeneſs and equality of men and beaſts. *Even one thing befalleth them*; the ſame events belong to one as to another; the ſame diſeaſes and diſaſters, calamities and diſtreſſes: *Noah*'s flood carried away one as well as another;

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[r] על דברת בני האדם ſuper verbum filiorum Adam, Montanus; verbis hominum, Arabic and Syriac verſions.

[s] לברם οτι διακρινει αυτους, Sept. ut diſcernat illos, Cocceius; quia delegit eos, ſome in Vatablus; ſo Aben Ezra and Ben Melech.

[t] Ut ipſi expurgent Deum, Anglic. in Reinbeck; ſome in Rambachius render it thus, ut ſeligant ipſi (homines) Deum; ſo Varenius.

[u] Ciſtellaria, act. 4. ſc. 2. v. 12.

they both periſhed in it; ſeveral of the plagues of *Egypt* were inflicted on both; and both are beholden to God for their health, preſervation and ſafety; ſee *Gen.* vii. 21. *Exod.* viii. 18. and ix. 9, 25. *Pſal.* xxxvi. 6. *As the one dieth, ſo dieth the other*; the *Targum* compares a wicked man and an unclean beaſt together, in the former clauſe; and paraphraſes this after this manner, "as an unclean "beaſt dies, ſo dies he who is not turned to re"pentance before his death:" he dies unclean in his ſins, ſtupid, ſenſeleſs; no more thoughtful of his future ſtate, and of what will become of his precious and immortal ſoul, than a beaſt that has none; ſee *Pſal.* xlix. 14. perhaps unjuſt judges, perſecuting tyrants, may particularly be regarded; who, though princes, ſhall not only die like men, but even like beaſts, *Pſal.* lxxxii. 7. *Yea, they have all one breath*; the ſame vital breath, or breath of life, which is in the noſtrils of the one as of the other; they breathe and draw in the ſame air, and have the ſame animal and vegetative life, and equally liable to loſe it, *Gen.* ii. 7. and vii. 22. *So that a man hath no preeminence above a beaſt*; he has reaſon and ſpeech, which a beaſt has not; which gives him a preference to them, did he make a right uſe of them; but, as an animal, he has no preeminence, being liable to the ſame accidents, and to death itſelf: the *Targum* excepts the houſe of the grave, man being uſually buried when he dies, but a beaſt is not: yea, in ſome things a beaſt has the preeminence of a man; at leaſt ſome have, in ſtrength, agility, quickneſs of the ſenſes, *&c.* *For all is vanity*; all the gratifications of the ſenſes; all riches, honours, pleaſures, power and authority, eſpecially when abuſed,

℣. 20. *All go unto one place*, &c.] The earth [w], from whence they came. *All are of the duſt, and all turn to duſt again*; *Adam*'s body was made of the duſt of the earth, and ſo all his poſterity, all of them; in which they agree with beaſts, who are made of the duſt alſo; and when they die, return to it; ſee *Gen.* ii. 7. and iii. 19. *Pſalm* civ. 29.

℣. 21. *Who knoweth the ſpirit of man that goeth upward?* &c.] There is indeed a difference between a man and a beaſt; though they have one breath, they have not one ſpirit or ſoul: man has a rational and immortal ſoul, which, when he dies, goes upwards to God that gave it; to be judged by him, and diſpoſed of by him, in its proper apartment, until the day of the reſurrection of the body. *And the ſpirit of the beaſt that goeth downward to the earth?* when the beaſt dies, its ſpirit goes down to the earth, from whence it came, and is reſolved into it, and is no more. But who is it that ſees, or can ſee and know with the eyes of his body, the difference of theſe two ſpirits, or the aſcent of the one, and the deſcent of the other? Or who knows by the dint of reaſon, by the ſtrength of his own underſtanding, without a divine revelation, that man has an immortal ſoul which goes upwards at death, when that of a beaſt goes downwards? No man, clearly and fully, as appears from the doubts, and half faith of the wiſeſt heathens concerning it: or rather, who knows and conſiders this difference between the ſpirit of a man and the ſpirit of a beaſt, and thinks within himſelf what a precious and immortal ſoul he has, and is concerned for the ſalvation of it? Very few; and hence it is, they live and die like beaſts, as they do. The *Midraſh* interprets this of the ſouls of the righteous that go up to heaven, and of the ſouls of the wicked that go down to hell.

℣. 22. *Wherefore I perceive that* there is *nothing better, than that a man ſhould rejoice in his own works*, &c.] The *Targum* is, *in his good works*; not as juſtifying him before God, but as vindicating him before men, from unjuſt cenſures and charges: rather the ſenſe is, that this is the wiſe man's concluſion, and this his ſentiment, upon the whole; that there is nothing better for a man, than chearfully to enjoy the fruit of his labours; to eat and drink in moderation, freely, joyfully and thankfully; and make uſe of his riches, power and authority, for his own good, the good of his family for the preſent, and the good of his fellow-creatures; ſee *chap.* ii. 21. and iii 13. *For that* is *his portion*; what is allotted to him, and thus enjoyed, is a very good one, and for which he has reaſon to be thankful. *For who ſhall bring him to ſee what ſhall be after him?* to ſee who ſhall ſucceed him, and what uſe they will make of what he leaves them; he ſhall never return after death to ſee any thing of this kind, nor ſhall any acquaint him with it; he ſhall not be able to know when he is dead, what ſhall befal his ſons, whether they will proſper or no, ſo *Jarchi*; wherefore it is beſt for him to enjoy his ſubſtance himſelf in a comfortable way, and be beneficial to others, and not oppreſſive to them. The *Midraſh* illuſtrates it thus, "Who ſhall bring *David* to ſee what *Solomon* did? "and who ſhall bring *Solomon* to ſee what *Rehoboam* "did?"

CHAP. IV.

IN this chapter the wiſe man reaſſumes the conſideration of the caſe of the abuſe of power, to ſhew that there is no happineſs in this world, in grandeur and authority enjoyed; ſince, as he had obſerved before, on the one hand, the oppreſſor ſhall be judged and condemned at the great day of account; ſo, on the other hand, the oppreſſed have their lives made ſo uncomfortable, that the dead are preferred unto them, and unborn perſons to them both, ℣. 1—3. Another vanity he obſerves, that whereas men expect to be happy by their diligence and induſtry, this brings upon them the envy of others, ℣. 4. hence ſome, on the other hand, place their happineſs in ſloth and eaſe, which is another vanity, ℣. 5, 6. and others again in covetouſneſs; who are deſcribed by their unſocial life, toilſome labour, unſatiſfied deſires, and withholding good things from themſelves, ℣. 7, 8. upon which ſome things are ſaid, to ſhew the benefits of a ſocial life, ℣. 9—12. And the chapter is concluded with expoſing the vanity of the higheſt inſtance of worldly power and grandeur, royal dignity, through the folly of a king; the effects of which are mentioned, ℣. 13, 14. and through the fickleneſs of the people; who are ſoon weary of a prince on the throne, and court his ſucceſſor, ℣. 15, 16.

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[w] Magna parens terra eſt, Ovid. Metamorph. l. 1. fab. 7.

℣. 1. *So I returned, and conſidered all the oppreſſions that are done under the ſun*, &c.] The wiſe man, according to *Aben Ezra*, returned from the thought, which he had expreſſed in the latter part of the preceding chapter, that it was good for a man to rejoice in his works, and called it in; ſince he could not rejoice, when he conſidered the oppreſſion and violence that were in the world; but it does not appear that he did call it in, for he afterwards repeats it: or rather, he returns to his former ſubject, the abuſe of power and authority, mentioned *chap.* iii. 16. and from whence he had digreſſed a little by the above obſervation; and takes a review of all kinds of oppreſſions which are done, and of all ſorts of *oppreſſed*[x] ones, as ſome render it, which become ſo, under the ſun; ſubjects by their prince; the ſtranger, widow and fatherleſs, by unjuſt judges; the poor by the rich; ſervants and labourers, by their maſters; and the like. Moreover, he ſaw by the holy Ghoſt, as *Jarchi* paraphraſes it, all oppreſſions by a ſpirit of prophecy; he foreſaw all the oppreſſions that would be done under the ſun; as all the injuries done to the people of *Iſrael* in their ſeveral captivities; ſo to the church of Chriſt in goſpel-times; all the perſecutions of *Rome* pagan, and alſo of *Rome* papal; all that has or will be done by Antichriſt, the man of the earth, who ere long will oppreſs no more, *Pſal.* x. 18. the *Targum* reſtrains theſe oppreſſions to thoſe which are done to the righteous in this world: and it is well obſerved by the wiſe man, that they are ſuch as are under the ſun, for there are none above it, nor any beyond the grave, *Job* iii. 17, 18. *And behold, the tears of* ſuch as were *oppreſſed*; which their eyes poured out, and which ran down their cheeks, and were all they could do, having no power to help themſelves: it is in the ſingular number, *and behold, the tear*[y]; as if it was one continued ſtream of tears, which, like a torrent, flowed from them; or as if they had ſo exhauſted the ſource of nature by weeping, that the fountain of tears was dried up, and ſcarce another could drop; or it was as much as could be, that another ſhould drop from them: and this the wiſe man could not well behold, without weeping himſelf; it being the property of a good man to weep with them that weep, eſpecially with good men oppreſſed. *And they had no comforter*; to ſpeak a comfortable word to them; not ſo much as to do that which would be ſome alleviation of their ſorrow, much leſs to help them, no human comforter; and this is a very deplorable condition, *Lam.* i. 2, 9, 16, 17. *Pſal.* lxix. 20. indeed when this is the caſe, good men under their oppreſſions, have a divine comforter; God comforts them under all their tribulations; one of the names of the Meſſiah is, *the conſolation of Iſrael*; and the Spirit of God is *another comforter*; and ſuch are well off, when all other comforters are miſerable ones, or other men have none. *And on the ſide of their oppreſſors* there was *power*; to cruſh them and keep them under, or to hinder others from helping or comforting them: or there was no *power* to deliver them *out of the hand of their oppreſſors*[z]; ſo ſome render and ſupply the words; with which ſenſe agrees the *Targum*, "and there is none to redeem them out of the hand of their oppreſſors, "by ſtrength of hand and by power." It may be rendered, *out of the hand of their oppreſſors* comes *power*, or violence; ſuch as the oppreſſed are not able to withſtand; ſo the *Arabic* verſion. *But they had no comforter*; which is repeated, not ſo much for confirmation, as to excite attention and pity, and to expreſs the affliction of the oppreſſed, and the cruelty of others; and this following on the other clauſe, leads to obſerve, that the power of the oppreſſor is what hinders and deters others from comforting. *Jarchi* interprets this whole verſe of the damned in hell, puniſhed for their evil works, weeping for their ſouls oppreſſed by the deſtroying angels; and ſo, he ſays, it is explained in an ancient book of theirs, called *Siphri*.

℣. 2. *Wherefore I praiſed the dead which are already dead*, &c.] Truly and properly ſo; not in a figurative ſenſe, as dead ſinners, men dead in treſpaſſes and ſins; nor carnal profeſſors, that have a name to live, and are dead; nor in a civil ſenſe, ſuch as are in calamity and diſtreſs, as the Jews in captivity, or in any affliction, which is ſometimes called death: but ſuch who are dead in a literal and natural ſenſe, really and thoroughly dead; not who may and will certainly die, but who are dead already and in their graves, and not all theſe; not the wicked dead, who are in hell, in everlaſting torments; but the righteous dead, who are taken away from the evil to come, and are free from all the oppreſſions of their enemies, ſin, Satan, and the world. The *Targum* is, "I praiſed thoſe that lie "down, or are aſleep, who, behold, are now dead;" a figure by which death is often expreſſed, both in the Old and New Teſtament; ſleep being, as the poet[a] ſays, the image of death; and a great likeneſs there is between them; *Homer*[b] calls ſleep and death twins. The ſame paraphraſe adds, "and ſee "not the vengeance which comes upon the world "after their death;" ſee *Iſa.* lvii. 1, 2. The wiſe man did not make panegyricks or encomiums on thoſe perſons, but he pronounced them happy; he judged them in his own mind to be ſo; and to be much *more* happy *than the living which are yet alive*; that live under the oppreſſion of others; that live in this world in trouble until now, as the *Targum*; of whom it is as much as it can be ſaid, that they are alive; they are juſt alive, and that is all; they are as it were between life and death. This is generally underſtood, as ſpoken according to human ſenſe, and the judgment of the fleſh, without any regard to the glory and happineſs of the future ſtate; that the dead muſt be preferred to the living, when the quiet of the one, and the miſery of the other are obſerved; and which ſenſe receives confirmation from the next verſe: otherwiſe it is a great truth, that the righteous dead, who die in Chriſt and are with him, are much more happy than living ſaints; ſince they are freed from ſin; are out of the reach of Satan's temptations; are no more liable to darkneſs and deſertions; are freed from all doubts and fears; ceaſe from all their labours, toil and trouble; and are delivered from all afflictions, perſecutions and oppreſſions; which is not the caſe of living ſaints: and beſides, the joys which they poſſeſs, the company they are always in, and the work they are employed about, give them infinitely the preference to all on earth; ſee *Rev.* xiv. 13. *Phil.* i. 21, 23.

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[x] העשקים oppreſſos, Montanus, Junius & Tremellius, Druſius, Schmidt, Rambachius, ſo Broughton; fraudatos, Cocceius.

[y] דמעת lachryma, Montanus, Tigurine verſion, Cocceius, Rambachius.

[z] ומיד עשקיהם כח & quia deeſt facultas ſe vindicandi e manu opprimentium ipſos, Tigurine verſion; aut evadendi e manu opprimentium ſe virtus, Junius & Tremellius; nec vires ad evadendum a manu opprimentium ipſos, Piſcator.

[a] Stulte, quid eſt ſomnus gelidæ niſi mortis imago? Ovid. Plato in Ciceron. Tuſcul. Quæſt. l. 1. c. 58.

[b] Iliad. 16. v. 672, 682. Vid. Pauſan. Laconica, ſive l. 3. p. 195.

℣. 3. *Yea, better is he than both they, which hath not yet been,* &c.] That is, an unborn perſon; who is preferred both to the dead that have ſeen oppreſſion, and to the living that are under it; ſee *Job* iii. 10—16. and x. 18, 19. This ſuppoſes a perſon to be that never was, a mere non-entity; and the judgment made is according to ſenſe, and regards the dead purely as ſuch, and ſo as free from evils and ſorrows, without any reſpect to their future ſtate and condition; for otherwiſe an unborn perſon is not happier than the dead that die in Chriſt, and live with him: and it can only be true of thoſe that periſh, of whom indeed it might be ſaid, that it would have been better for them if they had never been born, according to thoſe words of Chriſt, *Matt.* xxvi. 24. and is oppoſed to the maxim of ſome philoſophers, that a miſerable being is better than none at all. The Jews from this paſſage, endeavour to prove the pre-exiſtence of human ſouls, and ſuppoſe that ſuch an one is here meant, which, though created, was not yet ſent into this world in a body, and ſo had never ſeen evil and ſorrow; and this way ſome Chriſtian writers have gone. It has been interpreted alſo of the Meſſiah, who, in *Solomon*'s time, had not yet been a man, and never known ſorrow, which he was to do, and has, and ſo more happy than the dead or living. But theſe are ſenſes that will not bear; the firſt is beſt; and the deſign is to ſhew the great unhappineſs of mortals, that even a non-entity is preferred to them. *Who hath not ſeen the evil work that is done under the ſun?* the evil works of oppreſſors, and the ſorrows of the oppreſſed.

℣. 4. *Again I conſidered all travail, and every right work,* &c.] The pains that men take to do right works. Some apply themſelves, with great diligence and induſtry, to the ſtudy of the liberal arts and ſciences; and to attain the knowledge of languages; and to writing books, for the improvement of thoſe things, and the good of mankind: and others employ themſelves in mechanic arts, and excel in them, and bring their works to great perfection and accuracy; when they might expect to be praiſed and commended, and have thanks given them by men. But inſtead thereof, ſo it is, *that for this a man is envied of his neighbour*; who will be ſure to find fault with what he has done; ſpeak contemptibly of him and his work, and traduce him among men. This is alſo true of moral works; which are right, when done from a right principle, from love to God, in faith, and with a view to the glory of God; and which when done, and ever ſo well done, draw upon a man the envy of the wicked, as may be obſerved in the caſe of *Cain* and *Abel*, 1 John iii. 12. though ſome underſtand this, not paſſively, of the envy which is brought upon a man, and he endures, for the ſake of the good he excels in; but actively, of the ſpirit of emulation with which he does it; though the work he does, as to the matter of it, is right; yet the manner of doing it, and the ſpirit with which he does it, are wrong; he does not do it with any good affection to the thing itſelf, nor with any good deſign, only from a ſpirit of emulation to outvie his neighbour: ſo the *Targum* paraphraſes it, "this is the emulation that a man emulates his neighbour, to do as he; if he emulates him to do good, the heavenly Word does good to him; but if he emulates him to do evil, the heavenly Word does evil to him;" and to this ſenſe *Jarchi*; compare with this *Phil.* i. 15—18. *This is alſo vanity, and vexation of ſpirit*; whether it be underſtood in the one ſenſe or the other; how diſſatisfying and vexatious is it, when a man has taken a great deal of pains to do right works for public good, inſtead of having thanks and praiſe, is reproached and calumniated for it? and if he does a right thing, and yet has not right ends and views in it, it ſtands for nothing; it has only the appearance of good, but is not truly ſo, and yields no ſolid peace and comfort.

℣. 5. *The fool foldeth his hands together,* &c.] In order to get more ſleep, or as unwilling to work; ſo the *Targum* adds, "he folds his hands in ſummer, and will not labour;" ſee *Prov.* vi. 10. Some perſons, to eſcape the envy which diligence and induſtry bring on men, will not work at all, or do any right work, and think to ſleep in a whole ſkin; this is great folly and madneſs indeed: ſuch a man *eateth his own fleſh*; he is ſtarved and famiſhed for want of food, ſo that his fleſh is waſted away; or he is ſo hunger-bitten, that he is ready to eat his own fleſh; or he hereby brings to ruin his family, his wife and children, which are his own fleſh, *Iſa.* lviii. 7. The *Targum* is, "in winter he eats all he has, even the covering of the ſkin of his fleſh." Some underſtand this of the envious man, who is a fool, traduces the diligent and induſtrious, and will not work himſelf; and not only whoſe idleneſs brings want and poverty on him as an armed him, but whoſe envy eats up his ſpirit, and is rottenneſs in his bones, *Prov.* vi. 11. and xiv. 30. *Jarchi*, out of a book of theirs called *Siphri*, interprets this of a wicked man in hell, when he ſees the righteous in glory, and he himſelf judged and condemned.

℣. 6. *Better is an handful with quietneſs,* &c.] Theſe are the words of the fool, according to *Aben Ezra*; and which is the ſenſe of other interpreters, particularly Mr *Broughton*, who connects this verſe with the former by adding at the end of that the word *ſaying*; making an excuſe or apology for himſelf and conduct, from the uſe and profitableneſs of his ſloth; that a little had with eaſe, and without toil and labour, is much better, *than both the hands full* with *travail and vexation of ſpirit*; than large poſſeſſions gotten with a great deal of trouble, and enjoyed with much vexation and uneaſineſs; in which he miſtakes ſlothful eaſe for true quietneſs; calls honeſt labour and induſtry travail and vexation; and ſuppoſes that true contentment lies in the enjoyment of little, and cannot be had where there is much; whereas it is to be found in a good man in every ſtate: or elſe theſe words expreſs the true ſentiments of *Solomon*'s mind, ſteering between the two extremes of ſlothfulneſs, and over toilſome labour to be rich; that it is much more eligible to have a competency, though it is but ſmall, with a good conſcience, with tranquillity of mind, with the love and fear of God, and a contented heart, than to have a large eſtate, with great trouble and fatigue in getting and keeping it, eſpecially with diſcontent and uneaſineſs; and this agrees with what the wiſe man ſays elſewhere, *Prov.* xv. 16, 17. and xvii. 1. The *Targum* is, "better to a man is a handful of food with quietneſs of ſoul, and without robbery and rapine, than two handfuls of food with robbery and rapine;" or with what is gotten in an ill way.

℣. 7. *Then I returned, and I ſaw vanity under the ſun.*] Another vanity beſides what he had taken notice of, and is as follows. *Aben Ezra*'s note is, "I turned from conſidering the words of this fool, and I ſaw another fool, the reverſe of the former."

℣. 8. *There is one* alone, *and* there is *not a ſecond*, &c.] According to *Aben Ezra*, either no friend or companion, or no ſervant, or no wife, which laſt ſenſe he prefers; no friend or companion he chooſes, becauſe friendſhip and fellowſhip lead to expences; and no ſervant, who would be chargeable to him; and no wife, which would be more expenſive, and bring on a family of children; wherefore to ſave charges, he chooſes to have neither of theſe; for this is a covetous man who is here deſcribed. *Yea, he hath neither child nor brother*; to inherit his ſubſtance, as the *Targum* adds; ſome worldly men, whoſe bellies are filled with hidden treaſures, having enjoyed much, when they die, leave the reſt of their ſubſtance to their babes; but the man here deſcribed has no children, nor any relations to leave his wealth unto. *Yet* is there *no end of all his labour*; when he has executed one ſcheme to get riches, he forms another; and having finiſhed one work, he enters upon another; he riſes early and ſits up late, and works and toils night and day, as if he was not worth a groat, and had a large and numerous family to provide for; or there is no end of what he labours for, or gets by his labour; there is no end of his treaſures, *Iſa.* ii. 7. he is immenſely rich, ſo *Aben Ezra* interprets it. *Neither is his eye ſatisfied with riches*; with ſeeing his bags of gold and ſilver, though he takes a great deal of pleaſure in looking upon them too, without making uſe of them; yet he is not ſatisfied with what he has, he wants more, he enlarges his deſire as hell, and like the grave never has enough; ſee *chap.* v. 10. *Neither* ſaith he, *For whom do I labour?* having neither wife nor child, nor relation, nor friend, and yet ſo wretchedly ſtupid and thoughtleſs as never once to put this queſtion to himſelf, who am I toiling for? I am heaping up riches, and know not who ſhall gather them; it is a vexation to a worldly man to leave his ſubſtance behind him, and even to a man that has an heir to inherit it, when he knows not whether he will be a wiſe man or a fool; but for a man that has no heir at all, and yet to be toiling and labouring for the world, is groſs ſtupidity, downright madneſs; and eſpecially when he deprives himſelf of the comfort of what he is poſſeſſed of. *And bereave my ſoul of good?* inſtead of richly enjoying what is given him, he withholds it from himſelf, ſtarves his back and belly, lives in pinching want amidſt the greateſt plenty; has not power to eat of what he has, and his ſoul deſireth; ſee *chap.* vi. 2. *This* is *alſo vanity*, *yea*, *it* is *a ſore travail*; a very vain and wicked thing; *an evil buſineſs*, as it may be rendered; a very great ſin and folly indeed; it is thought by ſome divines to be the worſt ſpecies of covetouſneſs, moſt cruel and unnatural.

℣. 9. *Two* are *better than one*, &c.] The wiſe man takes occaſion from the ſolitarineſs of the covetous man before deſcribed, to ſhew in this and ſome following verſes, the preferableneſs and advantages of ſocial life; which as it holds true in things natural and civil, ſo in things ſpiritual and religious; man is a ſociable creature, was made to be ſo; and it was the judgment of God, which is according to truth, and who can never err, that it was not good for man to be alone, *Gen.* ii. 18. It is beſt to take a wife, or at leaſt to have a friend or companion, more or leſs to converſe with. Society is preferable to ſolitarineſs; conversation with a friend is better than to be always alone; the *Targum* is, “two righteous men in a generation are “better than one;” ſuch may be helpful to each other in their counſels and comforts, and mutual aids and aſſiſtances in things temporal and ſpiritual. The *Midraſh* interprets this of the ſtudy in the law together, and of two that trade together; which is better than ſtudying or trading ſeparately. *Becauſe they have a good reward for their labour*; the pleaſure and profit they have in each other's company and converſation; in religious ſocieties, though there is a labour in attendance on public worſhip, in praying and conferring together, in ſerving one another in love, and bearing one another's burdens, yet they have a good reward in it all; they have the preſence of Chriſt with them, for where two or three are met together in his name, he is with them; and whatſoever two of them agree to aſk in his name they have it; and if two of them converſe together about ſpiritual things, it is much if he does not make a third with them; beſides they have a great deal of pleaſure in each other's company, and much profit in their mutual inſtructions, advices, and reproofs; they ſharpen each other's countenances, quicken and comfort each other's ſouls, eſtabliſh one another in divine truth, and ſtrengthen each other's hands and hearts.

℣. 10. *For if they fall, the one will lift up his fellow*, &c.] That is, if any one of them fall, the other will lift him up, as they are travelling together in whatſoever manner; if one falls from his horſe, or out of his carriage, or into a ditch, the other will endeavour to raiſe him up again: this, as it is true in a natural, ſo in a figurative and metaphorical ſenſe, with religious perſons eſpecially; “if one of them falls upon the bed, and lies ſick,” as the *Targum* paraphraſes it, his friend and brother in a religious community will viſit him, and ſympathize with him, and ſpeak a word of comfort to him, and pray with him, which may iſſue in his reſtoration. So the *Targum*, “the other will cauſe “his friend to riſe by his prayer;” or if he fall into outward diſtreſs, poverty, and want, his ſpiritual friend or friends will diſtribute to his neceſſity; if he falls into errors, as a good man may, ſuch as are of the ſame religious ſociety with him will take ſome pains to convince him of the error of his way, and to convert him from it, and to ſave a ſoul from death, and cover a multitude of ſins; and if he falls into ſin, to which the beſt of men are liable, ſuch as are ſpiritual will endeavour to reſtore him in a ſpirit of meekneſs. *But wo to him* that is *alone when he falleth! for* he hath *not another to help him up*; no companion to raiſe him up when fallen; no chriſtian friend to viſit and comfort him when ſick, to relieve him under his neceſſities, when poor and afflicted, or to recover him from errors in judgment, or immoralities in practice; and eſpecially if he has not Chriſt with him to raiſe him up, keep, and uphold him.

℣. 11. *Again, if two lie together*, *then they have heat*, &c.] The *Targum* adds, in the winter; when it is a cold ſeaſon, they warm one another by lying together. The *Targum* interprets it of a man and his wife; it is true of others; ſee 1 *Kings* i. 1, 2. *But how can one be warm* alone? not ſoon, nor eaſily, in time of cold weather. This is true in a ſpiritual ſenſe of perſons in a chriſtian communion and religious ſociety; when they are grown cold in their love, lukewarm in their affections, and backward and indifferent to ſpiritual exerciſes, yet by chriſtian converſation may be ſtirred up to love and good works: ſo two cold flints ſtruck againſt each other, fire comes out of them; and even two cold chriſtians, when they come to talk with each other about ſpiritual things, and feel one another's ſpirits, they preſently glow in their affections to each other;

and to divine things; and eſpecially if Chriſt joins them with his preſence, as he did the two diſciples going to *Emmaus*, then their hearts burn within them.

℣. 12. *And if one prevail againſt him, two ſhall withſtand him*, &c.] If an enemy, or a thief or a robber, attack any one of them, in friendſhip and fellowſhip together, and is an over-match for him; both joining together will be able to reſiſt him; ſo that he ſhall not ſucceed in his enterprize, and do the miſchief he deſigned; ſee 2 *Sam.* x. 11. Thus when Satan attacks a ſingle believer, which he chooſes to do when alone; ſo he tempted *Eve* in the garden, and Chriſt in the wilderneſs; and one or more fellow-chriſtians know of it, they are capable of helping their tempted friend, by their advice and counſel, they not being ignorant of Satan's devices; and by ſtriving together in their prayers to God for him: ſo when falſe teachers make their efforts, as they uſually do, Satan-like, upon the weaker ſex, and when alone, they too often ſucceed; but when ſaints ſtand faſt in one ſpirit, and ſtrive together for the faith of the goſpel, they ſtand their ground, withſtand the enemy, and maintain truth. *And a threefold cord is not quickly broken*; or *in haſte* [c]; as two are better than one, ſo three or more united together, it is the better ſtill; they are able to make head againſt an enemy; and to conquer him, *vis unita fortior eſt*: if a family, community, city or kingdom, are divided againſt themſelves, they cannot ſtand, but if united, in all probability nothing can hurt them. This doctrine is taught in the fable of the bundle of ſticks, the old man gave to his ſons to break; which, while faſtened together, could not be done; but when unbound, and took out ſingly, were eaſily ſnapped aſunder; teaching them thereby unity among themſelves, as their greateſt ſecurity againſt their common enemy. The ſame inſtruction is given by this threefold cord; whilſt it remains twiſted together, it is not eaſily broke; but if the threads are untwiſted and unlooſed, they are ſoon ſnapped aſunder: ſo perſons in religious fellowſhip, be they more or fewer, whilſt they keep the unity of the ſpirit in the bond of peace; they are terrible, as an army with banners, and the gates of hell cannot prevail againſt them. And if this is true of the united love and affections of ſaints, it muſt be much more ſo of the love of Father, Son, and Spirit; that threefold cord, with which the ſaints are drawn and held; and of which it may be ſaid, that it not only is not quickly broken, but that it cannot be broken at all; and therefore thoſe who are held by it, are in the utmoſt ſafety. Some apply this to the three principal graces, faith, hope and love, which are abiding ones; and though they may ſometimes be weak and low in their acts and exerciſe, can never be loſt.

℣. 13. *Better is a poor and a wiſe child, than an old and fooliſh king*, &c.] The wiſe man proceeds to ſhew the vanity of worldly power and dignity, in the higheſt inſtance of it, which is kingly; and in order to illuſtrate and exemplify this, he ſuppoſes, on the one hand, a perſon poſſeſſed of royal honour; who has long enjoyed it, is ſettled in his kingdom, and advanced in years; and who otherwiſe, for his gravity and dignity, would be venerable; but that he is fooliſh, a perſon of a mean genius and ſmall capacity; has but little knowledge of government, or but little verſed in the arts of it, though he has held the reins of it long in his hand; and, which is worſt of all, is vicious and wicked: on the other hand, he ſuppoſes one that is in his tender years, not yet arrived to manhood; and ſo may be thought to be giddy and inexperienced, and therefore taken but little notice of; and eſpecially being poor, becomes contemptible, as well as labours under the diſadvantage of an ill education; his parents poor, and he not able to get books and maſters to teach him knowledge; nor to travel abroad to ſee the world, and make his obſervations on men and things; and yet being wiſe, having a good genius, which he improves in the beſt manner he can, to his own profit, and to make himſelf uſeful in the world; and eſpecially if he is wiſe and knowing in the beſt things, and fears God, and ſerves him; he is more happy, in his preſent ſtate and circumſtances, than the king before deſcribed is in his, and is fitter to take his place, and be a king, than he is; for though he is young, yet wiſe, and improving in knowledge, and willing to be adviſed and counſelled by others, older and wiſer than himſelf; he is much to be preferred to one that is old and fooliſh. *Who will no more be admoniſhed*; or, *knows not to be admoniſhed any more* [d]: he neither knows how to give nor take advice; he is impatient of all counſel; cannot bear any admonition; is ſtubborn and ſelf-willed, and reſolved to take his own way. The Jews in their *Midraſh*, *Jarchi* and others, interpret it, allegorically, of the good and evil imagination in men, the principle of grace, and the corruption of nature; the one is the new man, the other the old man; the new man is better than old *Adam*: the *Targum* applies it to *Abraham* and *Nimrod*; the former is the poor and wiſe child, that feared God, and worſhipped him betimes; the latter, the old and fooliſh king, who was an idolater, and refuſed to be admoniſhed of his idolatry; and ſo the *Midraſh*.

℣. 14. *For out of priſon he cometh to reign*, &c.] That is, this is ſometimes the caſe of a poor and wiſe child; he riſes out of a low, mean, abject, obſcure ſtate and condition, to the higheſt dignity; from a priſon-houſe, or a place where ſervants are, to ſit among princes, and even to have the ſupreme authority: ſo *Joſeph*, to whoſe caſe *Solomon* is thought to have reſpect, and which is mentioned in the *Midraſh*; who was but a young man, and poor and friendleſs, but wiſe; and was even laid in priſon, though innocent and guiltleſs, from whence he was fetched, and became the ſecond man in the kingdom of *Egypt*; ſo *David*, the youngeſt of *Jeſſe*'s ſons, was taken from the ſheep-fold, and ſet upon the throne of *Iſrael*: though *Guſſetius* [e] interprets this of the old and fooliſh king, who comes out of the houſe or family הסורים of degenerate perſons, as he tranſlates the word, with a degenerate genius to rule; the alluſion being to a degenerate vine; which ſenſe agrees with the preceding verſe, and with what follows. *Whereas alſo* he that is *born in his kingdom, becometh poor*; who is born of royal parents, born to a kingdom; is by birth heir to one, has it by inheritance, and has long poſſeſſed it; and yet by his own miſconduct, or by the rebellion of his ſubjects, he is dethroned and baniſhed; or by a foreign power is taken and carried captive, and reduced to the utmoſt

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[c] במהרה in feſtinantia, Montanus; in celeritate, Vatablus; in feſtinatione, Rambachius. [d] לא ידע להזהר עוד non novit moneri adhuc, Montanus; neſcit admoneri amplius, Junius & Tremellius, Piſcator, Druſius, Rambachius. [e] Ebr. Comment. p. 553.

moſt poverty, as *Zedekiah*, *Nebuchadnezzar*, and others: or if born poor, ſo *Guſſetius*; with a poor genius, not capable of ruling, and ſo loſes his kingdom, and comes to poverty. Or it may be rendered, *although in his kingdom he is born poor* [f]; that is, though the poor and wiſe child is born poor in the kingdom of the old and fooliſh king; yet out of this low eſtate, in which he is by birth, he comes and enjoys the kingdom in his room; to ſuch a ſtrange turn of affairs are the higheſt honours ſubject: or, *for in his kingdom he is born poor* [g]; even the perſon that is born heir to a crown, is born a poor man; he comes as naked out of his mother's womb, as the pooreſt man does; the conditions of both are equal as to birth; and therefore it need not ſeem ſtrange, that one out of priſon ſhould come to a kingdom. But the firſt ſenſe ſeems beſt.

℣. 15. *I conſidered all the living which walk under the ſun*, &c.] All men that were then alive, who were capable of walking upon the earth; even all of them that were under the heavens, in every land and nation, under whatſoever dominion or government: theſe and their manners, *Solomon* had particularly obſerved, and made his remarks upon; by which it appeared, how fickle the minds of the populace were under every government, and how precarious and uncertain were the honour and dignity of princes. *With the ſecond child that ſhall ſtand up in his ſtead*; the heir and ſucceſſor of every prince, that ſhall riſe up and take the throne of his father or predeceſſor, and reign in his ſtead. The wiſe man obſerved, how the people commonly behaved towards him; how that they generally ſtood beſt affected to him, than to the reigning prince; worſhipped the riſing ſun, courted his favour and friendſhip, ſoothed and flattered him; expreſſing their wiſhes to ſee him on the throne, and treated with neglect and contempt their lawful ſovereign. Some, contrary to the accents, connect this with the word *walk* [h]; that walk with the ſecond child, join themſelves to him, converſe with him, and ſhew him great reſpect and honour: and there are others that, by this ſecond child, underſtand the poor and wiſe child, that ſucceeds the old and fooliſh king, whom yet in time the people grow weary of; ſuch is the levity and inconſtancy of people, that they are not long pleaſed with princes, old or young, wiſe or fooliſh. The *Targum* interprets this of the foreſight *Solomon* had, by a ſpirit of prophecy, of thoſe that rebelled againſt his ſon *Rehoboam*, and of thoſe that cleaved unto him, who was his ſecond, and reigned in his ſtead. *Noldius* [i] thinks, *Solomon* refers to the hiſtory of his friend *Hiram*, king of *Tyre*, whoſe kingdom in his and in his ſon's time was very large, flouriſhing, and opulent, but in a following reign not ſo; and he renders and paraphraſes the words, thus, "*I ſaw all the works under the ſun*; with *Baleazarus*, *the ſon of a friend* (*Hiram*, for שני rendered *ſecond*, is the ſame as חבר *a friend*) *who ſhall ſtand* or *reign after him: there is no end of all the people*," &c. the kingdom in thoſe two reigns being very flouriſhing; yet poſterity ſhall not rejoice in him, in *Abdaſtratus*, the grandſon of *Hiram*, deſtroyed by the four ſons of his nurſe [k].

℣. 16. There is *no end of all the people*, even *of all that have been before them*, &c.] Before the preſent generation, the living that walked under the ſun; a vaſt number they were that lived before them, and they were of the ſame reſtleſs temper and diſpoſition; changeable in their affection and behaviour towards their governors; no end of their number, nor any ſtable affection for, nor ſettled ſatisfaction in their rulers; but this itch of novelty, of having new princes over them, went from age to age, from generation to generation. Some underſtand this of the king and his ſon, the predeceſſor and ſucceſſor, and of thoſe that went before them; and of their behaviour to the kings that reigned before them; the people have not their end or ſatisfaction in their governors, but are reſtleſs: which comes to the ſame ſenſe. *They alſo that come after, ſhall not rejoice in him*; that come after the preſent generation, and after both the reigning prince, and even after his ſucceſſor; they will not rejoice long in him that ſhall be upon the throne after them, any more than the preſent ſubjects of the old king; or thoſe that now pay their court to the heir apparent; they will be ſo far from rejoicing in him, that they will loath and deſpiſe him, and wiſh him dead or dethroned, and another in his room. *Surely, this alſo is vanity and vexation of ſpirit*; to a king, to ſee himſelf thus uſed by his ſubjects; for a ſhort time extolled and huzza'd, and then deſpiſed and forſaken.

C H A P. V.

THIS chapter contains ſome rules and directions concerning the worſhip of God; how perſons ſhould behave when they go into the houſe of God; concerning hearing the word, to which there ſhould be a readineſs, and which ſhould be preferred to the ſacrifices of fools, ℣. 1. Concerning prayer to God; which ſhould not be uttered raſhly and haſtily, and ſhould be expreſſed in few words; which is urged from the conſideration of the majeſty of God, and vileneſs of men; and the folly of much ſpeaking is expoſed by the ſimile of a dream, ℣. 2, 3. Concerning vows, which ſhould not be raſhly made; when made, ſhould be kept; nor ſhould excuſes be afterwards framed for not performing them, ſince this might bring the anger of God upon men, to the deſtruction of the works of their hands, ℣. 4—6. and as an antidote againſt thoſe vanities, which appear in the prayers and vows of ſome, and dreams of others, the fear of God is propoſed, ℣. 7. and againſt any ſurprize at the oppreſſion of the poor, the majeſty, power and providence of God, and his ſpecial regard to his people, are obſerved, ℣. 8. And then the wiſe man enters into a diſcourſe concerning riches; and obſerves, that the fruits of the earth, and the culture of it, are neceſſary to all men, and even to the king, ℣. 9. but diſſuades from covetouſneſs, or an overlove of riches; becauſe they are unſatisfying, are attended with much trouble, often injurious to the owners of them; at length periſh, and their poſſeſſors; who, at death, are ſtripped quite naked of all, after they have ſpent their days in darkneſs and diſtreſs, ℣. 10—17. and concludes therefore, that it is beſt for a man to enjoy, in a free manner, the

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[f] כי גם quamvis etiam, Gejerus.

[g] Nam etiam, Tigurine verſion, Cocceius; quia etiam, Pagninus, Montanus, Schmidt, Rambachius, ſo Aben Ezra.

[h] So the Tigurine verſion, Vatablus, Cocceius, Gejerus.

[i] Concord. Part. Ebr. N° 1023.

[k] Menander apud Joſeph. Contr. Apion. l. 1. ſ. 18.

good things of this life he is poſſeſſed of, and conſider them as the gifts of God, and be thankful for them; by which means he will paſs through the world more comfortably, and eſcape the troubles that attend others, ℣. 18—20.

℣. 1. *Keep thy foot when thou goeſt to the houſe of God*, &c.] The houſe of the ſanctuary of the Lord, the temple built by *Solomon*; and ſo any place of divine worſhip, where the word of God is preached, and his ordinances adminiſtered. The wiſe man, having obſerved many vanities under the ſun, directs men to the houſe of God, where they might learn the nature of them, and how to avoid them; though if care was not taken, they would find or introduce vanity there; which, of all vanities, is the worſt, and ought to be guarded againſt. Wherefore, when men go to any place of divine worſhip, which to do is their duty and intereſt, and for their honour, pleaſure and profit; they ſhould take care to *keep* their *feet*, for the ſingular is here put for the plural, not from going into it; nor does it ſignify a ſlow motion towards it, which ſhould be quick, in haſte, ſhewing earneſtneſs, fervency and zeal; but they ſhould keep their feet in proper caſe, in a ſuitable condition. The alluſion is either to the pulling off of the ſhoes off the feet, ordered to *Moſes* and *Joſhua*, when on holy ground, *Exod*. iii. 5. *Joſh*. v. 15. and which the Jews obſerved, when they entered the temple on their feſtivals and ſabbaths, even their kings, as *Juvenal*[k] jeers them: not that ſuch a rite ſhould be literally uſed now, or what is analogous to it; putting off of the hat, in a ſuperſtitious veneration of a place; but what was ſignified by it, as the putting off of the old man, with his deeds, laying aſide depraved affections and ſordid luſts; two apoſtles, *James* and *Peter*, have taught us this, when we come to the houſe of God to hear his word, *James* i. 21. 1 *Pet*. ii. 1, 2. or the alluſion is to the cuſtom of perſons in thoſe eaſtern countries, dreſſing or waſhing their feet when they viſited, eſpecially thoſe of any note; and entered into their houſes on any buſineſs, as *Mephiboſheth*, when he waited on *David*, 2 *Sam*. xix. 24. or to the practice of the prieſts, who waſhed their feet when they went into the tabernacle of the Lord, *Exod*. xxx. 19, 20. *Schindler*[l] ſays, that hence (becauſe of this text) the Jews had before their ſynagogues, an iron fixed in the wall, (which we call a *ſcraper*) on which they cleaned their ſhoes before they went into the ſynagogue. All which may denote the purity and cleanneſs of the converſation of the true worſhippers of God; for as the feet are the inſtruments of the action of walking, they may intend the conduct and behaviour of the ſaints in the houſe of God, where they ſhould take care to do all things according to his word, which is a lamp to the feet, and a light unto the path: moreover, what the feet are to the body, that the affections are to the ſoul; and theſe, when a man enters into the houſe of God for worſhip, ſhould be ſet on divine and ſpiritual things, and not on the world, and the things of it, which will choke the word heard, and make it unprofitable; the thoughts ſhould be compoſed, ſedate and quiet, and the mind attentive to what is ſpoken or done; or otherwiſe, if diverted by other objects, the ſervice will be uſeleſs. *And be more ready to hear, than to give the ſacrifice of fools*; there are ſacrifices to be offered unto God in his houſe, which are acceptable to him; the ſacrifices of beneficence and alms-deeds to the poor, with which he is well pleaſed; and the preſentation of the bodies of men, as a holy, living, and acceptable ſacrifice unto him; and eſpecially their hearts, and thoſe as broken and contrite, which are the ſacrifices of God; as alſo the ſacrifices of praiſe and thankſgiving, which are acceptable to him through Jeſus Chriſt: and under the former diſpenſation, while ſacrifices were in uſe by divine appointment, when they were offered up in the faith of the ſacrifice of Chriſt, they were well-pleaſing to God; but when they were not done in faith, and were without repentance for ſin and reformation of life; when men retained their ſins with them, and made theſe a cover for them, and thought by them to make atonement for their crimes, they were no other than the ſacrifices of fools, and abominable unto God; ſee *Iſa*. i. 11—16. *Jer*. vii. 9, 10. *Prov*. xxi. 27. when theſe ſacrifices were performed in the beſt manner, moral duties, as hearing and obeying the word of the Lord, and ſhewing mercy to men, and offering up the ſpiritual ſacrifices of praiſe and thankſgiving, were preferred unto them, 1 *Sam*. xv. 22. *Hoſea* vi. 6. *Pſalm* lxix. 30, 31. *Mark* xii. 33. and much more to the ſacrifices of fools. To be ready or near[m], is to hear the word of the Lord, as *Jarchi* interprets it; though *Aben Ezra* underſtands it of God, being near to hear his people, when they call upon him in truth. The word of the Lord was not only read publickly in the temple and ſynagogues, but was explained by the prieſts and prophets, the eccleſiaſtical rulers of the people; ſee *Mal*. ii. 7. *Acts* xiii. 15. and xv. 21. ſo the *Targum*, "draw "near thine ear to receive the doctrine of the law, "from the prieſts and wiſe men:" and ſo the people of God ſhould draw near to hear the word; be ſwift to hear it, attentive to it, and receive it with all reverence, humility, love and affection; and ſhould not take up with mere outward forms, which is but the ſacrifice of fools. *For they conſider not that they do evil*; or *know not*[n]; they think they are doing well, and doing God good ſervice, when they are doing ill; they know not truly the object of worſhip, nor the ſpiritual nature of it, nor the right end and true uſe of it: or, *they know not*, only *to do evil*, ſo *Aben Ezra* ſupplies it; to do good they have no knowledge: or, *they know not to do the will*, or *good pleaſure*[o]; that is, of God; this ſenſe of the word *Aben Ezra* mentions.

℣. 2. *Be not raſh with thy mouth, and let not thine heart be haſty to utter* any *thing before God*, &c.] In private converſation care ſhould be taken that no raſh and unadviſed words be ſpoken in haſte, as were by *Moſes* and *David*; and that no evil, nor even any idle word be uttered, ſince from the abundance of the heart the mouth is apt to ſpeak, and all is before the Lord; not a word in the tongue but is altogether known by him, and muſt be accounted for to him, *Pſalm* cvi. 33. and cxvi. 11. and cxxxix. 4. *Matt*. xii. 34—37. *Jerom* interprets this of words ſpoken concerning God; and careful men ſhould be of what they ſay of him, of his nature and perfections, of his perſons, and of his works; and it may be applied to a public profeſſion of his name, and of faith in him; though this ſhould be done with the heart, yet the heart and tongue ſhould not be raſh and haſty in making it; men ſhould conſider what they profeſs and confeſs, and upon what foot they take up and make a profeſſion of religion; whether they have the true grace of God or no: and it will hold true of the public miniſtry of the word, in which every thing that comes uppermoſt in the mind, or what is crude and indigeſted, ſhould not be uttered; but what miniſters have thought of, meditated on, well weighed in their minds, and properly digeſted. Some underſtand this of raſh vows, ſuch as *Jephtha*'s is ſuppoſed to be, which are afterwards treated of; but rather ſpeaking unto God in prayer is intended. So the *Targum*, "thy heart ſhall not haſten "to bring out ſpeech at the time thou prayeſt be-"fore the Lord;" any thing and every thing that comes up into the mind ſhould not be uttered before God; not any thing raſhly and haſtily; men ſhould conſider before they ſpeak to the King of kings; for though ſet precompoſed forms of prayer are not to be uſed, yet the matter of prayer ſhould be thought of beforehand; what our wants are, and what we ſhould aſk for; whether for ourſelves or others; this rule I fear we often offend againſt: the reaſons follow. *For God* is *in heaven, and thou upon earth*; his throne is in the heavens, he dwells in the higheſt heavens, though they cannot contain him; this is expreſſive of his majeſty, ſovereignty and ſupremacy, and of his omniſcience and omnipotence; he is the high and lofty One, that dwells in the high and holy place; he is above all, and ſees and knows all perſons and things; and he ſits in the heavens and does whatever he pleaſes; and therefore all ſhould ſtand in awe of him, and conſider what they ſay unto him. Our Lord ſeems to have reſpect to this paſſage when he directed his diſciples to pray, ſaying, *Our Father, which art in heaven*; and when we pray to him we ſhould think what we ourſelves are, that we are on the earth, the footſtool of God; that we are of the earth earthly; dwell in houſes of clay, which have their foundation in the duſt; crawling worms on earth, unworthy of his notice; are but duſt and aſhes, who take upon us to ſpeak unto him. *Therefore let thy words be few*; of which prayer conſiſts; ſuch was the prayer of the publican, *God be merciful to me a ſinner*; and ſuch the prayer which Chriſt has given as a pattern and directory to his people; who has forbid vain repetitions and much ſpeaking in prayer, *Matt.* vi. 7, 8. not that all prolix prayers are to be condemned, or all repetitions in them; our Lord was all night in prayer himſelf, and *Nehemiah*, *Daniel*, and others, have uſed repetitions in prayer, which may be done with freſh affection, zeal, and fervency; but ſuch are forbidden as are done for the ſake of being heard for much ſpeaking, as the heathens; and who thought they were not underſtood unleſs they ſaid a thing a hundred times over [p]; or when done to gain a character of being more holy and religious than others, as the phariſees.

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[k] Obſervant ubi feſta mero pede ſabbata reges, Satir. 6. v. 158.

[l] Lexic. Pentaglott. col. 1692.

[m] קרוב propinquus, Montanus; propinquior, Mercerus, Schmidt.

[n] אינם ידעים non ipſi ſcientes, Montanus; neſciunt, Pagninus, Mercerus, Cocceius; ſcire nolunt, Schmidt.

[o] לעשות רע facere voluntatem ejus, Pagninus, Mercerus.

℣. 3. *For a dream cometh through the multitude of buſineſs*, &c.] Or, *for as a dream* [q], ſo *Aben Ezra*; as that comes through a multiplicity of buſineſs in the day-time, in which the mind has been buſied, and the body employed; and this brings on dreams in the night-ſeaſon, which are confuſed and incoherent; ſometimes the fancy is employed about one thing, and ſometimes another, and all unprofitable and uſeleſs, as well as vain and fooliſh. *And a fool's voice* is known *by multitude of words*; either his voice in converſation, for a fool is full of words, and pours out his fooliſhneſs in a large profuſion of them; or his voice in prayer, being like a man's dream, confuſed, incoherent, and rambling. The ſupplement, *is known*, may be left out.

℣. 4. *When thou voweſt a vow unto God*, &c.] Or *if thou voweſt* [r], as the *Vulgate Latin* verſion; for vows are free and indifferent things, which perſons may make or not; there is no precept for them in the word of God; inſtances and examples there are, and they may be lawfully made, when they are in the power of man to perform, and are not inconſiſtent with the will and word of God; they have been made by good men, and were frequent in former times; but they ſeem not ſo agreeable to the goſpel-diſpenſation, having a tendency to enſnare the mind, to entangle men, and bring on them a ſpirit of bondage, contrary to that liberty wherewith Chriſt has made them free; and therefore it is better to abſtain from them: holy reſolutions to do the will and work of God ſhould be taken up in the ſtrength of divine grace; but to vow this, or that, or the other thing, which a man previous to his vow is not obliged unto, had better be let alone: but however, when a vow is made that is lawful to be done, *defer not to pay it*; that is, to God, to whom it is made, who expects it, and that ſpeedily, as *Hannah* paid hers; no excuſes nor delays ſhould be made. *For* he hath *no pleaſure in fools*; that is, the Lord hath no pleaſure in them, he will not be mocked by them; he will reſent ſuch treatment of him, as to vow and not pay, or defer payment and dally with him. So the *Targum*, "for the Lord "hath no pleaſure in fools, becauſe they defer their "vows, and do not pay." *Pay that which thou haſt vowed*; preciſely and punctually; both as to the matter, manner, and time of it.

℣. 5. *Better* is it *that thou ſhouldeſt not vow*, &c.] For a vow is an arbitrary thing; a man is not bound to make it, and whilſt he vows not, it is in his own power, and at his option, whether he will do this or that or not; but when he has once vowed, he is then brought under an obligation, and muſt perform; ſee *Acts* v. 4. and therefore it is better not to vow; it is more acceptable to God, and it is better for a man. *Than that thou ſhouldeſt vow and not pay*; for this ſhews great weakneſs and folly, levity and inconſtancy, and is reſented by the Lord.

℣. 6. *Suffer not thy mouth to cauſe thy fleſh to ſin*, &c.] That is, himſelf, who is corrupt and depraved; either by making a raſh vow, which it is not in his power to keep; or ſuch is the corruption of his nature, and the weakneſs of the fleſh, that he cannot keep it; or by making ſinful excuſes after he has made the vow, and ſo is guilty of lying, or falſe ſwearing, or other ſins of the fleſh. *Jarchi* by *fleſh* underſtands his children, on whom his iniquity may be viſited and puniſhed; and the *Targum* interprets this puniſhment of the judgment or condemnation of hell; ſee *Prov.* xx. 25. *Neither ſay thou before the angel that it* was *an error*; that it was done ignorantly and through miſtake; that it was not intended, and that this was not the meaning of the vow; and therefore deſires to be excuſed performing it, or to offer a ſacrifice in lieu of it. Interpreters are divided about the angel before whom ſuch an excuſe ſhould not be made. Some think angel is put for angels in general, in whoſe preſence, and before whom, as witneſſes, vows are made; and who were ſignified by the cherubim in the ſanctuary, where they were to be performed, and who are preſent in the worſhipping aſſemblies of ſaints, where theſe things are done, 1 *Tim.* v. 21. 1 *Cor.* xi. 10. others think the guardian-angel is meant, which they ſuppoſe every man has; and others that Chriſt, the angel of the covenant, is deſigned, who is in the midſt of his people, ſees and knows all that is done by them, and will not admit of their excuſes; but it is moſt probable the prieſt is intended, called the angel or meſſenger of the Lord of hoſts, *Mal.* ii. 7. to whom ſuch who had made vows applied to be looſed from them, acknowledging their error in making them; or to offer ſacrifice for their ſin of ignorance, *Lev.* v. 4, 5. *Wherefore ſhould God be angry at thy voice*; either in making a raſh and ſinful vow, or in excuſing that which was made. *And deſtroy the work of thine hands?* wrought with ſucceſs, for which the vow was made; and ſo inſtead of its ſucceeding is deſtroyed and comes to nothing. Vows made by the Jews were chiefly about their houſes, or fields, or cattle; ſee *Lev.* xxvii. 28. and ſo the deſtruction ſuggeſted may ſignify the curſe that God would bring upon any of theſe, for excuſing or not performing the vow made.

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[p] Ohe jam deſine deos obtundere — Ut nihil credas intelligere, niſi idem dictum eſt centies. Terent. Heautont. act. 5. ſc. 1. v. 6, 8.

[q] כי בא ut prodit ſomnium, Junius & Tremellius; nam ut venit, Piſcator; quia ſicut venit, Mercerus, Rambachius, ſo Broughton.

[r] כאשר תדר ſi quid voviſti, V. L.

℣. 7. *For in the multitude of dreams and many words* there are *alſo* divers *vanities*, &c] Or as *in a multitude of dreams* there are *many vanities*, ſo *alſo in a multitude of words*[s]; as dreams are vain things, or there are abundance of vain things that come into the mind in dreams; ſo vain and idle are the many excuſes which are made for the non-performance of vows; or there are many vain things which are uttered in making of them, or in long prayers to God, or in diſcourſes concerning him; to all which is oppoſed the fear of God. *But fear thou God*; give no heed to dreams, nor to the many words of men, which are vain and fooliſh; but keep cloſe to the word of God, and worſhip him internally and externally, in ſpirit and in truth; for herein lies the ſum and ſubſtance of religion; ſee *chap.* xii. 13. The *Targum* is, "for in the multitude of "the dreams of the falſe prophets believe not, nor "in the vanities of the authors of inchantments, and "the many ſpeeches of ungodly men; but ſerve "the wiſe and juſt, and of them ſeek doctrine, and "fear before the Lord;" ſee *Jer.* xxiii. 28.

℣. 8. *If thou ſeeſt the oppreſſion of the poor, and violent perverting of juſtice in a province*, &c.] Which is a very diſagreeable ſight, but often ſeen; the poor are oppreſſed, and judgment and juſtice perverted, and that in a very violent and flagrant manner, in open courts of judicature, in the ſeveral provinces and kingdoms of the world. *Marvel not at the matter*; as though it was ſome ſtrange and uncommon thing, when nothing is more common: or *marvel not at the will* or *pleaſure*[t]; that is, of God, who ſuffers ſuch things to be. So the *Targum*, *Jarchi* and *Aben Ezra*, interpret it; ſtumble not at it, nor arraign the wiſdom and juſtice of God; let not that temptation prevail in thee as it has done in ſome good men, who have been tempted from hence to think there was nothing in religion, nor no providence attending the affairs of this world; do not be frightened and aſtoniſhed, and hurried into ſuch a thought; nor be diſtreſſed at the calamities and oppreſſions of poor and innocent men. *For he that is higher than the higheſt regardeth*; that is, God, who is the moſt high in all the earth; higher than the kings of the earth, and all high and haughty oppreſſors; higher indeed than the heavens, and the angels there: he *regards* all his people, his eyes are on them, and he never withdraws them from them; he regards their cries, and hears and anſwers them; he regards their oppreſſors, and their oppreſſions; and will in his own time deliver them: or he *keeps*[u] his people as the apple of his eye, in the hollow of his hand, night and day, leſt any hurt them; he keeps them by his power through faith unto ſalvation. It may be rendered, *the high one from on high obſerves*[w]; God, who is the high and lofty one, looks down from the high heavens where he dwells, and takes notice of all the ſons of men, and conſiders all their works; ſee *Pſal.* xxxiii. 13—15. *And* there be *higher than they*; either the holy angels, who are higher than tyrannical oppreſſors, higher in nature, and excel in ſtrength and power; and theſe are on the ſide of the oppreſſed, have the charge of ſaints, and encamp about them; and whenever they have an order can deſtroy their enemies in a moment: or rather the three divine perſons are meant, by the plural expreſſion uſed, Father, Son, and Spirit; *Jehovah* the Father is above men, the greateſt of men, in the things in which they deal proudly; he is greater than all, and none can pluck his ſheep out of his hands and worry them: Chriſt, the Son of the higheſt, is higher than the kings of the earth; he is King of kings and Lord of lords, and able to deliver and ſave his people; and the holy Spirit is the power of the higheſt, and is greater than he or they that are in the world, the avowed enemies of the ſaints. *Aben Ezra* interprets it of the ſecret of the name of God, which he ſays is inexplicable. So the *Midraſh* underſtands it of the holy bleſſed God; and in another tract it is ſaid on mention of this paſſage, there are three ſuperiors above them in the way of emanation, and of them it is ſaid[x], *there be higher than they.*

℣. 9. *Moreover, the profit of the earth is for all*, &c.] Or *the excellency of the earth in* or *above all things* is *this*[y]; that God moſt high rules over all the earth, and is higher than the kings of it, and all oppreſſors in it; or in all reſpects there is a preference, a ſuperior excellency in the country as oppoſed to the city, eſpecially in this, that there are not ſo many tumults, riots, and oppreſſions there; though this is moſtly underſtood of the preference and ſuperior excellency of agriculture, or tillage of the earth. So the *Targum*, "the excellency of the "praiſe of tilling the earth is above all things;" and to the ſame purpoſe *Jarchi* and *Aben Ezra*; and the profit ariſing from it is enjoyed by all; it is for all, even the beaſts of the field have graſs from hence, as well as man has bread-corn, and all other neceſſaries. *The king* himſelf *is ſerved by the field*; his table is ſerved with bread-corn, and fleſh, and wine, and fruits of various ſorts, the produce of the earth, which ſpring from it, or are nouriſhed by it; were it not for huſbandry the king himſelf and his family could not ſubſiſt; and therefore it becomes kings to encourage it, and not oppreſs thoſe who are employed in it: or *the king* is a *ſervant to the field*[z]; ſome kings have addicted themſelves to huſbandry, and been great lovers of it, as *Uzziah* was, 2 *Chron.* xxvi. 10. and ſome of the *Chineſe* emperors, as their hiſtories[a] ſhew; and the kings of *Perſia*[b]: *Vulcan*, in the ſhield of *Achilles*, repreſented the reapers, gatherers, and binders of ſheaves at work in the field, and a king ſtanding among the ſheaves with a ſceptre in his hand, looking on with great pleaſure, whilſt a dinner is prepared by his orders for the workmen[c]; many of the *Roman* generals, and high officers, were called from the plow, particularly *Cincinnatus*[d]; and theſe encouraged huſbandry in their ſubjects, as well as took care of their own farms. There is another ſenſe of the words given, beſides many more; "and "the moſt excellent Lord of the earth, (that is, the "moſt high God) is the king of every field that is "tilled; (that is, the king of the whole habitable "world) or the king Meſſiah, lord of his field, the "church, and who is the moſt eminent in all the "earth[e]." The *Midraſh* interprets it of the holy bleſſed God.

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[s] So Luther, Broughton, Junius & Tremellius, Piſcator, Gejerus.

[t] על החפץ ſuper voluntate, Montanus, Cocceius; de divina voluntate, Pagninus, Mercerus; divinam voluntatem, Tigurine verſion; de iſta voluntate, Junius & Tremellius, Gejerus.

[u] שמר cuſtodiens, Montanus; cuſtodit, Pagninus; cuſtos, Tigurine verſion.

[w] Obſervat, Junius & Tremellius, Piſcator, Mercerus, Gejerus; obſervans, obſervator eſt, Rambachius.

[x] Tikkune Zohar Correct. 69. fol. 114. 1.

[y] ויתרון ארץ בכל היא & præſtantia terræ in omnibus ipſa, Montanus; porro excellentia terræ præ omnibus eſt, Vatablus; & præcellentia terræ in omnibus eſt, Gejerus.

℣. 10. *He that loveth ſilver, ſhall not be ſatisfied with ſilver*, &c.] The tillage of the earth is neceſſary, a very laudable and uſeful employment, and men do well to buſy themſelves in it; without this, neither the common people, nor the greateſt perſonages can be ſupplied with the neceſſaries of life; but then an immoderate love of money is criminal, which is here meant by loving ſilver, one ſpecies of money, which when loved beyond meaſure is the root of all evil; and beſides, when a man has got ever ſo much of it, he is not ſatisfied, he ſtill wants more, like the horſe-leach at the vein cries, Give, give: or he cannot eat ſilver, ſo *Jarchi*; or be *fed with money*, as Mr *Broughton* renders it; and herein the fruits of the earth, for which the huſbandman labours, have the preference to ſilver; for theſe he can eat and be filled, and ſatisfied with them, but he cannot eat his bags of gold and ſilver. *Nor he that loveth abundance with increaſe*; that is, he that coveteth a great deal of this world's things ſhall not be ſatisfied with the increaſe of them, let that be what it will; or he ſhall have *no increaſe*[f], be ever the better for his abundance, or enjoy the comfort and benefit of it: or *he that loveth abundance* from whence there is *no increaſe*[g]; that loves to have a multitude of people about him, as man-ſervants and maid-ſervants; a large equipage, as *Aben Ezra* ſuggeſts, which are of very little uſe and ſervice, or none at all. *This* is *alſo vanity*; the immoderate love of money, coveting large eſtates and poſſeſſions, and to have a train of ſervants. *Jarchi* allegorically interprets ſilver and abundance, of the commands, and the multitude of them.

℣. 11. *When goods increaſe, they are increaſed that eat them*, &c.] When a man's ſubſtance increaſes by trade or otherwiſe, very often ſo it is, that his family increaſes, and he has more mouths to feed, and backs to clothe; or his eſtate growing larger, if he lives ſuitable to it, he muſt keep more ſervants; and theſe, as they have but little work to do, are deſcribed by their eating rather than by their working; and beſides, ſuch a growing man in the world has more friends and viſiters that come about him and eat with him, as well as the poor which wait upon him to receive his alms: and if his farms, and his fields, and his flocks are enlarged, he muſt have more huſbandmen, and labourers, and ſhepherds to look after them, who all muſt be maintained. So *Pheraulas* in *Xenophon*[h] obſerves, "that now he was poſſeſſed of much, that he neither eat, nor drank, nor ſlept the ſweeter for it; what he got by his plenty, was, that he had more committed to his keeping, and more to diſtribute to others; he had more care and more buſineſs, with trouble; for now, ſays he, many ſervants require food of me, many drink, many clothing, ſome need phyſicians, *&c.* it muſt needs be, adds he, that they that poſſeſs much muſt ſpend much on the gods, on friends, and on gueſts." *And what good* is there *to the owners thereof, ſaving the beholding of* them *with their eyes?* he can go into his grounds, his fields, and his meadows, to behold his flocks and his herds, and can ſay, All theſe are mine; he can go into his chambers and open his treaſures, and feed his eyes with looking upon his bags of gold and ſilver, his jewels, and other riches; he can behold a multitude of people at his table, eating at his expence, and more maintained at his coſt; and if a liberal man, it may be a pleaſure to him, if otherwiſe, it will give him pain: and excepting theſe, he enjoys no more than food and raiment; and often ſo it is, that even his very ſervants have in ſome things the advantage of him, as follows. The *Targum* is, "What profit is there to the owner "thereof who gathers it, unleſs he does good with "it, that he may ſee the gift of the reward with "his eyes in the world to come?" *Jarchi* interprets it after this manner, "When men bring many "free-will offerings, the prieſts are increaſed that "eat them; and what good is to the owner of "them, the lord, but the ſight of his eyes, who "ſays, and his will is done?"

℣. 12. *The ſleep of a labouring man* is *ſweet, whether he eat little or much*, &c.] Or *of a ſervant*[i], who enjoys ſleep equally as a king; a tiller of the ground, as *Jarchi*; who alſo interprets it of one that ſerves the Lord, as likewiſe the *Targum*; a beloved one of his, to whom he gives ſleep, *Pſalm* cxxvii. 2. A refreſhing ſleep is always reckoned a great mercy and bleſſing, and which labouring men enjoy with ſweetneſs[k]; for if they have but little to eat at ſupper, yet coming weary from their work, ſleep is eaſily brought on when they lie down, and ſound ſleep they have, and riſe in the morning, lively and active, and fit for buſineſs; or if they eat more plentifully, yet through their labour they have a good digeſtion, and their ſleep is not hindered: ſo that ſhould it be anſwered to the above queſtion, what has the maſter more than the ſervant, though he eats and drinks more freely, and of the beſt, and lives voluptuouſly? yet it may be replied, that in the buſineſs of ſleep, the labouring man has the preference to him; which muſt be owned to be a great bleſſing of life, and is often interrupted by exceſſive eating and drinking. *But the abundance of the rich will not ſuffer him to ſleep*; either the abundance of food which he eats, which loads his ſtomach, and fills his head with vapours, and makes him reſtleſs, ſo that he can get no ſleep, or what he does get is very uncomfortable: or the abundance of his riches fills him with cares, what he ſhall do with them, and how to keep and increaſe them; and with fears, leſt thieves ſhould break in and take them away from him, ſo that he cannot ſleep quietly [l]. The *Targum* is, "ſweet is "the ſleep of a man that ſerves the Lord of the "world with a perfect heart; and he ſhall have reſt "in the houſe of his grave, whether he lives a "few years or more, *&c.*" and much to the ſame purpoſe *Jarchi*; and who ſays, it is thus interpreted in an ancient book of theirs, called *Tanchuma*.

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[z] מלך לשדה נעבד rex agro fit ſervus, Montanus, Piſcator, Gejerus; rex agro ſervit, Mercerus, ſo ſome in Druſius.

[a] Vid. Martin. Sinic. Hiſtor. l. 2. p. 36. & l. 4. p. 92. & l. 8. p. 287, 288, 326.

[b] Xenophon. Oeconom. p. 482.

[c] Homer. Iliad. 18. v. 550—558.

[d] Flor. Hiſt. Roman. l. 1. c. 11.

[e] So Schmidt, Rambachius.

[f] לא תבואה non erit proventus illi, Vatablus, Mercerus, Gejerus; nullum fructum percipit, Tigurine verſion.

[g] Qui amat copiam, ſc. multitudinem ex qua non eſt ſperandus profectus, Schmidt, ſo Gufſetius.

[h] Cyropædia, l. 8. c. 26.

[i] העבד του δουλου, Sept. ſervi, Arab. i. e. agricolæ, Druſius, Rambachius; qui par regi famuloque venis, Senec. Hercul. Fur. v. 1073.

[k] Somnus agreſtium lenis, &c. Horat. Carmin. l. 3. ode 1. v. 21, 22.

℣. 13. *There is a ſore evil* which *I have ſeen under the ſun*, &c.] Or *an evil ſickneſs* [m]. A ſinful diſeaſe in the perſon with whom it is found, and very diſagreeable to others to behold; it is enough to make one ſick to ſee it; and what he is about to relate, he himſelf was an eye-witneſs of: Namely, *riches kept for the owners thereof to their hurt*; laid up in barns and granaries, as the fruits of the earth; or in cheſts and coffers, as gold and ſilver, for the uſe and ſervice of the owners of them; and which yet have been to their real injury; being either uſed by them in a luxurious and intemperate way, ſo have brought diſeaſes on their bodies, and damnation to their ſouls; or not uſed at all for their own good, or the good of others, which brings the curſe of God upon them, to their ruin and deſtruction, both here and hereafter: and oftentimes ſo it is, and which no doubt had fallen under the obſervation of *Solomon*; that ſome who have been great miſers, and have hoarded up their ſubſtance, without uſing them themſelves, or communicating them to others, have not only been plundered of them, but, for the ſake of them, their lives have been taken away in a moſt barbarous manner, by cut-throats and villains; ſometimes by their own ſervants, nay, even by their own children. Riches ill gotten and ill uſed, are very prejudicial to the owners; and if they are well got, but ill uſed, or not uſed at all, greatly hurt the ſpiritual and eternal ſtate of men; it is a difficult thing for a rich man to enter into the kingdom of heaven, and a covetous man cannot; if a profeſſor, the word he hears, is choaked and made unprofitable; he errs from the faith, and pierces himſelf through with many ſorrows now, and is liable to eternal damnation hereafter. The *Targum* interprets it of a man that gathers riches, and does no good with them; but keeps them to himſelf, to do himſelf evil in the world to come.

℣. 14. *But thoſe riches periſh by evil travail*, &c.] Or, *by an evil buſineſs* or *affair* [n]. That is, ſuch riches as are not well got, or are not uſed as they ſhould be, theſe waſte away and come to nothing; either by the owner's bad management, and miſconduct in trade and buſineſs; or by fire, tempeſts, thieves and robbers, and many other ways and means: theſe are very uncertain things; and there are various ways by which they make themſelves wings and flee away, under the direction of a divine Providence. *And he begetteth a ſon, and* there is *nothing in his hand*; the riches he had hoarded up, he deſigned for his ſon; but being ſtripped of them by one means or another, when he comes to die, has nothing to leave his ſon: or if his riches do not periſh in his own life-time, yet they are quickly conſumed by his ſon, who, in a ſhort time, has nothing to live upon; and ſo being brought up a gentleman, and in no buſineſs, is in a worſe condition than ſuch who have been brought up to work for their living, and in no expectation of an eſtate after the deceaſe of their friends. The *Targum* underſtands it in this latter ſenſe, paraphraſing the words thus, "and thoſe "riches, which he ſhall leave his ſon after his death, "ſhall periſh, becauſe he hath gotten them in an "evil way; and they ſhall not remain in the hand "of the ſon whom he hath begotten; neither ſhall "any thing remain in his hand."

℣. 15. *As he came forth of his mother's womb, naked ſhall he return to go as he came*, &c.] This may be underſtood either of the covetous rich man, or of his ſon; and that ſuppoſing what is before ſaid, ſhould not be the caſe of either of them, but they ſhould poſſeſs their ſubſtance as long as they live; yet when they come to die, they will be ſtripped of them all; of their gold and ſilver, their plate and jewels, and rich houſhold-furniture; of their cattle and poſſeſſions, farms and eſtates, which are no longer theirs; and even of their very cloaths, and be as naked as they were when they came into the world; and which is indeed the caſe of every man, *Job* i. 21. and is uſed as an argument, and a very forcible one, againſt covetouſneſs. *And ſhall take nothing of his labour, which he may carry away in his hand*; nothing of his ſubſtance, which he has got by his labour, and hoarded up with great care; not the leaſt portion of it can he carry away with him when he dies; not any of his jewels, nor bags of gold and ſilver; and if any of theſe ſhould be put into his grave, which has been ſometimes done at the interment of great perſonages; theſe are of no manner of uſe and ſervice to him, either to comfort and refreſh his body, or to ſave his ſoul from hell, and procure it an entrance into the heavenly glory; ſee 1 *Tim.* vi. 7. *Prov.* xi. 4. The *Targum* allegorizes this in a very orthodox way, not very uſual, in favour of original ſin, and againſt the doctrine of merit; "as "he goes out of his mother's womb, naked, with"out a covering, and without any good; ſo he "ſhall return to go to the houſe of his grave, in"digent of merit, as he came into this world; "and no good reward ſhall he receive by his "labour, to take with him into the world to "which he goes, that it may be for merit in his "hand."

℣. 16. *And this alſo is a ſore evil*, that *in all points as he came, ſo ſhall he go*, &c.] This ſeems not to be an evil or vanity, diſtinct from the former; but the ſame repeated and confirmed, and expreſſed, if poſſible, in ſtronger terms, that a man is in all reſpects alike, when he goes out of the world as when he came in. A man's birth is ſignified by *coming*, that is, out of his mother's womb, and into the world; and which is a deſcription of every man born into it, *John* i. 9. he is of the earth earthly; comes forth like a flower, and ſprings up as graſs; he comes not of himſelf, nor caſually, but by means of his parents; and according to the determinate will of God, and to anſwer ſome end or other: and his death is ſignified by *going*; a going the way of all fleſh; a going out of the world; a going to the grave, the houſe of all living, a man's long home; it is like going from one houſe to another; for death is not an annihilation of man, but a remove of him from hence elſewhere; and a man's birth and death are in all points alike. This is to be underſtood of natural and civil things; of riches and honours, which men cannot carry with them; and with reſpect to them, they are as they were born, naked and ſtripped of them; and with reſpect to the body, the parts of it then are the ſame, though more grown; it is as naked as it was born; and a man is as much beholden to his friends for his grave, as for his ſwadling cloaths; it becomes what it was at firſt, earth and duſt; and as a man comes not into the world at his own will and pleaſure, ſo neither does he go out of it at his will, but the Lord's. The *Midraſh* interprets it thus, "as a man comes into the world, with crying, weeping and ſighing, and without knowledge, ſo he goes out." Likewiſe this is only true of natural and unregenerate men as to moral things; as they are born in ſin, they die in ſin; with only this difference, an addition of more ſins; as they come into the world without the image of God, without a righteouſneſs, without holineſs, and without the grace of God, ſo they go out of it without theſe things: but this is not true of ſaints and truly gracious perſons; they come into the world with ſin, but go out of it without it; being waſhed in the blood of Chriſt, juſtified by his righteouſneſs, and all their ſins expiated and pardoned through his ſacrifice: they are born without a righteouſneſs, but do not die without one; Chriſt has wrought out an everlaſting righteouſneſs for them; this is imputed to them; is received by faith; given them; they are found in it, living and dying; and this introduces them into heaven and happineſs: they are born without holineſs, but do not live and die without it; they are regenerated and ſanctified by the Spirit of God, and at the moment of death made perfectly holy. This only therefore is true of men, as natural, and with reſpect to natural and civil things: the *Targum* interprets it, "as he comes into this world, void of "merit, ſo he ſhall go into that." *And what profit hath he that hath laboured for the wind?* for riches, which are as unſatisfying as the wind; which are as ſhifting, and as ſwift to flee away as that; and can no more be held, when it is the will of God they ſhould go, and eſpecially at death, than the wind is to be held in the fiſt of men; and which are as unprofitable as that in the hour of death. Particularly, what profit has a man of all his riches, which he has got by labour, when he neither makes uſe of them in life, for his own good, nor the good of others; and when he comes to die, they leave him and ſtand him in no ſtead; and eſpecially having been unconcerned about his immortal ſoul; and having been wholly taken up in the purſuit of ſuch vain and tranſitory things? ſee *Matt.* xvi. 26.

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[l] Ne noctu, nec diu, quietus unquam eam, Plauti Aulularia, act. 1. ſc. 1. v. 28. Aurea rumpunt tecta quietem, Senec. Hercul. Oet. v. 646. [m] רעה חולה morbus malus, Tigurine verſion, Vatablus. [n] בענין רע occupatione, negotio, vel caſu malo, Gejerus.

ỳ. 17. *All his days alſo he eateth in darkneſs,* &c.] To all that has been ſaid, is added another evil, that attends ſuch whoſe hearts are inordinately ſet on riches; that all their days, throughout the whole of their lives, they live a moſt uncomfortable life; for *eating* is here put for their whole manner of living: ſuch not only eat coarſe bread, and very mean food of any ſort, but wear ſordid apparel, and live in a poor cottage, in a very obſcure and miſerable manner. *Aben Ezra* underſtands it literally, of the night to which time ſuch a man defers eating, that he might loſe no time in his labour; and that it might not be ſeen what ſort of food he eats, and how ſparingly, and that others might not eat with him; and what he does eat, is not eaten freely, but grudgingly, and with anguiſh and diſtreſs of mind, without any real pleaſure and joy; and much leſs with the light of God's countenance, the diſcoveries of his love, and communion with him: the *Targum* is, "all his days he "dwelleth in darkneſs, that he may taſte his bread "alone." *And* he hath *much ſorrow and wrath with his ſickneſs*; either the ſickneſs of his mind, his covetouſneſs; or the ſickneſs of his body, emaciated by withholding from himſelf the neceſſaries of life: or when he comes upon a ſick bed, he is filled with ſorrow and indignation, that he muſt live no longer, to accumulate more wealth, and accompliſh his projects and deſigns; and that he muſt leave his wealth, he has been at ſo much pains to gather together. Or, *and he is much angry* [o]; when things do not anſwer in trade according to his wiſhes; when his ſubſtance diminiſhes, or however, does not increaſe as he deſires; when he is cheated by fraudulent men, or robbed by thieves: *and he hath ſickneſs* [p]; either of body or mind, or both, becauſe matters do not ſucceed, as he would have them; and through fretfulneſs at loſſes, and croſſes, and diſappointments; and through cares in getting and keeping what he has: *and wrath*; at all about him, whom he is ready to charge with ſlothfulneſs or unfaithfulneſs to him; and even at the providence of God, that does not give him the deſired ſucceſs; ſo that he has no manner of pleaſure and comfort in life.

ỳ. 18. *Behold that which I have ſeen,* &c.] Obſerved, conſidered and approved of, and which he recommended and excited attention to, and is as follows: It is *good and comely* for one *to eat and to drink*; to make uſe of the creatures God has given for ſervice, in a free and liberal manner, without exceſs, and with moderation; and not deprive a man's ſelf of thoſe things he may lawfully partake of, and are neceſſary for him: to do this is good for himſelf, and for the health of his body; and is right in the ſight of God, and is comely before men; it is not only lawful, but laudable. There is another verſion and ſenſe of the words, *it is good to eat and drink him that is fair* [q], or comely; Chriſt, who is fairer than the children of men; to live by faith on him, to eat his fleſh, and drink his blood; but this, however true, ſpiritual and evangelical, it ſeems foreign to the text. It follows, *And to enjoy the good of all his labour, that he taketh under the ſun, all the days of his life, which God giveth him*; this laſt clauſe, *which God giveth him*, is not to be connected with *the good of all his labour*; though it is true, that whatever good is got by labour, is the gift of God; but with *all the days of his life*; for the life of man, and all the days of it, be they more or fewer, are the gift of God, and according to his determinate will and pleaſure; and throughout this time a man ſhould enjoy, in a comfortable way, with thankfulneſs to God, the good things he has gotten by his labour and induſtry, through the bleſſing of God along with them. This *Solomon* frequently inculcates; *Aben Ezra* ſays, this is the third time, but it ſeems to be the fourth; ſee *chap.* ii. 24. and iii. 13, 22. *For it is his portion*; that is, in this life; for otherwiſe, if a good man, he has a better portion in another: this is the part which God has allotted to him here; and it is his duty, and for his good and comfort, to make uſe of it.

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[o] וכעס הרבה & iraſcitur multum, Vatablus, Druſius; & indignatus fuit, vel indignatus multum, Piſcator, Rambachius.

[p] וחליו & ægritudo ei fuit, vel eſt, Piſcator, Druſius; vel fuerit, Gejerus.

[q] Bonum eſt, eum, qui pulcher eſt, edere & bibere, h. e. Chriſto per fidem frui; nova & ſingularis expoſitio, Rambachius.

℣. 19. *Every man alſo to whom God hath given riches and wealth*, &c.] Which include the whole of a man's ſubſtance; all his eſtate, perſonal and real; and all his goods and poſſeſſions, moveable and immoveable, as gold, ſilver, cattle, fields and farms; which are all the gift of God, by whatſoever means they may be acquired or poſſeſſed. *And hath given him power*; or, *cauſed him to have dominion*[r], over his wealth and riches, and not be a ſlave to them, as many are: but to have ſo much command of them and of himſelf, as *to eat thereof*; comfortably enjoy them; and diſpoſe of them, to his own good, the good of others, and the glory of God. It follows, *And to take his portion*; which God hath allotted him; to take it thankfully, and uſe it freely and comfortably. *And to rejoice in his labour*; in the things he has been labouring for, in a chearful uſe of them; bleſſing God for them, and taking the comfort of them. *This is the gift of God*; to have ſuch power over his ſubſtance, and not be a ſlave to it, and to enjoy the fruits of his labour, in a chearful and comfortable manner; this is as much the gift of God as riches themſelves[s].

℣. 20. *For he ſhall not much remember the days of his life*, &c.] Be they more or fewer, as *Jarchi*: he will not think life long and tedious; nor dwell upon, and diſtreſs himſelf with the troubles he has met with, or is likely to meet with; but, being content with the good things God has given him, and freely and chearfully enjoying them, he paſſes away his time delightfully and pleaſantly. Some, as *Aben Ezra* obſerves, and which he approves of, and is agreeable to the accents, render the words, *if he has not much, he remembers the days of his life*[t]; if he has but little of the good things of this life, he remembers how few his days are he has to live; and doubts not he ſhall have enough to carry him to the end of his days, and therefore is quite eaſy and content; he calls to mind how he has been ſupplied all his days hitherto, and is perſuaded that that God, who has provided for him, will continue his goodneſs to him, and that he ſhall not want any good thing; and therefore does not diſtreſs himſelf with what is to come. *Becauſe God anſwereth* him *in the joy of his heart*; he calls upon God for a bleſſing on his labours, aſks of him his daily food, and deſires what may be proper and ſufficient for him, or what he judges is neceſſary and convenient; and God anſwers his prayers, and petitions, and good wiſhes, by filling his heart with food and gladneſs; and giving him that chearfulneſs of ſpirit, and thankfulneſs of heart, in the enjoyment of every bleſſing; and eſpecially, if along with it, he lifts up the light of his countenance, and grants him joy in the holy Ghoſt; he will go on ſo pleaſantly and comfortably, as to forget all his former troubles; and it will diſſipate his doubts and fears, about how he ſhall live for the future.

CHAP. VI.

THE wiſe man goes on to expoſe the vanity of riches, as poſſeſſed by a covetous man, who makes no uſe of them; an evil, and a common one under the ſun, ℣. 1. Who is deſcribed by the good things he has; which he has not a power to enjoy, but a ſtranger enjoys them, ℣. 2. by his numerous offspring and long life; yet neither is he ſatisfied with good in life, nor has he a burial at death; wherefore an abortive is preferred unto him, ℣. 3. For though many things may be ſaid of that which are diſagreeable, yet worſe of him, and that has more reſt than he; and beſides, they both go to one place, the grave, ℣. 4—6. and the vanity of an anxious labour for riches, is further argued from the uſe of them, at moſt and beſt, which is only for the body, and the ſuſtenance of it, but cannot ſatisfy the mind or ſoul, ℣. 7. and this uſe a fool can make of them, as well as a wiſe man; and a poor man, that is knowing, diligent and induſtrious, to live, as well as the rich, ℣. 8. Wherefore it is beſt to enjoy, and be content with preſent mercies, than to let looſe the wandering deſires after what may never be had, ℣. 9. and eſpecially it ſhould be conſidered, that let a man be in what circumſtances he will, he is but a man; and theſe circumſtances are determined and appointed by God, which he cannot alter; and therefore it is both vain and ſinful to contend with him, ℣. 10. And after all, a man is never the better for his carking cares and wandering deſires, ſince there are ſo many things that increaſe vanity, ℣. 11. and a man is ſo ignorant of what is good for him for the preſent, and of what ſhall be after him, ℣. 12.

℣. 1. *There is an evil which I have ſeen under the ſun*, &c.] The *Vulgate Latin* verſion reads it, *another evil*; but wrongly, for the ſame is conſidered as before, the evil of covetouſneſs; which is one of the evil things that come out of the heart of man; is abominable to the Lord, contrary to his nature and will, and a breach of his law, which forbids it, and is the root of all evil; this is an evil under the ſun, for there is nothing of this kind above it; and it fell under the obſervation of *Solomon* in various inſtances. *And it is common among men*; or, *great over men*[u]; or *over the man*, the covetous man: it ſpreads itſelf over them; few were free from it, even ſo long ago, in thoſe early times, and in ſuch times in which ſilver was made no account of, and was like ſtones in *Jeruſalem*, as common as they; and yet the ſin of covetouſneſs, of hoarding up money and making no uſe of it, for a man's own good, and the good of others, was very rife among men, 1 *Kings* x. 27.

℣. 2. *A man to whom God hath given riches, wealth, and honour*, &c.] By *riches* may be meant gold and ſilver, things which a covetous man is never ſatisfied with; and by *wealth*, cattle, with which farms and fields are ſtocked: the wealth of men, eſpecially in former times, and in the eaſtern countries, lay very much in theſe, as did the wealth of *Abraham* and *Job*, *Gen.* xiii. 2. *Job* i. 3. and all theſe, as they are reckoned glorious and honourable in themſelves; ſo they create honour and glory among men, and raiſe to high and honourable places; and theſe, as they go, they are uſually put together, and are called by the name of honour and glory itſelf; ſee *Prov.* iii. 16. 2 *Chron.* i. 11, 12. *Gen.* xxxi. 1. And they are all the gifts of God, which he either as bleſſings beſtows upon men, or ſuffers men to attain unto, though a curſe may go along with them; which is the caſe here, for no man whatever is poſſeſſed of them, but by the will of God or his divine permiſſion; ſee 1 *Chron.* xxix. 12. and which a man may, and ſometimes has, ſuch a plentiful portion of. *So that he wanteth nothing for his ſoul of all that he deſireth*; he has not only for the ſupply of his wants, what is neceſſary for his daily uſe and ſervice, but even what is for delight and pleaſure; yea, as much as he could reaſonably wiſh for; nay, more than heart could wiſh, *Pſal.* lxxiii. 7. *Yet God giveth him not power to eat thereof*; the *Targum* adds, *becauſe of his ſin*; either he takes it away from him, he making no uſe of it; or his appetite is taken away, that he has no deſire to it; or rather, he has no heart to enjoy what he has, and ſcarce any part of it; not to eat and drink, and wear ſuitable to his circumſtances, but grudges whatever he lays out on his back or belly, or in houſe-keeping in his family; for tho' God gives him a large ſubſtance, yet not a heart to make uſe of it, without which he cannot enjoy it; and therefore it would have been as good, or better for him, to have been without it; ſee *chap.* v. 19. *But a ſtranger eateth it*; the *Syriac* verſion adds, *after him*; enjoys it, not only a part of it, but the whole; one that is not akin to him, and perhaps was never known by him; and yet, by one means or another, either in a lawful or unlawful way, comes into the poſſeſſion of all he has; this has been always reckoned a great unhappineſs, *Lam.* v. 2. *Hoſ.* vii. 9. Hence it follows, *This is vanity, and it is an evil diſeaſe*; it is a vain thing to be poſſeſſed of great ſubſtance, and not enjoy any thing of it in a comfortable way, through the ſin of covetouſneſs; which is a ſpiritual diſeaſe, and a very bad one; very prejudicial to the ſoul, and the ſtate of it, and is rarely cured. *Juvenal*[w] calls it, phrenzy and madneſs for a man to live poor, that he may die rich; he is like the aſs that *Craſſus Agelaſtus* ſaw, loaded with figs, and cropping thorns.

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[r] השליטו eumque dominum præfecit, Tigurine verſion; imperare fecit eum, Gejerus; dominari eum fecerit, Rambachius.

[s] Dî tibi divitias dederunt, artemque fruendi, Horat. Ep. l. 1. ep. 4. v. 7.

[t] כי לא הרבה יזכר quod ſi non multum recordabitur dierum vitæ ſuæ, Junius & Tremellius.

[u] ורבה היא על האדם & multum ipſum ſuper hominem, Montanus; & magnum eſt illud ſuper hominem iſtum, Rambachius.

℣. 3. *If a man beget an hundred* children, *&c.*] Sons and daughters, a certain number for an uncertain. Some have had many children, and almoſt this number; *Rehoboam* had twenty eight ſons and threeſcore daughters; and *Ahab* had ſeventy ſons, how many daughters is not ſaid, 2 *Chron.* xi. 21. 2 *Kings* x. 1. this was reckoned a great honour and happineſs to have many children; happy was the man that had his quiver full of them, *Pſal.* cxxvii. 3. ſuch a caſe is here ſuppoſed. *And live many years, ſo that the days of his years be many*; or *ſufficient*, as *Jarchi* interprets it; he lives as long as life is deſirable; lives to a good old age, to the full age of men, threeſcore years and ten; yea, ſuppoſing he was to live to be as old as *Methuſelah*, *And his ſoul be not filled with good*; does not enjoy the good things he has; has no pleaſure nor ſatisfaction in the temporal good things of life, has not the comfort of them, and is always uneaſy, becauſe he has not more of them; and eſpecially if his ſoul is not filled with ſpiritual good things, the grace of God, and righteouſneſs of Chriſt. *And alſo* that *he have no burial*; as *Jezebel*, *Jehoiakim*, and others; who is either deſtroyed by robbers and cut-throats, for the ſake of his ſubſtance, and caſt into a ditch or a river, or ſome place, where he is never found to be interred; or elſe, being of ſuch a ſordid diſpoſition, he provides not for a decent burial, ſuitable to his circumſtances, or forbids one; or, being deſpiſed and diſeſteemed by all men, his heirs and ſucceſſors either neglect or refuſe to give him one; ſee *Jer.* xxii. 29. *I ſay*, that *an untimely birth* is *better than he*; an abortive is to be preferred unto him; it would have been better for him if he had never been born, or had been in ſuch a caſe.

℣. 4. *For he cometh in with vanity*, &c.] The *Targum* adds, *into this world.* Some underſtand this of the abortive, and render it, *though he cometh in with vanity*[x], yet is to be preferred to the covetous man; others interpret it of the covetous man himſelf; and ſome of both: or, however, they may be compared together in theſe inſtances; the abortive comes into the world in vain, for nothing, and anſwers no purpoſe, as can well be obſerved; and the ſame may be ſaid of a covetous rich man; he walks in a vain ſhew, and is altogether vanity, in his coming in, in his converſation, and going out. *And departeth in darkneſs*; or, *into darkneſs*[y]; goes out of the world without any notice taken of him; and goes down to the dark grave, where he lies in obſcurity. *And his name ſhall be covered with darkneſs*; the abortive has no name, and is never ſpoken of; and ſo the name and memory of ſuch a man, as is here deſcribed, rot and periſh: and in this reſpect the abortive has the preference to him; for though he is covered with darkneſs, yet no ill is ever ſpoken of him; whereas the name of the wicked covetous man, is curſed.

℣. 5. *Moreover, he hath not ſeen the ſun*, &c.] This muſt be ſpoken of the abortive, and ſeems to confirm the ſenſe of the former text, as belonging to it; and whereas it has never ſeen the light of the ſun, nor enjoyed the pleaſure and comfort of it, it is no ways diſtreſſing to it to be without it. The *Targum* is, "the light of the law he ſeeth "not; and knoweth not between good and evil, "to judge between this world and that to come:" ſo the *Vulgate Latin* verſion, *neither knows the difference of good and evil.* *Nor known* any thing; not the ſun, nor any thing elſe: or *experienced*[z] and *felt* the heat of the ſun, and its comfortable influences; which a man may, who is blind, and has never ſeen it, but an abortive has not; and indeed has known no man, nor any creature, nor thing in this world, and therefore it is no concern to it to be without them; and beſides, has never had any knowledge or experience of the troubles of life, which every living man is liable to. Wherefore this is certain, *this hath more reſt than the other*; that is, the abortive, than the covetous man; having never been diſtreſſed with the troubles of life, and now not affected with the ſenſe of loſs.

℣. 6. *Yea, though he live a thouſand years twice told, &c.*] Or two thouſand years, which no man ever did, nor even one thouſand years; *Methuſelah*, the oldeſt man, did not live ſo long as that; this is more than twice the age of the oldeſt man: there is one ſort of the *Ethiopians*, who are ſaid[a] to live almoſt half the ſpace of time longer than uſual, called from thence *Macrobii*; which *Pliny*[b] makes to be one hundred and forty years, which is juſt double the common term of life. This here is only a ſuppoſition. *Aben Ezra* interprets it, *a thouſand thouſand*, but wrongly; ſo the *Arabic* verſion, *tho' he lives many thouſand years. Yet hath he ſeen no good*; not enjoyed the good of his labour, what he has been labouring for and was poſſeſſed of; and therefore has lived ſo long as he has, to very little purpoſe, and with very little comfort or credit; and eſpecially he has had no experience of ſpiritual good. *Do not all go to one place?* that is, the grave; they do, even all men; it is the houſe appointed for all living, *Job* xxx. 23. and hither go both the abortive, and the covetous rich man; ſo that he has in this no preeminence to it. *Jarchi* interprets it of hell, the one place, whither all ſinners go; but the former ſenſe is beſt.

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[w] Cum furor haud dubius, &c. Satir. 14. v. 136. expoſed by Perſius, ſat. 6. v. 69, &c. unge, puer caules, &c.

[x] כי בא quamvis venit, Druſius.

[y] בחשך in tenebroſitatem, Montanus; in tenebras, Tigurine verſion, Mercerus, ſo Broughton.

[z] ולא ידע neque expertus eſt, Junius & Tremellius, Piſcator, Rambachius, ſo Broughton.

[a] Mela de Situ Orbis, l. 3. c. 9.

[b] Nat. Hiſt. l. 7. c. 2.

℣. 7. *All the labour of man* is *for his mouth*, &c.] For the food of his mouth, as the *Targum*; for the ſuſtenance of his body, for food and cloathing, one part being put for the whole: all that a man labours for is to get this; and if he does not enjoy it, his labour is in vain; meats are for the belly, which are taken in by the mouth, and for theſe a man labours; and if he does not eat them, when he has got them, he labours to no purpoſe. *And yet the appetite is not filled*; even the bodily or ſenſual appetite; no, not even by thoſe who eat the fruit of their labour; for though their hunger is allayed for the preſent, and the appetite is ſatisfied for a while, yet it returns again, and requires more food, and ſo continually: or, *the ſoul is not filled*, or *ſatisfied*[c]; it is the body only that is filled or ſatisfied with ſuch things, at beſt; the mind of man graſps after greater things, and can find no contentment or ſatisfaction in earthly or ſenſual enjoyments. This ſeems to be a new argument, proving the vanity of riches, from the narrow uſe of them; which only reaches to the body, not to the ſoul.

℣. 8. *For what hath the wiſe more than the fool?* &c.] More delight and pleaſure, in gratifying his ſenſes, by eating and drinking: the wiſe man enjoys no more than the fool; the fool finds as much pleaſure in the labour of his hands, which is for his mouth, as the wiſe man does; and the wiſe man can get no more ſatisfaction to his mind, from theſe outward gratifications, than the fool. *What hath the poor, that knoweth to walk before the living?* either, what does the poor man want more than the rich man, that knows how to get his bread, and is diligent and induſtrious among men to live, and does get a livelihood for himſelf and family; he enjoys all the ſweets and comforts of life, as well as the rich man: or what hath the poor knowing man? as *Aben Ezra* interprets it, according to the accents; what has he more, or does he enjoy more, than the poor fooliſh man, provided he has but ſenſe enough to behave himſelf among men, ſo as to have bread to eat, and cloaths to wear; which is as much as any man can enjoy, be he ever ſo rich or ſo wiſe?

℣. 9. *Better* is *the ſight of the eyes, than the wandering of the deſire*, &c.] By *the ſight of the eyes*, is not meant the bare beholding outward riches, as in *chap.* v. 11. but the enjoyment of preſent mercies; ſuch things as a man is in the poſſeſſion of, and with which he ſhould be content, *Heb.* xiii. 5. and by *the wandering of the deſire*, the craving appetite and inſatiable luſt of the covetous mind, which enlarges its deſire, as hell, after a thouſand things, and every thing it can think of; ſuch a mind roves through the whole creation, and covets every thing under the ſun: now it is better to enjoy contentedly things in ſight and in poſſeſſion, than to let the mind looſe in vague deſires, after things that may never be come at, and if attained to, would give no ſatisfaction. *This* is *alſo vanity and vexation of ſpirit*; a moſt vain thing, to give the mind ſuch a looſe and liberty in its unbounded deſires after worldly things; and a vexation of ſpirit it is to ſuch a craving mind, that it cannot obtain what it is ſo deſirous of.

℣. 10. *That which hath been is named already, and it is known that it* is *man*, &c.] Which may be underſtood of the firſt man *Adam*, who has been, has exiſted, was produced by the immediate power of God, creating and forming him out of the duſt of the earth; was made after the image, and in the likeneſs of God, a wiſe and knowing creature, a rich and powerful one, the figure of him that was to come, being the head and repreſentative of all his poſterity; and he has been named already, he had his name from the Lord himſelf ſuitable to his nature and formation; he called his name *Adam*, from *Adamah* the earth, from whence he was taken; and though he was ſo wiſe and great, and even affected deity, which was the ſnare laid for him by his enemy, it is well known he was but a man, of the earth earthly, and returned to it again. Some have applied this to the ſecond man, the Lord from heaven, as the *Ordinary Gloſs*, and *Jerom*; and render it, *that which ſhall be*, ſo the *Vulgate Latin* verſion; as yet he was not man, though he had agreed to be and was propheſied of that he ſhould; however he was named already the ſeed of the woman, *Shiloh*, *Ithiel*, the Meſſiah, or Anointed; hence by *Solomon*, in alluſion to this name, his *name* is ſaid to be *as ointment poured forth*, Cant. i. 3. and as it was known that he ſhould be man, ſo it is now known that he is really and truly man; though not merely ſo, but God as well as man; yet as to his human nature his Father is greater and mightier than he; but this ſenſe ſome interpreters deſpiſe and laugh at: and indeed though the whole of it is truth, it does not ſeem to be the truth of the text, nor ſuitable to the context: rather the words are to be underſtood of mankind in general, of all men, not only that have been, but that are or ſhall be; theſe were all appointed to come into being by the Lord; they have been in his eternal purpoſes and decrees, and their names are written or not written in the Lamb's book of life; and they have all one common name, that of *man*, weak, frail, mortal, wretched man; they are, as is ſaid of the *Egyptians*, men and not God, *Iſa.* xxxi. 3. particularly this is true of perſons the moſt famous that have been in the world; ſuch who have been in ages paſt, and their names have been called, or they have obtained a name among men, men of renown, that are on the liſt of fame; ſuch who have been the moſt famous for wiſdom, for riches, for ſtrength, or for power and authority, and have even had deity aſcribed to them, and divine worſhip given them; yet it has been notorious that they were but men, and not God, ſo *Jarchi*; and died as ſuch; ſee *Pſal.* ix. 20. and lxxxii. 1, 6, 7. *Ezek.* xxviii. 2, 3, 9. *Acts* xii. 22, 23. Moreover this may be underſtood of all things relating to men; that all that has been, is, or ſhall be, has been already named of God, determined and appointed by him; ſo the *Targum*

[c] הנפש לא תמלא anima non implebitur, Pagninus, Montanus; anima non expletur, Mercerus, Gejerus; non impletur, Cocceius, ſo Broughton; non ſatiatur, Druſius.

Targum renders it, "all is the decree of the Word "of the Lord;" all things relating to the temporal affairs of men, as to their birth and place of abode, their callings and ſtations of life; ſo to their circumſtances of poverty or riches, which with all their craving deſires and carking cares it is impoſſible for them to alter, or make them otherwiſe than they are; which is obſerved to check the wandering and inſatiable deſires of men after worldly things. *Neither may he contend with him that is mightier than he*; the Lord of the world, as the *Targum*; not the angel of death, as *Jarchi*; the devil, which had the power of death, and is ſtronger than men; nor death itſelf, as others, againſt which there is no ſtanding, *chap.* viii. 8. *Iſa.* xxviii. 15, 18. but God himſelf, who is mightier than men, and with whom a creature ſhould not ſtrive or contend; either about his being and the make of it, or concerning his circumſtances in the world, that they are not greater and better than they be; or about God's decrees concerning theſe or other things; but quietly ſubmit to his will, and be content in whatſoever circumſtances they are, conſidering that he is the Creator and a ſovereign Being, they are creatures and dependent on him; and let their circumſtances be what they will, wiſe or unwiſe, rich or poor, they are but men, and can never riſe higher; ſee *Job* ix. 3, 4. and xxxiii. 12, 13. *Iſa.* xlix. 9, 10. *Rom.* ix. 19, 20. It is obſerved by the *Maſoretes* that this is juſt the middle of the book.

℣. 11. *Seeing there be many things that increaſe vanity*, &c.] As appears by all that has been ſaid in this and the preceding chapters; ſuch as wiſdom and knowledge, wealth and riches, pleaſure, power, and authority. Man is a poor vain creature himſelf, all he is and has is vanity; and theſe ſerve but to increaſe it, and make him vainer and vainer ſtill. *What* is *man the better?* for theſe things? not at all, rather the worſe, being more vain; there is no profit by them, no excellency ariſes to him from them, no happineſs in them, nothing that will be of any ſervice to him, eſpecially with reſpect to a future ſtate, or when he comes to die. It may be rendered, as it is in the *Septuagint* and *Vulgate Latin* verſions, *ſeeing there are many words that multiply vanity*; as all ſuch words do that are uſed with God by way of murmur and complaint concerning a man's lot and condition in this world, and as expoſtulating and contending with him about it; theſe increaſe ſin, and by them men contract more guilt, and therefore are not the better for ſuch litigations, but the worſe; and ſo the words ſtand in connection with the preceding verſe: but the former ſenſe ſeems beſt, this being the concluſion of the wiſe man's diſcourſe concerning vanity. So the *Targum* and *Jarchi* underſtand it, of things, and not words.

℣. 12. *For who knoweth what* is *good for man in* this *life?* &c.] To be in a higher or lower ſtation of life, to live in grandeur or meanneſs, to be rich or poor, learned or unlearned; ſince that which ſeems moſt agreeable to human nature is attended with ſo much vanity, the occaſion of ſo much ſin, and often iſſues in ruin and miſery, that no man knows what is beſt for him; and therefore it is the wiſeſt way to be content with what a man has, and enjoy it in the moſt comfortable manner, and uſe it to the beſt ends and purpoſes he can. The *Targum* is, "for who is he that knows what is good "for a man in this world, but to ſtudy in the law, "which is the life of the world?" ſo the *Midraſh*. *All the days of his vain life, which he ſpendeth as a ſhadow?* or *the number of the days of his vain life, which he makes as a ſhadow*[d]; that is, which God makes as a *ſhadow*, as *Cocceius* obſerves; makes to paſs away ſwiftly: this is a deſcription of the vanity, brevity, and uncertainty of human life; it conſiſts of days, rather than of months and years; and thoſe ſuch as are eaſily numbered, and which paſs away ſuddenly and ſwiftly, like a ſhadow that has no ſubſtance and reality in it, and leaves nothing behind it; or like a bird that flies away, as *Jarchi*, and is ſeen no more; ſuch is the life of man, a moſt vain life, vanity itſelf; ſo it may be rendered, *the number of the days of the life of his vanity*[e]; ſince therefore he has ſo ſhort a time to enjoy any thing in, it is hard to ſay what is beſt for him to have, and the rather, ſince he is quite ignorant of what is to come. *For who can tell a man what ſhall be after him under the ſun?* he does not know himſelf, nor can any man inform him, what will become of his wealth and riches after his death, which he has got together; who ſhall enjoy them, and how long; and what uſe will be made of them, either to their own good, or the good of others.

CHAP. VII.

THE wiſe man having expoſed the many vanities to which men are ſubject in this life, and ſhewed that there is no real happineſs in all outward enjoyments under the ſun; proceeds to obſerve what are remedies againſt them, of which he had interſperſed ſome few hints before, as the fear and worſhip of God, and the free and moderate uſe of the creatures; and here ſuggeſts more, and ſuch as will protect from them, or ſupport under them, or teach and inſtruct how to behave whilſt attended with them, and to direct to what are proper and neceſſary in the purſuit of true and real happineſs; ſuch as care of a good name and reputation, ℣. 1. frequent meditation on mortality, ℣. 2—4. liſtening to the rebukes of the wiſe, which are preferable to the ſongs and mirth of fools, ℣. 5, 6. avoiding oppreſſion and bribery, which are very pernicious, ℣. 7. patience under provocations, and preſent bad times, as thought to be, ℣. 8—10. a purſuit of that wiſdom and knowledge which has life annexed to it, ℣. 11, 12. ſubmiſſion to the will of God, and contentment in every ſtate, ℣. 13, 14. ſhunning extremes in righteouſneſs and ſin, the beſt antidote againſt which is the fear of God, ℣. 15—18. ſuch wiſdom as not to be offended with every thing that is done, or word that is ſpoken, conſidering the imperfection of the beſt of men, the weakneſs of others, and our own, ℣. 19—22. and then the wiſe man acknowledges the imperfection of his own wiſdom and knowledge, notwithſtanding the pains he had taken, ℣. 23—25. and laments his ſin and folly in being drawn aſide by women, ℣. 26—28. and opens the cauſe of the depravity of human nature, removes it from God, who made man upright, and aſcribes it to man, the inventor of evil things, ℣. 29.

℣. 1.

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[d] ויעשם כצל & facit eos ut umbram, Cocceius.

[e] מספר ימי חיי הבלו numero dierum vitæ, (vitarum, Montanus) vanitatis ſuæ, Pagninus, Rambachius.

℣. 1. *A* good *name* is *better than precious ointment*, &c.] The word "good" is not in the text, but is rightly ſupplied, as it is by *Jarchi*; for of no other name can this be ſaid; that which is not good cannot be better. Some underſtand this of the name of God, which is God himſelf, who is the *ſummum bonum*, and chief happineſs of men, and take it to be an anſwer to the queſtion *chap.* vi. 12. this and this only is what is a man's good, and is preferable to all outward enjoyments whatever; intereſt in him as a covenant-God; knowledge of him in Chriſt, which has eternal life annexed to it; communion with him; the diſcoveries of his loving kindneſs, which is better than life; and the enjoyment of him to all eternity. This is true of the name of Chriſt, whoſe name Meſſiah, which ſignifies anointed, is as ointment poured forth, and is preferable to it, *Cant.* i. 3. *John* i. 41. ſo his other names, *Jeſus*, a Saviour; *Jehovah*, our righteouſneſs; *Immanuel*, God with us; are exceeding precious to thoſe who know the worth of him, and ſee their need of righteouſneſs and ſalvation by him; his perſon, and the knowledge of him; his goſpel, and the fame and report it gives of him, infinitely exceed the moſt precious and fragrant ointment; ſee 2 *Cor.* ii. 14—16. So the name or names given to the people of God, the new names of *Hephzibah* and *Beulah*, the name of ſons of God, better than that of ſons and daughters; and of chriſtians, or anointed ones, having received that anointing from Chriſt which teacheth all things, and ſo preferable to the choiceſt ointment, *Iſa.* lvi. 5. and lxii. 3, 4. and lxv. 15. *Rev.* ii. 17. *Acts* xi. 26. 1 *John* ii. 20, 27. Likewiſe to have a name written in heaven, in the Lamb's book of life, and to have one's name confeſſed by Chriſt hereafter before his Father and his holy angels; or even a good name among men, a name for a truly godly gracious perſon; for love to Chriſt, zeal for his cauſe, and faithfulneſs to his truths and ordinances; ſuch as the woman got, better than the box of ointment poured on Chriſt's head; and which the brother had, whoſe praiſe in the goſpel was throughout the churches; and as *Demetrius*, who had good report of all men, and of the truth itſelf, *Matt.* xxvi. 13. 2 *Cor.* viii. 18. 3 *John* 12. Such a good name is better than precious ointment for the value of it, being better than all riches, for which this may be put; ſee *Iſaiah* xxxix. 2. *Prov.* xxii. 1. and for the fragrancy of it, emitting a greater, and for the continuance of it being more laſting, *Pſal.* cxii. 6. *Prov.* x. 6. The *Targum* is, "better is a good name the righteous "get in this world, than the anointing oil which "was poured upon the heads of kings and prieſts." So *Alſhech*, "a good name is better than the great-"neſs of a king, though anointed with oil." *And the day of death*, *than the day of one's birth*; ſome render it in connection with the preceding clauſe, *as a good name is better*, &c. *ſo the day of death than the day of one's birth*[f]; that is, the day of a man's death than the day of his birth. This is to be underſtood not of death ſimply conſidered; for that in itſelf, abſtracted from its connections and conſequences, is not better than to be born into the world, or come into life, or than life itſelf; it is not preferable to it, nor deſirable; for it is contrary to nature, being a diſſolution of it; a real evil, as life, and long life, are bleſſings; an enemy to mankind, and a terrible one: nor of other perſons, with whom men have a connection, their friends and relations; for with them the day of birth is a time of rejoicing, and the day of death is a time of mourning, as appears from ſcripture and all experience; ſee *John* xvi. 21. *Gen.* xl. 20. *Matt.* xiv. 6. *Gen.* xxiii. 2. *John* xi. 31, 33. It is indeed reported[g] of ſome heatheniſh and barbarous people in *Thrace*, and who inhabited mount *Caucaſus*; that they mourned at the birth of their children, reckoning up the calamities they are entering into, and rejoiced at the death of their friends, being delivered from their troubles: but this is to be underſtood of the perſons themſelves that are born and die; not of all mankind, unleſs as abſtracted from the conſideration of a future ſtate, and ſo it is more happy to be freed from trouble than to enter into it; nor of wicked men, it would have been better indeed if they had never been born, or had died as ſoon as born, that their damnation might not have been aggravated by the multitude of their ſins; but after all, to die cannot be beſt for them, ſince at death they are caſt into hell, into everlaſting fire, and endleſs puniſhment: this is only true of good men, that have a good name living and dying; have a good work of grace upon them, and ſo are meet for heaven; the righteouſneſs of Chriſt on them, and ſo have a title to it; they are ſuch who have hope in their death, and die in faith and in the Lord: their death is better than their birth; at their birth they come into the world under the imputation and guilt of ſin, with a corrupt nature; are defiled with ſin, and under the power of it, liable in themſelves to condemnation and death for it: at the time of their death they go out juſtified from ſin through the righteouſneſs of Chriſt, all being expiated by his ſacrifice, and pardoned for his ſake; they are waſhed from the filth of ſin by the blood of Chriſt, and are delivered from the power and being of it by the Spirit and grace of God; and are ſecured from condemnation and the ſecond death: at their coming into the world they are liable to ſin yet more and more; at their going out they are wholly freed from it; at the time of their birth they are born to trouble, and are all their days exerciſed with it, incident to various diſeaſes of the body, have many troubles in the world, and from the men of it; many conflicts with a body of ſin and death, and harraſſed with the temptations of Satan; but at death they are delivered from all theſe, enter into perfect peace and unſpeakable joy; reſt from all their labours and toils, and enjoy uninterrupted communion with God, Father, Son, and Spirit, angels, and glorified ſaints. The *Targum* is, "the day in which a man dies and de-"parts to the houſe of the grave, with a good name "and with righteouſneſs, *is better* than the day in "which a wicked man is born into the world." So the *Midraſh* interprets it of one that goes out of the world with a good name, conſidering this clauſe in connection with the preceding, as many do.

℣. 2. It is *better to go to the houſe of mourning*, &c.] For deceaſed relations or friends, who either lie unburied, or have been lately interred; for the Jews kept their mourning for their dead ſeveral days afterwards, when their friends viſited them in order to comfort them, as the Jews did *Martha* and *Mary*, John xi. 31. So the *Targum* here, "it "is better to go to a mourning man to comfort "him;" for at ſuch times and places the converſation was ſerious and intereſting, and turned upon the ſubjects of mortality and a future ſtate, and preparation for it; from whence uſeful and inſtructive leſſons are learned; and ſo it was much better to be there, *Than to go to the houſe of feaſting*; the *Targum* is, "than to the houſe of a feaſt of "wine of ſcorners;" where there is nothing but noiſe and clamour, luxury and intemperance, carnal mirth and gaiety, vain and frothy converſation, idle talk and impure ſongs, and a jeſt made of true religion and godlineſs, death and another world. *For that* is *the end of all men*; not the houſe of feaſting, but the houſe of mourning; or mourning itſelf, as *Jarchi*; every man muſt expect to loſe his relation and friend, and ſo come to the houſe of mourning; and muſt die himſelf, and be the occaſion of mourning: death itſelf ſeems rather intended, which is the end of all men, the way of all fleſh; for it is appointed for men to die; and ſo the *Targum*, "ſeeing upon them all is decreed the decree of "death." *And the living will lay* it *to his heart*; by going to the houſe of mourning, he will be put in mind of death, and will think of it ſeriouſly, and conſider his latter end, how near it is; and that this muſt be his caſe ſhortly, as is the deceaſed's he comes to mourn for. So the *Targum* interprets it of words concerning death, or diſcourſes of mortality he there hears, which he takes notice of and lays to his heart, and lays up in it. *Jarchi*'s note is, "their thought is of the way of death."

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[f] So Schmidt, and ſome in Vatablus.

[g] Herodot. Terpſichore, ſive l. 5. c. 4. Valer. Maxim. l. 2. c. 6. ſ. 12. Alexander ab Alex. Genial. Dier. l. 2. c. 25.

℣. 3. *Sorrow* is *better than laughter*, &c.] Sorrow, expreſſed in the houſe of mourning, is better, more uſeful, and commendable than that fooliſh laughter, and thoſe airs of levity, expreſſed in the houſe of feaſting; or ſorrow on account of affliction and troubles, even adverſity itſelf, is oftentimes much more profitable, and conduces more to the good of men, than proſperity; or ſorrow for ſin, a godly ſorrow, a ſorrow after a godly ſort, which works repentance unto ſalvation, that needeth not to be repented of, is to be preferred to all carnal mirth and jollity. It may be rendered, *anger* is *better than laughter* [h]; which the Jews underſtand of the anger of God in correcting men for ſin; which is much better than when he takes no notice of them, but ſuffers them to go on in ſin, as if he was pleaſed with them; the *Midraſh* gives inſtances of it, in the generation of the flood and the *Sodomites*: and the *Targum* inclines to this ſenſe, "better is the anger, with which the Lord of "that world, is angry againſt the righteous in this "world, than the laughter with which he derides "the ungodly." Though it may be better, with others, to underſtand it of anger in men, expreſſed againſt ſin, in faithful, though ſharp rebukes for it; which, in the iſſue, is more beneficial than the flattery of ſuch who encourage in it; ſee *Prov.* xxvii. 5, 6. *For by the ſadneſs of the countenance the heart is made better*; when the ſadneſs is not hypocritical, as in the Scribes and Phariſees, but ſerious and real, ariſing from proper reflections on things in the mind; whereby the heart is drawn off from vain, carnal, and ſenſual things; and is engaged in the contemplation of ſpiritual and heavenly ones, which is of great advantage to it: or by the ſeverity of the countenance of a faithful friend, in correcting for faults, the heart is made better, which receives thoſe corrections in love, and confeſſes its fault, and amends.

℣. 4. *The heart of the wiſe* is *in the houſe of mourning*, &c.] When his body is not; when it does not ſuit him to go thither in perſon, his mind is there, and his thoughts are employed on the uſeful ſubjects, of the frailty and mortality of human nature, of death, a future judgment, and a world to come; which ſhews him to be a wiſe man, and concerned for the beſt things, even for his eternal happineſs in another ſtate. *But the heart of fools* is *in the houſe of mirth*; where jovial company is, merry ſongs are ſung, and the cup or glaſs paſſes briſkly round, and all is gay and brilliant: here the fool deſires to be oftener than he is, and when he cannot; which ſhews the folly of his mind, what a vain taſte he has, and how thoughtleſs he is of a future ſtate, and of his eternal welfare.

℣. 5. It is *better to hear the rebuke of the wiſe*, &c.] To liſten to it diligently, receive it cordially; and act according to it; though it may be diſagreeable to the fleſh, and give preſent pain, yet the effect and iſſue will be good, and ſhew that man to be wiſe that hears it, as well as he that gives it; ſee *Pſal.* cxli. 1. *Prov.* xv. 31, 32. and xvii. 10. *Than for a man to hear the ſong of fools*; the vain and impure ſongs that fooliſh men ſing in the houſe of mirth; or the flatteries of fooliſh men, which tickle and pleaſe the mind, as muſic and ſongs do: or, *than a man that hears the ſong of fools* [i], and is pleaſed with it.

℣. 6. *For as the crackling of thorns under a pot, ſo* is *the laughter of the fool*, &c.] As thorns are weak, uſeleſs and unprofitable; yea, hurtful and pernicious, and only fit for burning; ſo are fooliſh and wicked men, 2 *Sam.* xxiii. 6. *Iſa.* xxvii. 4. and as the noiſe and ſound of the one under a pot is very ſhort, they make a blaze for a while, and is ſoon over; ſo though the laughter of a fool is loud and noiſy, it makes no melody, no more than the noiſe of thorns; and is but for a moment, and will be ſoon changed for weeping and howling, which will laſt for ever; ſee *Job* xx. 5. *This alſo is vanity*; the carnal mirth of wicked men.

℣. 7. *Surely oppreſſion maketh a wiſe man mad*, &c.] Which is to be underſtood, either paſſively, when he is oppreſſed by others, or ſees others oppreſſed; it raiſes indignation in him, diſturbs his mind, and he is ready to paſs a wrong judgment on the diſpenſations of providence, and to ſay raſh and unadviſed things concerning them, *Pſal.* lxxiii. 2, 3, 12—14. or actively, of oppreſſion with which he oppreſſes others; when he gives into ſuch meaſures, his wiſdom departs from him, his mind is beſotted, he acts the part of a mad man, and pierces himſelf through with many ſorrows. Some underſtand this of wealth got in an ill way; or of gifts given to bribe men, to do injury to others; and which the following clauſe is thought to explain. *And a gift deſtroyeth the heart*; blinds the eyes of judges, otherways wiſe; perverts their judgment, and cauſes them to paſs a wrong ſentence, as well as perverts juſtice: or, *and deſtroys the heart of gifts* [k]; a heart that is poſſeſſed of the gifts of wiſdom and knowledge; or a munificent heart, a heart diſpoſed to give bountifully and liberally, that oppreſſion deſtroys and renders uſeleſs.

℣. 8. *Better* is *the end of a thing, than the beginning thereof*, &c.] If the thing is good, otherways the end of it is worſe; as the end of wickedneſs and wicked men, whoſe beginning is ſweet, but the end bitter; yea, are the ways of death, *Prov.* v. 4. and xvi. 25. and ſo the end of carnal profeſſors and apoſtates, who begin in the Spirit, and end in the fleſh, *Gal.* iii. 3. 2 *Pet.* ii. 20, 21. but the end of good things, and of good men, is better than the beginning; as the end of *Job* was, both with reſpect to things temporal and ſpiritual, *Job* viii. 7. and xlii. 12. ſee *Pſal.* xxxvii. 37. *Matt.* x. 22. *Luke* xvi. 25. And *the patient in ſpirit* is *better than the proud in ſpirit*; patience is a fruit of the Spirit of God; and is of great uſe in the Chriſtian's life, and eſpecially in bearing afflictions, and tends to make men more humble, meek and quiet; and ſuch are highly eſteemed of God; on them he looks, with them he dwells, and to them he gives more grace; when ſuch who are proud, and elated with themſelves, their riches or righteouſneſs, are abominable to him; ſee *Luke* xvi. 15. and xviii. 14.

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[h] טוב כעס משחוק melior eſt ira riſu, Pagninus, Mercerus; melior eſt indignatio riſu, Tigurine verſion, Junius & Tremellius.

[i] מאיש שמע שיר כסילים quam vir audiens canticum ſtultorum, Montanus, Mercerus; præ viro audiente canticum ſtultorum, Rambachius.

[k] ויאבד את לב מתנה & frangit cor dotibus præclaris ornatum, Tigurine verſion, ſo ſome Jewiſh writers in Mercerus.

℣. 9. *Be not haſty in thy ſpirit to be angry*, &c.] With men, for every word that is ſaid, or action done, that is not agreeable; encourage not, but repreſs ſudden, angry emotions of the mind; be not quick of reſentment, and at once expreſs anger and diſpleaſure; but be ſlow to wrath, for ſuch a man is better than the mighty, *James* i. 19. *Prov.* xvi. 32. or with God, for his corrections and chaſtiſements; ſo the *Targum*, "in the time that correction from heaven comes upon thee, do not haſten in thy ſoul to be hot (or angry) to ſay words of rebellion (or ſtubbornneſs) againſt heaven:" that advice is good, "Do nothing in anger[l]." *For anger reſteth in the boſom of fools*; where it riſeth quick, and continues long; here it ſoon betrays itſelf, and finds eaſy admittance, and a reſting, dwelling place; it eaſily gets in, but it is difficult to get it out of the heart of a fool; both which are proofs of his folly, *Prov.* xii. 16. and xiv. 17. ſee *Eph.* iv. 26. the boſom, or breaſt, is commonly repreſented as the ſeat of anger, by other writers[m].

℣. 10. *Say not thou, What is* the cauſe *that the former days were better than theſe?* &c.] This is a common opinion that in all ages prevails among men, that former times were better than preſent ones; that trade flouriſhed more, and men got more wealth and riches, and lived in greater eaſe and plenty; and complain that their lot is caſt in ſuch hard times, and are ready to lay the blame upon the providence of God, and murmur at it, which they ſhould not do. *For thou doſt not enquire wiſely concerning this*; this is owing to ignorance of former times; which, if rightly enquired into, or the true knowledge of them could be come at, it would appear, that they were no better than the preſent; and that there were always bad men, and bad things done; frauds, oppreſſions and violence, and every thing that can be complained of now: or if things are worſe than they were, this ſhould be imputed to the badneſs of men; and the enquirer ſhould look to himſelf, and his own ways, and ſee if there is not a cauſe there, and ſtudy to redeem the time, becauſe the days are evil; and not arraign the providence of God, and murmur at that, and quarrel with it; as if the diſtributions of it were unequal, and juſtice not done in one age as in another.

℣. 11. *Wiſdom* is *good with an inheritance*, &c.] It is good of itſelf. Or, *is as good as an inheritance*[n], as it may be rendered; it is a portion of itſelf, eſpecially ſpiritual and divine wiſdom. The *Targum* interprets it, the wiſdom of the law, or the knowledge of that; but much more excellent is the wiſdom of the goſpel, the wiſdom of God in a myſtery, the hidden wiſdom; the knowledge of which, in an experimental way, is preferable to all earthly inheritances: but this with an inheritance is good, yea, better than without one; for wiſdom, without riches, is generally overlooked and deſpiſed in men; ſee *chap.* ix. 16. when wealth, with wiſdom, makes a man regarded; this commands reſpect and attention; as well as he is in a better condition to do good, if willing to communicate, and ready to diſtribute. *And* by it there is *profit to them that ſee the ſun*; mortals in this preſent ſtate, who are deſcribed as ſuch that ſee the ſun riſe and ſet, and enjoy the heat and light of it, receive much advantage from men who are both wiſe and rich: or, *and* it is *an excellency to them that ſee the ſun*; it is an excellency to mortals; and what gives them ſuperiority to others, that they have both wiſdom and riches.

℣. 12. *For wiſdom* is *a defence*, and *money* is *a defence*, &c.] Or *a ſhadow* of refreſhment and protection, under which men ſit with pleaſure and ſafety; a man by his wiſdom, and ſo by his money, is able to defend himſelf againſt the injuries and oppreſſions of others, and eſpecially when both meet in one and the ſame man. *Jarchi* renders and interprets it, "he that is in the ſhadow of wiſdom, is in the ſhadow of money, for wiſdom is the cauſe why riches come;" and ſo the *Targum*, "as a man is hid in the ſhadow of wiſdom, ſo he is hid in the ſhadow of money, when he does alms with it;" compare with this *Luke* xvi. 9. ſee ℣. 19. and *chap.* ix. 16. *Prov.* xviii. 11. *Theognis*[o] has a ſaying much like this, "riches and wiſdom are always inexpugnable to mortals." *But the excellency of knowledge* is, that *wiſdom giveth life to them that have it*; or, *the excellency of the knowledge of wiſdom giveth life*[p], &c. not of natural wiſdom, or the knowledge of natural and civil things, the vanity of this is expoſed before by the wiſe man; but the knowledge of God in Chriſt; the knowledge of Chriſt, who is the wiſdom of God; and of the goſpel, and of all divine and ſpiritual things: this is a ſuperior excellency to riches, which often expoſe a man's life to danger, cannot preſerve him from a corporal death, much leſs from an eternal one. When this is the excellency of ſpiritual knowledge, that ſpiritual life goes along with it; ſuch as are ſpiritually enlightened, are ſpiritually quickened; live by faith on Chriſt, whom they know; and, through the knowledge of him, have all things pertaining to life and godlineſs, and have both a right and meetneſs for eternal life; yea, this knowledge is life eternal, *John* xvii. 3. ſee 2 *Pet.* i. 3. and this is the pure gift of wiſdom, or of Chriſt, and not owing to the merit of men, or works done in obedience to the law, which cannot give this life; ſee *John* xvii. 2. and x. 28. *Rom.* vi. 23. *Gal.* iii. 21.

℣. 13. *Conſider the work of God*, &c.] This is addreſſed to thoſe who thought the former days better than the preſent, and were ready to quarrel with the providence of God, ℣. 10. and are therefore adviſed to conſider the work of God; not the work of creation, but of providence; which is the effect of divine ſovereignty, and is conducted and directed according to the counſel of his will, and is always wiſely done to anſwer the beſt ends and purpoſes: every thing is beautiful in its ſeaſon;

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[l] Iſocrates ad Nicoclem, p. 36.

[m] In pectoribus ira conſidit, Petronius; iram ſanguinei regio ſub pectore cordis, Claudian. de 4 Conſul. Honor. Panegyr. v. 241.

[n] עם נחלה æque ac hæreditas, Gejerus, Schmidt.

[o] Sententiæ, v. 1153.

[p] ויתרון דעת החכמה תחיה & præſtantia ſcientiæ ſapientiæ vivificabit, Montanus.

contemplate, adore, and admire the wiſdom, power and goodneſs of God, diſplayed therein; it is ſuch as cannot be made better, nor otherwiſe than it is. *For who can make that ſtraight, which he hath made crooked?* or which ſeems to be ſo, irregular and diſagreeable? No man can mend, or make that better, he finds fault with and complains of; nor can he alter the courſe of things, nor ſtay the hand, nor ſtop the providence of God: if it is his pleaſure, that public calamities ſhould be in the world, or in ſuch a part of it, as famine, peſtilence, or the ſword; or any affliction on families and particular perſons, or poverty and meanneſs in ſuch and ſuch individuals, there is no hindering it; whatever he has purpoſed and reſolved, his providence effects, and there is no fruſtrating his deſigns; it ſignifies nothing for a creature to murmur and complain; it is beſt to ſubmit to his will, for no alteration can be made but what he pleaſes. Some underſtand this of natural defects in human bodies, with which they are born, or which attend them, as blindneſs, lameneſs, *&c.* ſo the *Targum*, “ conſider the work “ of God and his ſtrength, who made the blind, “ the crooked, and the lame, to be wonders in the “ world; for who can make ſtrait one of them, “ but the Lord of the world, who made him “ crooked?” Others, of ſpiritual defects in ſuch who walk in crooked ways, and are hardened in them; who can correct them, and make them other ways, if God does not give them his grace to convert them, and ſoften their hard hearts? he hardens whom he will, and who hath reſiſted his will? *Jarchi*'s paraphraſe is, “ Who can make “ ſtrait after death, what he has made crooked in “ life?” ſee the note on *chap.* i. 15. *Alſhech* interprets it of the firſt man *Adam*.

℣. 14. *In the day of proſperity be joyful*, &c.] Or, *in a good day*[q]. When things go well in the commonwealth, in a man's family, and with himſelf, health, peace and plenty, are enjoyed, a man's circumſtances are thriving and flouriſhing; it becomes him to be thankful to God, freely and chearfully to enjoy what is beſtowed on him, and do good with it: or, *be in good*[r]; in good heart, in good ſpirits, chearful and lively: or, *enjoy good*, as the *Vulgate Latin* verſion; for what God gives to men, is given them richly to enjoy, to make uſe of themſelves, and be beneficial unto others; ſo the *Targum*, “ in the day the Lord does “ well to thee, be thou alſo in goodneſs, and do “ good to all the world;” ſee *Gal.* vi. 10. *Jarchi*'s paraphraſe is, “ when it is in thine hand to do “ good, be among thoſe that do good.” *But in the day of adverſity conſider*; or, *in the day of evil*[s]; conſider from whence affliction comes; not out of the duſt, nor by chance, but from God, and by his wiſe appointment; and for what it comes, that ſin is the cauſe of it, and what that is; and alſo for what ends it is ſent, to bring to a ſenſe of ſin, and confeſſion of it, and humiliation for it; to take it away, and make good men more partakers of holineſs: or, *look for the day of adverſity*[t]; even in the day of proſperity it ſhould be expected; for there is no firmneſs and ſtability in any ſtate; there are continual viciſſitudes and changes. The *Targum* is, “ that the evil day may not come upon “ thee, ſee and behold;” be careful and circumſpect, and behave in a wiſe manner, that ſo it may be prevented. *Jarchi*'s note is, “ when evil comes “ upon the wicked, be among thoſe that ſee, and “ not among thoſe that are ſeen;” and compares it with *Iſa.* lxvi. 24. It may be obſerved, that there is a ſet time for each of theſe, proſperity and adverſity; and that the time is ſhort, and therefore called a day; and the one is good, and the other is evil; which characters they have according to the outward appearance, and according to the judgment and eſteem of men; otherwiſe, proſperity is oftentimes hurtful, and deſtroys fools, and adverſity is uſeful to the ſouls of good men. *God alſo hath ſet the one over againſt the other*; they are both by his appointment, and are ſet in their proper place, and come in their proper time; ſucceed each other, and anſwer to one another, as day and night, ſummer and winter, and work together for the good of men. *To the end that man ſhould find nothing after him*; ſhould not be able to know what will be hereafter; what his caſe and circumſtances will be, whether proſperous or adverſe; ſince things are ſo uncertain and ſo ſubject to change, and nothing permanent; and therefore can find nothing to truſt in and depend upon, nothing that he can be ſure of: and things are ſo wiſely managed and diſpoſed, that a man can find no fault with them, nor juſt reaſon to complain of them; ſo the *Vulgate Latin* verſion, *not find juſt complaints againſt him*; and to the ſame purpoſe the *Syriac* verſion, *that he may complain of him*; the *Targum* is, “ not “ find any evil in this world.”

℣. 15. *All things have I ſeen in the days of my vanity*, &c.] Or, *all theſe things*[u]. What goes before and follows after, the various changes men are ſubject unto, both good and bad; theſe he had made his obſervations upon, throughout the courſe of his life, which had been a vain one, as every man's is, full of evil and trouble; ſee *chap.* vi. 12. perhaps the wiſe man may have ſome reſpect to the times of his apoſtaſy; and which might, among other things, be brought on by this; obſerving good men afflicted, and the wicked proſper, which has often been a ſtumbling to good men. *There is a juſt* man *that periſheth in his righteouſneſs*; not eternally; no truly juſt man ever periſhed, who is made ſo by the righteouſneſs of Chriſt imputed to him; for though the righteous man is ſaid to be ſcarcely ſaved, yet he is certainly ſaved: it can be true only in this ſenſe of one that is only outwardly righteous, that truſts to his own righteouſneſs, in which he may periſh; but this is to be underſtood temporally and corporally; one that is really juſt, may periſh in his name, in his ſubſtance, as well as at death, and that on account of his righteouſneſs; he may loſe his good name, and character, and his ſubſtance, for righteouſneſs-ſake; yea, his life alſo, as *Abel*, *Naboth*, and others; this is the caſe *ſometimes*, as *Aben Ezra* obſerves, not always: or a juſt man, notwithſtanding his righteouſneſs, dies, and ſometimes lives but a ſhort time; which ſenſe the antitheſis ſeems to require. *And there is a wicked* man *that prolongeth* his life *in his wickedneſs*; is very wicked, and yet, notwithſtanding his great wickedneſs, lives a long time in the world; ſee *Job* xxi. 7.

℣. 16. *Be not righteous over-much*, &c.] This is not meant of true and real righteouſneſs, even moral righteouſneſs, a man cannot be too holy or too righteous; but of a ſhew and oſtentation of righteouſneſs, and of ſuch who would be thought to be more righteous and holy than others, and therefore deſpiſe thoſe who, as they imagine, do not come up to them; and are very rigid and cenſorious in their judgment of others, and very ſevere in their reproofs of them; and that they may appear very righteous perſons will do more than what the law requires of them to do, even works of ſupererogation, as the phariſees formerly, and papiſts now pretend, and abſtain from the lawful uſe of things which God has given to be enjoyed; and macerate their bodies by abſtinence, faſtings, pilgrimages, penance, ſcourges, and the like, as the *Eremites* among the chriſtians, and the *Turks*, as *Aben Ezra* on the place obſerves; and many there be who by an imprudent zeal for what they judge right, and which ſometimes are mere trifles, and by unſeaſonable reproofs for what is wrong, expoſe themſelves to reſentment and danger. Some underſtand this of political and punitive juſtice, exerciſing it in too ſtrict and rigorous a manner, according to the maxim, *ſummum jus ſæpe ſumma injuria eſt*[w]; and *Schultens*[x] from the uſe of the word in the *Arabic* language renders it, *be not too rigid*; and others in a contrary ſenſe of too much mercy and pity to offenders. So the *Midraſh* and *Jarchi* illuſtrates it by the caſe of *Saul*, who had mercy on the wicked and ſpared *Agag*. The *Targum* is, "be not over-righteous at a time that a ſinner is "found guilty of ſlaughter in thy court of judica"ture, that thou ſhouldeſt ſpare and not kill him." *Neither make thyſelf over wiſe*; above what is written, or pretend to be wiſer than others. So the *Arabic* verſion, *ſhew not too much wiſdom*; do not affect, as not to be more righteous than others, ſo not more wiſe, by finding fault with preſent times, or with the diſpenſations of providence, or with the manners and conduct of men; ſetting up for a critic and a cenſurer of men and things; or do not pry into things, and ſeek after a knowledge of them, which are out of your reach, and beyond your capacity. *Why ſhouldeſt thou deſtroy thyſelf?* either by living too ſtrictly and abſtemiouſly, or by ſtudying too cloſely, or by behaving in ſuch a manner to men, as that they will ſeek thy deſtruction, and bring it on thee: or *why ſhouldeſt thou*, or *whereby*, or *leſt, thou ſhouldeſt be ſtupid*[y]; loſe thy ſenſe and reaſon, as perſons who ſtudy the knowledge of things they have not a capacity for: or why ſhouldeſt thou become fooliſh in the eyes of all men by thy conduct and behaviour? or *why ſhouldeſt thou be deſolate*[z]; alone, and nobody care to have any converſation and acquaintance with thee?

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[q] ביום טובה in die bono, Pagninus, Montanus, Mercerus, Gejerus.

[r] היה בטוב eſto in bono, Pagninus, Montanus, Mercerus, Cocceius, Gejerus, Rambachius.

[s] ביום רעה in die mala, Pagninus, Montanus, Mercerus.

[t] ראה præcave, V. L. prævide, aut provide ac proſpice, Druſius; ſo Guſſetius, p. 766.

[u] את כל illa omnia, Junius & Tremellius, Piſcator, Tigurine verſion, Gejerus; omnia hæc, Mercerus; univerſa hæc, Rambachius.

℣. 17. *Be not over-much wicked*, &c.] Not that a man ſhould be wicked at all; but ſome obſerving that wicked men prolong their days in wickedneſs, are encouraged to go into greater lengths in ſin than they have yet done, and give up themſelves to all iniquity; and run into exceſs of riot, into the groſſeſt and moſt ſcandalous enormities. Some render it, *do not diſturb* or *fright thyſelf*[a]; diſtreſs and diſtract thyſelf with the buſineſs of life, buſtling and ſtirring, reſtleſs and uneaſy, to get wealth and riches; but be eaſy and ſatisfied with what is enjoyed, or comes without ſo much ſtir and trouble; this is the original ſenſe of the word. The meaning ſeems to be, either do not multiply ſin, add unto it; and continue in it; or do not aggravate it, making ſins to be greater and more heinous than they are, and a man's caſe worſe than it is, and ſo ſink into deſpair; and thus it ſtands oppoſed to an oſtentatious ſhew of righteouſneſs. *Neither be thou fooliſh*; or give up thyſelf to a profligate life, to go on in a courſe of ſin, which will iſſue in the ruin of body and ſoul; or in aggravating it in an exceſſive manner. *Why ſhouldeſt thou die before thy time?* bring diſeaſes on thy body by a wicked courſe of living, which will iſſue in death; or fall into the hands of the civil magiſtrate, for capital offences, for which ſentence of death muſt paſs and be executed before a man comes to the common term of human life; ſee *Pſal.* lv. 23. and xc. 10. or as Mr *Broughton* renders it, *before thy ordinary time*; not before the appointed time[b]. The *Targum* is, "be the cauſe "of death to thy ſoul;" or through deſpair commit ſelf-murder.

℣. 18. It is *good that thou ſhouldeſt take hold of this*, &c.] This advice, as the *Arabic* verſion, in the ſeveral branches of it; neither to be over much righteous or wicked, and over much wiſe or fooliſh; to avoid the one and the other, to keep clear of extremes, and purſue the path that is ſafeſt; ſuch advice as this, it is right to lay hold on, embrace and hold faſt. *Yea, alſo from this withdraw not thine hand*; from what follows concerning the fear of God; or *this* and *this* may be rendered *this* and *that*[c], and the ſenſe be, lay hold on this, that is, the laſt part of the advice, not to be over much wicked or fooliſh, which is often the cauſe of an immature death; and do not ſlacken or be remiſs in regarding that other and firſt part of it, not to be overmuch righteous or wiſe. *For he that feareth God ſhall come forth of them all*; or eſcape them all; the phraſe is become *Rabbinical*, that is, he ſhall be free or exempt from them all; from over much righteouſneſs and over much wiſdom, and over much wickedneſs or over much folly; the fear of God, which is the beginning of wiſdom, is the beſt preſervative from, and antidote againſt theſe things; for a man that fears God is humble, and renounces his own righteouſneſs, and diſtruſts his own wiſdom; he fears to commit ſin, and ſhuns folly.

℣. 19. *Wiſdom ſtrengtheneth the wiſe*, &c.] Againſt ſuch extremes as before mentioned; it is a guard about him, as well as a guide unto him; it is a defence unto him, as before obſerved, ℣. 12. and is better than ſtrength of body, or weapons of war, *chap.* ix. 16, 18. and a wiſe man does greater things by it than a ſtrong man with them, and is ſafer with it than he can be by them. Some underſtand this of Chriſt, the wiſdom of God, without whom a good man can do nothing, but all things through him ſtrengthening him; and who being a ſtrong tower and place of refuge to him, he is ſafer in him than if he was in the ſtrongeſt garriſon, and under the protection of ever ſo large a number of valiant men: Chriſt, and grace from him, ſtrengthen *more than ten mighty* men *which are in the city*; that is, than many mighty men, or men of war, which guard a city; the city of *Jeruſalem*, or any other. The *Targum* applies this to *Joſeph*,

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[w] Terent. Heautont. act. 4. ſc. 4.

[x] De Defect. Hod. Ling. Heb. ſ. 230.

[y] למה תשומם ut quid obſtupeſces? Vatablus, Amama; cur obſtupeſces? Mercerus; cur in ſtuporem te dares? Cocceius; qua teipſum ſtupidum facies? Tigurine verſion; ne obſtupeſcas, V. L. ſo Sept. and Syriac verſions.

[z] Ne quid deſolaberis? Pagninus, Montanus; quare deſolationem tibi accerſeres? Junius & Tremellius, Piſcator, Gejerus.

[a] אל תרשע ne paveas, Pagninus; ne te occupes multum, aut diſtrahas te, ſive inquietes, ſome in Vatablus, ſo Aben Ezra and Ben Melech.

[b] Ante diem, Virgil. Æneid. 4. prope finem. Vid. Servium in Ib. Ovid. Metamorph. l. 1. fab. 4.

[c] So Broughton, Rambachius, and others.

Joſeph, and paraphraſes it, "the wiſdom of *Joſeph* "the ſon of *Jacob* helped him to make him wiſer "than all his ten righteous brethren."

℣. 20. *For* there is *not a juſt man upon earth*, &c.] Or *although*, or *notwithſtanding*[d] wiſdom is ſo beneficial, and guards and ſtrengthens a good man, yet no man has ſuch a ſhare of it as to live without ſin; there was not then one on earth, there never had been one, nor never would be, nor has been, excepting the man Chriſt Jeſus; who indeed as man was perfectly juſt, whilſt here on earth, and went about doing good, and never ſinned in all his life; but this cannot be ſaid of any other, no not of one that is truly and really juſt; not externally and in his own opinion only, but who is made ſo by the obedience of Chriſt, or by his righteouſneſs imputed to him, whilſt he is here on earth; otherwiſe in heaven, where the ſpirits of juſt men are made perfect, there it may be ſaid of them what follows, but no where elſe. *That doeth good, and ſinneth not*; it is the character of a juſt man to do good, to do that which is according to the will of God, from a principle of love to him, through faith in him, in the name and ſtrength of Chriſt, and with a view to the glory of God; to do good in ſuch a ſenſe wicked men cannot; only ſuch who are made good by the grace of God, are regenerated and made new creatures in Chriſt, are quickened by his Spirit, and are true believers in him; who appear to be what they are, by the fruits of good works they bring forth; and this not in a mercenary way, or in order to obtain life and righteouſneſs, but as conſtrained by the grace of God, by which they are freely juſtified; and yet theſe are not free from ſin, as appears by their confeſſions and complaints, by their backſlidings, ſlips, and falls, and their petitions for freſh diſcoveries of pardoning grace; and even are not without ſin, and the commiſſion of it, in religious duties, or while they are doing good; hence their righteouſneſs is ſaid to be as filthy rags, and mention is made of the iniquity of holy things, *Iſa.* lxiv. 6. *Exod.* xxviii. 38. The *Targum* is, "that does good all "his days, and ſins not before the Lord." *Aben Ezra* juſtly gives the ſenſe thus, "who does good "always, and never ſins;" and obſerves that there are none but ſin in thought, word, or deed. The poet[e] ſays, "to ſin is common to all men;" no man though ever ſo good is perfect on earth, or free from ſin; ſee 1 *Kings* viii. 46. *Prov.* xx. 9. 1 *John* i. 8. *Alſhech*'s paraphraſe is, "there is not a righteous "man on earth, that does good and ſins not; "בטוב ההוא *in that good*;" which is the true ſenſe of the words.

℣. 21. *Alſo take no heed unto all words that are ſpoken*, &c.] Seeing ſo it is, that imperfection attends the beſt of men, no man is wiſe at all times, fooliſh words and unguarded expreſſions will ſometimes drop from him, which it is better to take no notice of; they ſhould not be ſtrictly attended to, and cloſely examined, ſince they will not bear it. A man ſhould not liſten after every thing that is ſaid of himſelf or others; he ſhould not curiouſly enquire what men ſay of him; and what he himſelf hears, he ſhould take no notice of; it is often beſt to let it paſs, and not call it over again; to diſſemble the hearing of a thing, or make as if you did not hear it; for oftentimes by rehearſing a matter, or taking up words ſpoken, a deal of trouble and miſchief follows: a man ſhould not *give* his *heart*[f] to it, as it is in the *Hebrew* text; he ſhould not give his mind to what is ſaid of him, but be careleſs and indifferent about it; much leſs ſhould he lay it up in his mind, and meditate revenge for it. The *Targum*, *Septuagint*, *Syriac* and *Arabic* verſions reſtrain it to words ſpoken by wicked men, whoſe tongues are their own, and will ſay what they pleaſe; among theſe may be ranked more eſpecially detractors, whiſperers, backbiters, and talebearers, who ſhould not be liſtened unto and encouraged; though there is no neceſſity of thus limiting the ſenſe, which is more general, and may include what is ſaid by any man, even good men, ſince they have their infirmities; it ſeems chiefly to have reſpect to defamatory words, by what follows. *Leſt thou hear thy ſervant curſe thee*; ſpeak ſlightly, ſcoffingly, and reproachfully of thee, as *Shimei* of *David*; which muſt be very diſagreeable and vexatious to hear from one ſo mean and abject, and who is dependent on him, earns his bread of him, and gets his livelihood in his ſervice; and to whom perhaps he has been kind, and ſo is guilty of baſe ingratitude, which aggravates the more; or if not, if what he ſays is juſt, to hear it muſt give great uneaſineſs.

℣. 22. *For oftentimes alſo thine own heart knoweth*, &c.] Or *thy conſcience*, as the *Vulgate Latin* verſion, which is as a thouſand witneſſes; which, if a man attends to, he will be convinced of his own faults, failings and infirmities, he is frequently in the commiſſion of. Particularly, *that thou thyſelf likewiſe haſt curſed others*; either in heart, or with the tongue; thought ill of them, wiſhed ill to them; ſpoke contemptibly of them, reviled and reproached them; called them by bad names, and abuſed them; and ſaid ſome very hard and ſevere words concerning them, in a paſſionate fit, being provoked; and afterwards repented of it, being better informed of the ſtate of the caſe, or being convinced of the evil of paſſion and raſh ſpeaking; and therefore ſuch ſhould conſider the like paſſions and infirmities of others, and paſs over them, and forgive them: ſo *Alſhech*, "if thou haſt curſed o-"thers, and doſt deſire men ſhould forgive thee, "ſo do thou alſo forgive;" ſee *Matt.* vi. 14, 15. The word *oftentimes*, in the firſt clauſe, is to be connected, not with the word *knoweth*, as if a man often knew this, but with the word *curſed*; ſuggeſting, that a man may be often guilty of this himſelf, and therefore ſhould be more ſparing of his cenſures of others; ſee *Matt.* vii. 1—5.

℣. 23. *All this have I proved by wiſdom*, &c.] Referring either to all that he had been diſcourſing of hitherto in this book, concerning the vanity of natural wiſdom and knowledge, of pleaſure, power and riches; or to the ſeveral uſeful inſtructions given in this chapter, particularly concerning patiently bearing every thing from the hands of God or men, ℣. 8—22. This, by the help and uſe of that wiſdom which God had given him, he had made trial of, and found it to be right, and therefore recommended it to others; though he acknowledges that, with all his wiſdom, he was far from perfection. *I ſaid, I will be wiſe*; *but it* was *far from me*; he determined, if poſſible, to attain to the perfection of wiſdom, and made uſe of all means to come at it; that he might know all the works of God in creation, the nature, uſe and excellency of them; in providence, his different diſpenſations towards the ſons of men, and the cauſes of them; and in grace, the redemption and ſalvation of men, and the myſteries thereof; but the more he knew, the more he was convinced of his own ignorance, and ſeemed further off from the ſummit of knowledge than he was before; and plainly ſaw, that perfection in wiſdom is not attainable in this life. The *Targum* reſtrains this to the wiſdom of the law; but it is better to underſtand it in a more general ſenſe.

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[d] כי quamvis, Junius & Tremellius, Amama, ſo Broughton; attamen, Grotius.

[e] Sophoclis Antigone, v. 1140.

[f] אל תתן לבך ne des tuum cor, Montanus.

℣. 24. *That which is far off*, &c.] Or, *far off is that which has been* [g]. That which has been done by God already, in creation and providence, is out of the reach of men, is far from their underſtandings wholly to comprehend or account for; and likewiſe that which is paſt with men, what has been done in former ages, the hiſtory of paſt times, is very difficult to come at: or rather, according to *Schmidt*, and *Rambachius* after him, what was of old, is now afar off or abſent; the image of God in man, which conſiſted of perfect wiſdom, and was concreated with him, is now loſt, and that is the reaſon why wiſdom is far from him. *And exceeding deep, who can find it out?* the primitive, perfect wiſdom is ſunk ſo deep and gone, that no man can find it to the perfection it was once enjoyed; ſee *Job* xxviii. 12—23. This may reſpect the knowledge of God, and the perfections of his nature; which are as high as heaven, and deeper than hell, *Job* xi. 7, 8. and of his thoughts, counſels, purpoſes and decrees, which are the deep things of God; as well as the doctrines of the goſpel, and the myſteries of grace, 1 *Cor.* ii. 10, 11. and even his providential diſpenſations towards the ſons of men, *Rom.* xi. 33. The *Targum* of the whole is, "Lo, now it is far off from the children "of men to know all that has been from the days "of old; and the ſecret of the day of death, and "the ſecret of the day in which the King Meſſiah "ſhall come; who is he that ſhall find it out by "his wiſdom?"

℣. 25. *I applied mine heart to know, and to ſearch, and to ſeek out wiſdom*, &c.] Or, *I and my heart turned about* [h]; took a circuit, a tour throughout the whole compaſs of things; looked into every corner, and went through the circle of knowledge, in order to ſearch and find out what true wiſdom is; which is no other than Chriſt, and a ſpiritual knowledge of him; a variety of words is uſed to expreſs his eager deſire after wiſdom, and the diligent ſearch he made, from which he was not diſcouraged by the difficulties he met with; ſee *chap.* i. 13. *And the reaſon* of things; either in nature or providence: or the *eſtimation* [i] of them; the excellency of them, how much they are to be accounted of, eſteemed and valued; as Chriſt, the wiſdom of God, and all things relating to him, ſhould. *And to know the wickedneſs of folly, even of fooliſhneſs* and *madneſs*; the exceeding ſinfulneſs of ſin, the folly and madneſs that are in it; ſin is the effect of folly, and the exceſs of it, and a ſpiritual madneſs; it is true of all ſin in general, but eſpecially of the ſin of uncleanneſs, which *Solomon* ſeems to have in view by what follows; ſee *chap.* i. 17. and ii. 12. and may chiefly intend the wickedneſs of his own folly, and the fooliſhneſs of his own madneſs.

℣. 26. *And I find more bitter than death the woman*, &c.] This was the iſſue of his diligent ſtudies and reſearches, and the obſervations he had made; this was what he found by ſad and woful experience, and which he choſe to take particular notice of; that he might not only expoſe this vanity among others, and caution men againſt it, even the love of women, which at beſt is a bitter ſweet, as the poet [k] calls it, though here adulterous love is meant; but having this opportunity, might expreſs his ſincere repentance for this folly of his life, than which nothing had been more bitter to him, in the reflection of his mind upon it: death is a bitter thing, and terrible to nature, 1 *Sam.* xv. 32. but to be enſnared by an adulterous woman, is worſe than that; it brings not only ſuch diſeaſes of body as are both painful and ſcandalous, but ſuch horrors into the conſcience, when awakened, as are intolerable, and expoſes to eternal death; ſee *Prov.* v. 3, 4. By *the woman*, is not meant the ſex in general, which was far from *Solomon*'s intention to reflect upon and reproach; nor any woman in particular, not *Eve*, the firſt woman, through whom came ſin and death into the world; but an adulterous woman; ſee *Prov.* v. 4. Some interpret this of original ſin, or the corruption of nature, evil concupiſcence, which draws men into ſin, and holds them in it, the conſequence of which is death eternal; but ſuch who find favour in the eyes of God, are delivered from the power and dominion of it; but obſtinate and impenitent ſinners are held under it, and periſh eternally. *Jarchi*, by the *woman*, underſtands hereſy; and ſo *Jerom* and others interpret it of heretics and idolaters: it may very well be applied to that *Jezebel*, the whore of *Rome*, the mother of harlots, that deceives men, and leads them into perdition with herſelf, *Rev.* xvii. 4, 5, 8. and xviii. 23. and who is intended by the harlot, and fooliſh and ſtrange woman, in the book of *Proverbs*, as has been obſerved. *Whoſe heart is ſnares and nets*, and *her hands as bands*; all the ſchemes and contrivances of an harlot are to enſnare men, by her wanton looks and laſcivious geſtures; which are like ſnares laid for the beaſts, and like nets ſpread for fiſhes, to take them in; and when ſhe has got them, ſhe holds them faſt; it is a very difficult thing, and a very rare one, ever to get out of her hands; ſo *Plautus* [l] makes mention of the nets of harlots: the ſame holds true of error and hereſy, and of idolatry, which is ſpiritual adultery; the words uſed being in the plural number, ſhews the many ways the adulterous woman has to enſnare men, and the multitudes that are taken by her; ſee *Rev.* xiii. 3, 10, 14. *Whoſo pleaſeth God, ſhall eſcape from her*; or, *who is good before God*, or *in his ſight* [m]; ſee the note on *chap.* ii. 26. to whom he gives his grace, and is acceptable to him; ſuch an one as *Joſeph* was, ſhall eſcape the ſnares and nets, the hands and bands of ſuch a woman; or if fallen into them, as *Solomon* fell, ſhall be delivered out of them, as it is obſerved by various interpreters: nothing but the grace of God, the true fear of God, the power of godlineſs and undefiled religion, can preſerve a perſon from being enſnared and held by an impure woman; not a liberal nor religious education, not learning and good ſenſe, nor any thing elſe; if a man is kept out of the hands of ſuch creatures, he ought to eſteem it a mercy, and aſcribe it to the grace and goodneſs of God. *But the ſinner ſhall be taken by her*; a hardened and impenitent ſinner, that is deſtitute of the grace and fear of God; who is habitually a ſinner, and gives up himſelf to commit iniquity; whoſe life is a continued ſeries of ſinning; who has no guard upon himſelf, but ruſhes into ſin, as the horſe into the battle; he becomes an eaſy prey to an harlot; he falls into her ſnares, and is catched and held by her; ſee *Prov.* xxii. 14.

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[g] רחוק מה שהיה remotum (eſt) illud quod fuit, Montanus, Mercerus, Vatablus, Druſius, Gejerus.

[h] סבותי אני ולבי circuivi ego & cor meum, Pagninus, Montanus, Mercerus, Gejerus.

[i] חשבון eſtimationem rerum, Mercerus.

[k] Muſæus, v. 166. Vid. Barthii ad Claudian. de Nupt. Honor. v. 70.

[l] Epidicus, act. 2. ſc. 2. v. 32. Illecebroſius nihil fieri poteſt, Ib. Bacchides, ſc. 1. v. 55. Truculentus, act. 1. ſc. 1. v. 14—21.

[m] טוב לפני האלהים bonus coram Deo, Pagninus, Mercerus, Druſius, Amama, Rambachius; qui bonus videtur coram Deo ipſo, Junius & Tremellius.

℣. 27. *Behold, this have I found*, &c.] That an harlot is more bitter than death; and which he found by his own experience, and therefore would have it obſerved by others for their caution: or one man among a thouſand, ℣. 28. *(Saith the preacher)* of which title and character, ſee *chap.* i. 1. it is here mentioned to confirm the truth of what he ſaid; he ſaid it as a preacher, and, upon the word of a preacher, it was true; as alſo to ſignify his repentance for his ſin, who was now the *gathered ſoul*, as ſome render it; gathered into the church of God by repentance. Counting *one by one, to find out the account*; not his own ſins, which he endeavoured to reckon up, and find out the general account of them, which yet he could not do; nor the good works of the righteous, and the ſins of the wicked, which are numbered before the Lord one by one, till they are added to the great account; as *Jarchi*, from the *Rabbins*, interprets it, and ſo the *Midraſh*: but rather the ſenſe is, examining women one by one, all within the verge of his acquaintance; particularly the thouſand women, that were either his wives or concubines; in order to take and give a juſt eſtimate of their character and actions. What follows is the reſult.

℣. 28. *Which yet my ſoul ſeeketh, but I find not*, &c.] He was very earneſt and diligent in his enquiry; he took a great deal of pains, and was exceedingly ſolicitous; he ſought with great intenſeneſs of mind, and with an eager deſire, to find out a chaſte and virtuous woman among them all, but could not. *One man among a thouſand have I found*; it is a great rarity to find a good man[n], truly wiſe and gracious; there are many that walk in the broad way, and but few that find the ſtrait gate and narrow way, and are ſaved; they are but as one to a thouſand; ſee *Jer.* v. 1. *Matt.* vii. 13, 14. Or rather, by this one of a thouſand, is meant the Meſſiah, the wiſdom of God, he ſought for, ℣. 25. and now ſays he found; to whom he looked for peace, pardon and atonement, under a ſenſe of his ſins; who is the meſſenger, an interpreter, one among a thouſand; yea, who is the chiefeſt among ten thouſands, *Job* xxxiii. 23. *Cant.* v. 10. who is ſuperior to angels and men, in the dignity of his perſon; in the perfection, purity and holineſs of his nature; in the excellency of his names; in his offices and relations; and in his concern in the affairs of grace and ſalvation; and who is to be found by every truly wiſe and gracious ſoul, that ſeeks him early and earneſtly, in the word and ordinances, under the illumination and direction of the bleſſed Spirit. If it is to be underſtood of a mere man, I ſhould think the ſenſe was this; of all the men that have been enſnared and taken by an adulterous woman, but one of a thouſand, have I obſerved, and perhaps *Solomon* has reſpect to himſelf, that was ever recovered out of her hands. *But a woman among all thoſe have I not found*; that is, among all the harlots and adulterous women I ever knew or heard of, I never knew nor heard of one that was ever reclaimed from her evil ways, and reformed or became a chaſte and virtuous woman: he may have reſpect to the thouſand women, that were either his wives and concubines, and, among all theſe, he found not one that deſerved the above character; for this is not to be underſtood of women in general, for *Solomon* muſt have known that there have been good women in all ages, and perhaps more than men; and that there were many in his days, tho' thoſe, with whom his more intimate acquaintance was, were not ſuch, which was his unhappineſs; and his criminal converſation with them, is what he lamented and repented of. It may be interpreted thus, One man, the Meſſiah, among all the ſons of men, have I found, free from original ſin; but one woman, among all the daughters of *Eve*, I have not found clear of it. The *Targum* is, "there is another thing which yet my ſoul ſeeketh, "and I have not found; a man perfect and inno"cent, without corruption, from the days of *Adam*, "till *Abraham* the righteous was born; who was "found faithful and juſt among the thouſand kings, "who were gathered together to build the tower of "*Babel*; and a woman among all the wives of thoſe "kings, as *Sarah*, I found not."

℣. 29. *Lo, this only have I found, that God hath made man upright*, &c.] The firſt man *Adam*, as the *Targum* and *Jarchi* interpret it; and not *Adam* only, but *Eve* alſo with him; for theſe were both made by the Lord, and on the ſame day, and in the ſame image, and had the ſame common name of *Adam* given them, *Gen.* i. 27. and v. 2. And they were both made *upright*; which is to be underſtood, not of the erectneſs of their bodies, but of the diſpoſition of their minds; they were "right "and innocent before him," or in the ſight of God, as the *Targum*; which is beſt explained by their being made in the image and likeneſs of God, *Gen.* i. 26, 27. and which, according to the apoſtle, lay in knowledge, righteouſneſs and holineſs, *Eph.* iv. 24. *Col.* iii. 3. agreeable to which, *Plato*[o] makes likeneſs to God, to be righteous and holy with prudence: for this likeneſs of *Adam* and *Eve* to God, lay not in the ſhape of their bodies, for God is a ſpirit, and not a corporeal being, as the *Anthropomorphites* imagined, and ſo fancied men to be made like unto him in this reſpect; but in their ſouls, and it conſiſted of knowledge; of the knowledge of the creatures, their nature, uſe, and ends for which they were made, and put under their government; and of God, and his perfections, as made known in the creatures; and of his mind and will, and manner of worſhipping him, he revealed unto them; and they might know the Trinity of perſons in the godhead, who were concerned in the making of them, though they ſeem not to have known Chriſt, as Mediator and Saviour, which was not neceſſary previous to their fall; nor evangelical truths, ſuited to a fallen ſtate: alſo this image lay in righteouſneſs and true holineſs, which was original, natural, and created with them; it was with them as ſoon as they were; not acquired, but infuſed; not a habit obtained, but a quality given; and this not ſupernatural, but natural; it was perfect in its kind, and entirely agreeable to the holy, juſt and good law of God; it had no defects in it, yet was but the righteouſneſs of a creature, and loſeable, as the event ſhewed; and ſo very different from the righteouſneſs of Chriſt, man is juſtified by. Likewiſe, this uprightneſs is no other than the rectitude of human nature, of all the powers and faculties of the ſoul of man, as they were when he was created; his underſtanding clear of all errors and miſtakes, either about divine or human things; his affections regular and ordinate, no unruly paſſion in him, no ſinful affection, luſt, and deſire; he loved God with all his heart and ſoul, and delighted in him, and communion with him; the bias of his will was to that which is good; the law of God was written on his heart, and he had both power and will to keep it; and, during his ſtate of integrity, was pure and ſinleſs; yet he was not impeccable, as the confirmed angels and glorified ſaints are; nor immutable, as God only is; but being a creature, and changeable, he was liable to temptation, and ſubject to fall, as he did. Now *Solomon*, with all his diligent ſearch and ſcrutiny, could not find out the infinity of ſin, the boundleſs extent of it among mankind, the exceeding ſinfulneſs of it, which he ſought after, ℣. 25. yet this he *found* out, and this *only*, the fountain of all ſin, the origin of moral evil; namely, the corruption of human nature through the fall of *Adam*: this he found by reading the ſcriptures, the three firſt chapters of *Geneſis*; and by conſulting human nature, he found ſome remains of the image of God, and of the law that was in man's heart; whereby he perceived that man was once another man than he is now; and that this corruption is not owing to God, who is not the author of any thing ſinful, he made man upright; but to himſelf, his own ſin and folly: and this he found confirmed by ſad experience, in himſelf and others, and by obſerving the hiſtory of all ages, from the times of the firſt man; and as this was notorious, it was worth knowing and obſerving, and therefore he calls upon others to take notice of it; *Lo*, behold, conſider it, as well as what follows. *But they have ſought out many inventions*; that is, *Adam* and *Eve*, not content with their preſent knowledge and happineſs, they ſought out new ways and means of being wiſer and happier than God made them, or it was his will they ſhould be. *They ſought out the inventions of the many*, or *great things*, or of *the mighty and great ones* [p], as it may be rendered, the eternal Three in One; they ſought to be as wiſe as God himſelf; or however, as the great and mighty ones, the angels, who excelled them, as in ſtrength, ſo in knowledge; ſee *Gen*. iii. 5. or they ſought out thoughts of ſin, as *Jarchi* ſays, it is interpreted in the *Midraſh*. Sins are the inventions of men, and theſe are many and numerous; they ſought to gratify their ſenſes, on which followed innumerable evils; and then they ſought for ſhifts and evaſions to excuſe themſelves; the man ſhifting it from himſelf, and throwing the blame upon the woman, and the woman upon the ſerpent: and ſo ſinning, they loſt the knowledge they had; their righteouſneſs and holineſs, the rectitude of their nature; the moral freedom of their will to that which is good, and their power to perform it; and they loſt the preſence of God, and communion with him: and ſo their poſterity are not only inventors of evil things, of ſins, but of new ways of happineſs; ſome placing it in riches; others in honours; others in pleaſures; and ſome in natural wiſdom and knowledge; and ſome in their own works of righteouſneſs; the vanity of all which *Solomon* has before expoſed.

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[n] Vir bonus & ſapiens, qualem vix reperit unum, millibus e multis hominum, conſultus Apollo. Auſon. Idyll. 16. v. 1, 2.

[o] Theæteto, p. 129.

CHAP. VIII.

THE preacher begins this chapter with the praiſe of wiſdom, from its excellency and uſefulneſs, ℣. 1. and adviſes men, if they would live quietly and comfortably, to honour and obey the king that rules over them, and not be rebellious againſt him, ſince he has great power and authority, ℣. 2—5. and not be anxious about things to come; ſince there is a ſet time for every thing, and future things cannot be known nor fruſtrated; and particularly, there is no avoiding the hour and ſtroke of death, ℣. 6—8. Though there are times wherein wicked men rule over others, it is to their own hurt, and they muſt die; and though they may be pompouſly buried, yet are ſoon forgotten, ℣. 9, 10. and the reaſon of their inſolence is the delay of juſtice; yet there will come a time when it ſhall be well with them that fear God, and ill with the wicked, though they may live long in wickedneſs; and for the preſent it may befal good men, what wicked men deſerve, and wicked men may have that which might be thought more proper for good men, ℣. 11—14. wherefore this ſhould give no uneaſineſs; but men ſhould chearfully and freely enjoy what they have with thankfulneſs, there being nothing better than that under the ſun, ℣. 15. and the chapter is concluded with obſerving the unſearchableneſs of divine Providence, ℣. 16, 17.

℣. 1. *Who* is *as the wiſe* man? *&c.*] Who is as the firſt man, that was made upright, and was a wiſe man? not one of his ſons. Or who is as the wiſe man, meaning himſelf? no man; he was the wiſeſt of men; and yet he could not find out wiſdom, and the reaſon of things, and the wickedneſs of folly, *chap*. vii. 25—29. how therefore ſhould any other man? what can the man do that comes after the king? Or who is like to a wiſe man, to be compared to him for honour and dignity? none; not thoſe of the higheſt birth and blood, of the greateſt wealth and riches, or in the higheſt places of power and authority; a wiſe man is above them, they being without wiſdom; and eſpecially ſuch as are wiſe to ſalvation; theſe are the excellent in the earth, and the moſt worthy among men. Or who is a truly wiſe man? is there really ſuch a perſon in the world, that has got to the perfection of wiſdom? not one; and very few they are that can, in a true and proper ſenſe, be called wiſe men. The *Targum* is, "Who is a wiſe man, that can "ſtand againſt the wiſdom of the Lord?" *And who knoweth the interpretation of a thing?* or *a word* [q]? the word of God, which is not of private interpretation? none know it rightly, but ſuch who have the Spirit of God, the enditer of the word: Chriſt is the interpreter, one among a thouſand; and, next to him, are thoſe who have his mind, and rightly divide the word of truth. The *Targum* is, "and to know the interpretation of the "words in the prophets:" this may be underſtood of the ſolution of any difficulties in things natural or civil; and of the interpretation of any of the works of God, either in nature or providence, as well as of his word; and he is a wiſe man, that not only has wiſdom in himſelf, but is able to teach others, and make them wiſe; can ſolve doubts, remove difficulties, interpret nature, the works and word of God. *Aben Ezra* repeats the note of ſimilitude from the former clauſe, and ſo it may be rendered, *Who is as he that knows the interpretation of a thing*, or word? ſuch an one as *Solomon* was, *Prov.* i. 6. *A man's wiſdom maketh his face to ſhine*; as *Moſes*, when he came down from the mount, full fraught with the knowledge of the will of God, *Exod.* xxxiv. 29, 30. and as *Stephen*, whoſe wiſdom and ſpirit by which he ſpoke were irreſiſtible, *Acts* vi. 10, 15. wiſdom, which diſcovers itſelf in a man's words and actions, gives comelineſs to his perſon, makes him look amiable and lovely in the eyes of others: or, it *enlightens his face* [r]; by it he is able to ſee the difference between truth and falſhood, and what is to be done and not done; what way he ſhould walk in, and what he ſhould ſhun and avoid. *And the boldneſs of his face ſhall be changed*; the ferocity and auſterity of his countenance, the impudence and inhumanity that appeared in him before, through his wiſdom and knowledge, are changed into meekneſs, gentleneſs, and humanity; of an impudent, fierce and ill-behaved man, he becomes meek, modeſt, affable, and humane: this effect natural wiſdom and knowledge has on men [s]; and much more ſpiritual and evangelical wiſdom, which comes from above, and is firſt pure, then peaceable and gentle, *James* iii. 17. Some read it, *the ſtrength of his face ſhall be doubled*, or *renewed* [t]; he ſhall be changed into the ſame image, from glory to glory; his ſpiritual ſtrength ſhall be renewed, and his light and knowledge increaſe yet more and more, 2 *Cor.* iii. 18. *Iſa.* xl. 31. *Eccl.* vii. 19. *Prov.* iv. 18. But *Guſſetius* [u] renders it, his *boldneſs*, or impudence, *ſhall be hated.*

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[p] חשבנות רבים cogitationes magnatum, De Dieu; ratiocinia multarum, magnarumque rerum, ſo ſome in Rambachius; ſee Luke x. 41, 42.

[q] דבר verbi, V. L. Pagninus, Montanus.

ỿ. 2. *I* counſel thee *to keep the king's commandment*, &c.] Or, *to obſerve the mouth of the king* [w]; what he ſays, and do according to it, when it is agreeable to the law of God, and according to the laws of the kingdom by which he is to govern; for kings are to be honoured, obeyed, and ſubmitted to, in the lawful diſcharge of their office: and ſuch counſel and advice as this is wholſome; and, being taken, contributes much, as to the honour of kings, ſo to the good of kingdoms and ſtates, and to a man's own peace and comfort. *Aben Ezra* ſupplies it, "I command thee, or I admoniſh thee;" for it may be either a charge, or an advice, reſpecting this and what follows. *Jarchi* ſupplies and paraphraſes it thus, "I have need, and "am prepared, to obſerve the mouth (or keep the "commandment) of the King of the world;" and ſo *Alſhech*, "obſerve that which goes out of the "mouth of the King of the world." And indeed, to underſtand it, not of an earthly king, but of the King of kings, as it is underſtood by other interpreters alſo, ſuits better with what is ſaid of this King in the following verſes; whoſe commandments, which are not grievous, but to be loved above fine gold, ſhould be kept from a principle of love, without mercenary and ſelfiſh views, as they are delivered out by him, and to his glory; and ſuch a charge as this ſhould be attended to, and ſuch counſel be received. *And that in regard of the oath of God*; who has ſwore, that if his children forſake his law, and walk not in his ſtatutes, he will viſit their tranſgreſſions with a rod, and their iniquities with ſtripes; and therefore ſhould be careful to keep his commandments, *Pſal.* lxxxix. 30—35. Thoſe who interpret this of an earthly king, by the oath of God, underſtand the oath of allegiance and fidelity to him, taken in the name and preſence of God, and therefore for conſcience-ſake ſhould obey him: or render it, *but* ſo that thou obſerveſt *the manner of the oath of God* [x]; or takeſt care to obey him; or do nothing in obedience to kings, which is contrary to the will of God; for God is to be obeyed rather than men, *Acts* iv. 19. and v. 29. eſpecially, and above all things, that is to be regarded.

ỿ. 3. *Be not haſty to go out of his ſight*, &c.] Out of the ſight of the King of kings. Do not think to hide thyſelf from him, for there is no fleeing from his preſence, *Pſal.* cxxxix. 7. it is beſt, when under ſome conſternation, as the word [y] ſignifies, or under ſome fearful apprehenſion of his wrath and indignation, to fall down before him, acknowledge the offence, and pray for pardon: and to this purpoſe is the *Targum*, "and in the "time of the indignation of the Lord, do not ceaſe "to pray before him; being terrified (or troubled) "before him, go and pray, and ſeek mercy of "him;" and with which agrees the note of *Jarchi*, "be not troubled, ſaying, That thou wilt go and "flee from his preſence, to a place where he does "not rule, for he rules in every place." Such who interpret this of an earthly king, ſuppoſe this forbids a man going out from the preſence of a king in a pet and paſſion, withdrawing himſelf from his court and ſervice in a heat at once. *Stand not in an evil thing*; having done it, continue not in it; but repent of it, acknowledge and forſake it, whether againſt God, or an earthly king. *For he doth whatſoever pleaſeth him*; which beſt agrees with the King of kings, who does what he pleaſes, in heaven above and in earth below, both in nature, providence and grace; ſee *Job* xxiii. 13. *Pſal.* cxv. 3. though earthly kings indeed have long hands, as is uſually ſaid, and can reach a great way, and do great things, eſpecially deſpotic and arbitrary princes, and it is very difficult eſcaping their hands. The *Targum* is, "for the Lord of all worlds, the "Lord will do what he pleaſes."

ỿ. 4. *Where the word of a king* is, there is *power*, &c.] Or *dominion* [z]. Authority goes along with his word of command; and there is an inferior magiſtracy, a ſubordinate power under him, ready to execute his will upon the rebellious and diſobedient. *Jarchi* interprets it, the word of the holy, bleſſed God; and the *Targum*, the word of that King who rules over all the world; where his word of doctrine comes, not in word only, it is with power: his written word is quick and powerful,

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[r] תאיר פניו illuſtrat, Vatablus, Junius & Tremellius, Piſcator, Mercerus; illuminat, Cocceius, Gejerus, Rambachius, ſo Broughton.

[s] Adde quod ingenuas didiciſſe fideliter artes, emollit mores, nec ſinit eſſe feros, Ovid. de Ponto, l. 2. eleg. 9.

[t] ישנא duplicatur, Junius & Tremellius, Varenius; inſtauratur, Cocceius, Gejerus.

[u] Ebr. Comment. p. 595. ſo the Septuagint, Syriac and Arabic verſions.

[w] פי מלך שמר os regis obſerves, Tigurine verſion, Pagninus, Mercerus; obſerva, Montanus, Vatablus, Junius & Tremellius, Piſcator, Cocceius, Gejerus, Rambachius.

[x] ועל דברת שבועת אלהים ſed, ita quod ad Deum attinet, obſerves rationem juramenti Dei, Varenius; attamen, ſupra ſerva verbum juramenti Dei, Guſſetius, p. 605.

[y] אל תבהל ne conſterneris, Gejerus, and ſome in Rambachius.

[z] שלטון imperium, Montanus, Rambachius; dominatio, Vatablus, Junius & Tremellius, Piſcator, Druſius.

ful; the word of his goſpel preached is the power of God to ſalvation; or is accompanied with power, to enlighten dark minds, quicken dead ſinners, unſtop deaf ears, ſoften hard hearts, and deliver men from the ſlavery of ſin and Satan; it makes men, of enemies, friends to God, Chriſt, and good men; transforms them by the renewing of their minds, and comforts and eſtabliſhes ſaints; all which is attributed to the word; and are the effects of almighty power, *Heb.* iv. 12. *Rom.* i. 16. his word of command alſo comes with power, being cloathed with his authority; and is ſubmitted to by his people in the day of his power upon them, who readily and chearfully obey it. *And who may ſay unto him*, *What doſt thou?* call him to an account for, or complain of any of his works of creation, providence, or grace? This beſt agrees with God, than with any earthly king; and is ſaid of him elſewhere, *Job* ix. 12. and xxxiii. 14. *Dan.* iv. 35.

℣. 5. *Whoſo keepeth the commandment*, *ſhall feel no evil*, &c.] Either the commandment of an earthly king, which ſhould be kept, when agreeable to the laws of the nation, and not inconſiſtent with the commands of God; and ſuch as do obſerve it, *know no evil* [z], as it may be rendered, or no ſorrow; they live peaceably and quietly, and enjoy the favour and protection of the government under which they are, and have praiſe of men; ſee *Rom.* xiii. 3. 2 *Tim.* ii. 2. or the commandments of the heavenly King, the ſingular being put for the plural; ſo the *Targum*, "whoſo keepeth the "commandments of the Lord, ſhall know no evil "in the world to come." Nor in this world neither; no evil befals them; what may be thought to be ſo is for their good; though they know and are conſcious of the evil of ſin, and commit it, yet not willingly, and with love to it, and ſo as to make it the work of their lives; but lament it, repent of it, and forſake it, and do not feel the evil of puniſhment for it: yea, ſuch enjoy much good; have much communion with God; large diſcoveries of his love; dwell in him, and ſhall at laſt dwell with him in the heavenly city; ſee *John* xiv. 21, 23. 1 *John* iii. 22, 24. *Rev.* xxii. 14. *And a wiſe man's heart diſcerneth both time and judgment*; he knows not only what is his duty to do, both with reſpect to God and men, to a temporal prince or the King eternal; but he knows alſo the moſt fit and convenient time of doing it; and lays hold on every opportunity that offers, and which may be called *redeeming time*, Gal. vi. 10. Eph. v. 16. and he knows the right manner in which it ſhould be performed, with all the agreeable circumſtances of it, which he carefully obſerves; or he knows the judgment that will be paſſed, or the puniſhment that will be inflicted on delinquents, either by God or men; and therefore is careful to keep the commandment, and avoid it: and eſpecially he remembers there is a judgment to come, when every thing will be brought to an account; and though he does not know the preciſe day and hour, yet he knows there will be ſuch a time; ſo ſome render it, *the time of judgment* [a]: the *Targum* is, "and the time "of prayer, and of judgment, and of truth, is "known by the heart of the wiſe."

℣. 6. *Becauſe to every purpoſe there is time and judgment*, &c.] There is a fit ſeaſon, and a right and proper manner of doing every thing, that is to be done; ſee *chap.* iii. 1—8. which a wiſe man diſcerns; and which when a man hits upon, it prevents a great deal of miſchief, which for want of it comes upon men, as the following clauſe ſhews; ſome refer this to the puniſhment of the wicked, and to a future judgment. So the *Targum*, "to every bu"ſineſs there is a time good and evil, and accord"ing to the judgment of truth the whole world is "judged;" and to the ſame purpoſe *Jarchi*, "there is a time fixed for the viſitation of the "wicked, and there is judgment before the Lord; "this is vengeance or puniſhment." *Therefore the miſery of man is great upon him*; he not obſerving the right time and manner of doing what he ought, brings much trouble upon himſelf; his days are few and full of trouble, and every day has a ſufficiency of evil in it; becauſe of the evil of ſin, the evil of miſery preſſes upon him, and is an heavy burden on him. *Jarchi*'s note is, "when the "wickedneſs of a man is great, then cometh his "viſitation."

℣. 7. *For he knoweth not that which ſhall be*, &c.] Or that *it ſhall be* [b]; that he ſhall ever have the opportunity again he has loſt, nor what is to come hereafter; what ſhall be on the morrow, or what ſhall befal him in the remaining part of his days; what troubles and ſorrows he ſhall meet with, or what will be the caſe and circumſtances of his family after his death. *For who can tell him when it ſhall be?* or *how it ſhall be* [c]? how it will be with him or his; no one that pretends to judicial aſtrology, or to the art of divination, or any ſuch devices, can tell him what is to come; future things are only certainly known by God; none but he can tell what will certainly come to paſs; ſee *chap.* iii. 22. and vi. 12. *Jarchi* interprets it of a man's not conſidering for what God will bring him to judgment, and that no man can tell him the vengeance and puniſhment that will be inflicted.

℣. 8. There is *no man that hath power over the ſpirit to retain the ſpirit*, &c.] Which is not to be underſtood of the wind, which the word uſed ſometimes ſignifies, and of mens having no power to reſtrain that, or hinder it from blowing; for to what purpoſe ſhould *Solomon* mention this? rather it may be conſidered as a check upon deſpotic and arbitrary princes, not to ſtretch their power too far; ſince they had none over the ſpirits or minds of men, and could not hinder them from thinking ill of them, and wiſhing ill to them, nor reſtrain their hatred of them; whatever power they had or exerciſed over their bodies and eſtates, they had none over their ſpirits, or their conſciences; no lawful power to reſtrain them from their duty to God, nor to oblige them to do that which he has forbidden; nor to compel them to any thing againſt conſcience; nor to bind their conſciences in matters indifferent: or as an argument with ſubjects to obey the commands of their ſovereign; ſince it is not in their power to reſtrain the ſpirit and wrath of princes, which is as the roaring of a lion, and as the meſſengers of death, *Prov.* xvi. 14. and xix. 12. particularly to be careful that they do not commit any capital offence, for which ſentence may be paſſed to take away life; when it will not be in their power to retain it, nor to reſcue themſelves out of the hands of juſtice and the civil magiſtrate, but muſt ſubmit. Or elſe it is to be underſtood of every man's ſpirit at the hour of death, and of the unavoidableneſs of it, as the next clauſe explains it; and by *ſpirit* is meant, either the ſenſitive ſoul, the ſame with the ſpirit of a beaſt, without which the body is dead, and is like the wind that paſſeth away, and ceaſeth when the breath is ſtopped; or the rational ſoul, the ſpirit that is committed to God, and returns to him at death, *Luke* xxiii. 46. *Acts* vii. 59. *Eccl.* xii. 7. This a man has not power over to diſmiſs or retain at pleaſure; he cannot keep it one moment longer when it is called for and required by the Father of ſpirits the Creator of it; he has not power *to reſtrain*[d] it, as in a priſon, as the word ſignifies, as *Alſhech* obſerves; whence *Aben Ezra* ſays, that the ſpirit or ſoul in the body is like a priſoner in a priſon; but nothing that attends a man in this life, or he is in poſſeſſion of, can keep the ſoul in this priſon, when the time of its departure is come; not riches, nor honours, nor wiſdom and learning, nor ſtrength and youth, nor all the force of medicine; the time is fixed, it is the appointment of God, the bounds ſet by him cannot be paſſed, *Eccl.* iii. 2. *Heb.* ix. 27. *Gen.* xlvii. 29. *Job* xiv. 5. The *Targum* is, "no man has power over the ſpirit of the ſoul to reſtrain the ſoul of life, that it might not ceaſe from the body of man;" and to the ſame ſenſe *Jarchi*, "to reſtrain the ſpirit in his body that the angel of death ſhould not take him." *Neither* hath he *power in the day of death*; or *dominion*[e]; death ſtrips a man of all power and authority, the power that the huſband has over the wife, or parents over their children, or the maſter over his ſervant, or the king over his ſubjects; death puts down all power and authority: it is an obſervation of *Jarchi*'s, that *David* after he came to the throne is every where called king *David*, but when he came to die, only *David*, 1 Kings ii. 1. no king nor ruler can ſtand againſt death, any more than a beggar; no man is lord of death any more than of life, but death is lord of all; all muſt and do ſubmit to it, high and low, rich and poor; there is a day fixed for it, and that day can never be adjourned, prorogued, or put off to another; and as man has not power to deliver himſelf in the day of death, ſo neither his friend, as the *Targum*, nor any relation whatever. *And* there is *no diſcharge in* that *war*; death is a warfare as well as life, with which nature ſtruggles, but in vain; it is an enemy, and the laſt that ſhall be deſtroyed; it is a king, and a very powerful one; there is no withſtanding him, he is always victorious; and there is no eſcaping the battle with him, or fleeing from him; a diſcharge of ſoldiers in other wars is ſometimes obtained by intereſt, by the intreaty of friends, or by money; but here all cries and intreaties ſignify nothing; nor does he value riches, gold, or all the forces of ſtrength; ſee 2 *Sam.* xii. 18. *Job* xxxvi. 19. under the old law, if a perſon had built a new houſe, or married a wife, or was faint-hearted, he was excuſed and diſmiſſed; but none of theſe things are of any avail in this war, *Deut.* xx. 5, 6, 8. captives taken in war are ſometimes diſmiſſed by their conquerors, or they find ways and means to make their eſcape; but nothing of this kind can be done, when death has ſeized on the perſons of men. Some render it, there is *no ſending to* or *in* that *war*[f]; there is no ſending forces againſt death to withſtand him, it is to no purpoſe; there is no ſending a meſſage to him to ſue for a peace, truce or reprieve; he will hearken to nothing; there is no ſending one in the room of another, as *Jarchi* obſerves, "a man cannot ſay, I will ſend my ſon, or my ſervant;" no ſurrogation is allowed of in this caſe, as *David* wiſhed for, 2 *Sam.* xviii. 33. *Aben Ezra* interprets it, no armour, and ſo many interpreters; and ſo the *Targum*, "nor do inſtruments of armour help in war;" in this war: in other wars a man may put on an helmet of braſs and a coat of mail, to protect and defend him, or throw darts and arrows; but theſe ſignify nothing when death makes his approach and attack. *Neither ſhall wickedneſs deliver thoſe that are given to it*; or *the maſters of it*[g]; that is, from death; neither Satan the wicked one, as *Jerom*, who is wickedneſs itſelf, and with whom wicked men are confederate, can deliver them from death; nor ſinners the moſt abandoned deliver themſelves, who have made a covenant with it, and an agreement with hell, *Iſa.* xxviii. 15, 18. ſuch who are maſters of the greateſt wicked craft and cunning, and who deviſe many ways to eſcape other things, can contrive none to eſcape death; nor will riches gotten by wickedneſs, deliver the owners of them from death; ſee *Prov.* x. 2. and xi. 4. This ſenſe is mentioned by *Aben Ezra*, and not to be deſpiſed.

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[z] לא ידע non cognoſcet, Vatablus, Mercerus, Gejerus, Rambachius, Cocceius.

[a] ועת ומשפט καιρον κρισεως, Sept. ſo ſome in Druſius.

[b] מה שיהיה quod futurum eſt, Pagninus, Montanus.

[c] כאשר יהיה quo modo, Junius & Tremellius, Gejerus, Rambachius, ſo Broughton.

℣. 9. *All this have I ſeen*, &c.] Obſerved, taken notice of, and thoroughly conſidered; all that is ſaid above concerning the ſcarcity of good men and women, the fall of our firſt parents, the excellency of wiſdom, the neceſſity and advantage of keeping the king's commandment, the time and manner of doing it, the evil conſequences that follow an inattention to theſe things, ignorance of what is to come, and the unavoidableneſs of death. *And applied my heart unto every work that is done under the ſun*; not ſo much to mechanic works and manual operations performed by men, as to moral or immoral works, and chiefly the work of providence with reſpect to good and bad men, the conſequence of which were the following obſervations. There is *a time wherein one man ruleth over another to his own hurt*; or *the man ruleth over men*[h]; for this is not to be underſtood of private rule in families, of the parent over his children, or maſter over his ſervant, but of a king over his ſubjects; who is *the man*, the principal man in the kingdom; and ſuch a man ruling in an arbitrary and tyrannical way, is to his own detriment in the iſſue. So *Rehoboam*, by his oppreſſive government, loſt ten tribes out of twelve. Some have loſt their whole kingdoms, and come to an untimely end; as well as ruined their immortal ſouls. Some render it *to his hurt*[i]; to the hurt of thoſe that are ruled, when it ſhould be for their good, the protection of their perſons and properties; but inſtead of that they lay heavy burdens upon them, take away their property, and injure and inſult their perſons. So the *Targum*, "to do ill to him." But *Jarchi* interprets it of the king himſelf. Some take it in both ſenſes; and ſo it is uſually in fact, that wicked princes rule to their own hurt, and the hurt of their ſubjects.

℣. 10. *And ſo I ſaw the wicked buried*, &c.] Or *truly*[k], verily, as the *Targum*, this is matter of fact; or *then I ſaw*, as *Aben Ezra* and others, upon applying his heart to every work; or when he obſerved particularly wicked magiſtrates, he took notice that ſome of them continued in their power until death, and died in their beds, and were carried to their graves in great pomp and ſtate, and interred in a very magnificent manner, when they deſerved no burial at all, but as king *Jeconiah* to be buried with the burial of an aſs. *Who had come and gone from the place of the Holy*; which moſt underſtand of the ſame perſons, of wicked magiſtrates buried, who kept their poſts of honour and places of power and authority as long as they lived; and went to and came from the courts of judicature and tribunals of juſtice, in great ſtate and ſplendor; where they preſided as God's vicegerents, and therefore called the place of the holy, *Pſalm* lxxxii. 1, 6. or though they were ſometimes depoſed, yet they were reſtored again to their former dignity; or though they died and were buried, yet in a ſenſe roſe again in their children that ſucceeded them, ſo *Aben Ezra*: but it ſeems better to underſtand it of other perſons, and render the words thus, *and they came, and from the place of the Holy*, or the *holy place they walked*[l]; that is, multitudes came to attend the funeral of ſuch rich and mighty men, and walked after or followed the corps; and even the prieſts and Levites from the temple made a part of the funeral-proceſſion, and walked in great ſolemnity from thence to the place of interment, which was uſually without the city. *And they were forgotten in the city where they had ſo done*; all their evil deeds were forgotten, their acts of oppreſſion and injuſtice, as if they had never been done by them. The *Septuagint* and *Vulgate Latin* verſions are, *and they were praiſed in the city*; panegyricks upon them were written and rehearſed, monuments were erected to their honour, with large encomiums of them; and ſo it may be read by the change of a letter; and *Jarchi* ſays, do not read *forgotten*, but *praiſed*; and ſo he ſays it is interpreted by their Rabbins. The whole may be conſidered in a very different view thus, *but then I ſaw*, &c. ſuch arbitrary rulers die and laid in the grave, one after another, and their names have been buried in oblivion and never remembered more in the city, where they have exerciſed ſo much power and authority. The latter part of the text is by many underſtood of good men, and rendered thus, *and* or *but* on the contrary *they were forgotten in the city where they had done right*[m]; their perſons and their good deeds were remembered no more; but this ſeems contrary to *Pſal.* cxii. 6. *Prov.* x. 7. The *Targum* paraphraſes the whole thus; "and in truth I have ſeen ſinners "that are buried and deſtroyed out of the world, "from the holy place where the righteous dwell, "who go to be burned in hell; and they are for-"gotten among the inhabitants of the city; and "as they have done, it is done to them." *This is alſo vanity*; the pompous funeral of ſuch wicked magiſtrates.

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[d] לכלוא ut coerceat, Piſcator; ad coercendum, Cocceius.

[e] שלטון dominatio, Junius & Tremellius, Vatablus; dominium, Rambachius.

[f] אין משלחת במלחמה non eſt miſſio ad illud prælium, Varenius apud Gejerum.

[g] את בעליו dominos ſuos, Druſius.

[h] האדם homo, Pagninus, Montanus, Tigurine verſion, Junius & Tremellius, &c.

[i] לרע לו in ipſius perniciem, Tigurine verſion; in noxam ipſi, Cocceius.

[k] ובכן & vere, Vatablus.

℣. 11. *Becauſe ſentence* againſt *an evil work is not executed ſpeedily*, &c.] Any evil work done by magiſtrates, or others, againſt which the wrath of God is revealed from heaven, and is threatned with his vengeance; the decree is gone forth, the ſentence is paſſed, God is determined upon puniſhment; but there is a delay of it, he exerciſes patience and long-ſuffering to anſwer ſome end of his, both towards his own people and the wicked; as well as to diſplay ſome of his own perfections; but becauſe ſo it is, the judgment comes not at once. *Therefore the heart of the ſons of men is fully ſet in them to do evil*; or their *heart is full to do evil*[n]; they have not only a fulneſs of ſin in them naturally, as is in every man's heart; but they are filled with reſolution, boldneſs, and courage, to commit ſin, promiſing themſelves impunity from the ſeeming delay of juſtice; ſuch an abuſe do they make of the patience and forbearance of God; they become more and more hardened in ſin, and bent upon the commiſſion of it.

℣. 12. *Though a ſinner do evil an hundred times*, &c.] That is, ever ſo many times, a certain number for an uncertain; though he lives in a continued courſe of ſin, being reſolved upon the above conſideration to give himſelf a ſwing to his luſts. The *Targum* renders it a hundred years; though he ſhould live ſo long in ſin, yet at laſt ſhould be accurſed, *Iſa.* lxv. 20. This and what follows are ſaid to check the boldneſs and preſumption of the ſinner upon the patience of God; and to make the people of God eaſy under the delay of juſtice, and the proſperity of the wicked. *And his* days *be prolonged*; or rather, *and he prolongs unto him*[o]; that is, God prolongs unto him, not days only, but the execution of the ſentence againſt his evil works; or defers his wrath and puniſhment; ſo *Jarchi*, "and "the holy bleſſed God prolongs to him, and does "not take vengeance on him;" and to this purpoſe is the *Targum*, "and from the Lord is given "to him ſpace to return." *Yet ſurely I know*; from the word and promiſe, and from experience, having obſerved it in a multitude of inſtances, which have abundantly confirmed the truth. *That it ſhall be well with them that fear God*; not with a ſervile but filial fear, with a holy, humble, fiducial, affectionate, and an obediential fear; not thro' any terrible apprehenſion of his majeſty, his judgment, his wrath now and hereafter; but under a ſenſe of his being and perfections, and eſpecially his mercy, grace, and goodneſs: it is well with ſuch perſons in all things, with reſpect to things temporal they ſhall not want what is proper for them; and with reſpect to things ſpiritual they are intereſted in the love, grace, and mercy of God; have much made known to them; are remembered by him; the ſun of righteouſneſs riſes upon them; the eye of God is on them, and his heart towards them, and his hand communicates every needful ſupply to them; and they are guarded, not only by his angels, but by himſelf; and it is well with them at all times; in times of public calamity they are either taken from it beforehand, or preſerved in it; all afflictions are for their good; it goes well with them at death and judgment; and they will be happy both in the millennium-ſtate, and in the ultimate glory. So the *Targum*, "it ſhall be well in "the world to come with them that fear the Lord;" ſee *Pſal.* xxxiv. 7—9. and xxxi. 15. *Rev.* xi. 18. with this compare *Iſa.* iii. 10, 11. It is added, *which fear before him*; whoſe fear is not hypocritical, but ſincere and hearty; not in ſhew only, but in reality; not taught by the precepts of men, and as before them, but as in the ſight of God; having always a ſenſe of his omniſcience and omnipreſence before them; and eſpecially this fear is exerciſed by them when they are in his houſe, in the aſſembly of his ſaints, attending on his word and ordinances: or *which fear at his preſence*; which fills them with an holy awe, as well as with joy and gladneſs,

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[l] יבאו וממקום קדוש יהלכו & venerunt, immo ex ipſo etiam loco ſancti itabant, Rambachius.

[m] So Piſcator, Mercerus, Cocceius, Gejerus, Rambachius.

[n] מלא לעשות רע plenum ad faciendum malum, Pagninus, Montanus; prægnans ad faciendum malum, Guſſetius, p. 469.

[o] מאריך לו & prolongans ei, Montanus; & prolongat in Deus dies, Pagninus; ſo Mercerus, Junius & Tremellius, ſupply it; & prorogat dei Deus pœnam, Piſcator; & differt Deus iram ſuam propter illum, Vatablus.

gladneſs. The *Targum* is, "which fear before him, "and do his will."

℣. 13. *But it ſhall not be well with the wicked*, &c.] It ſhall be ill with him; more is deſigned than is expreſſed, *Iſa.* iii. 11. in life they have no ſolid peace and comfort; at death they will be turned into hell; at judgment they will hear the awful ſentence, *Go, ye curſed*, and will be in torment to all eternity. *Neither ſhall he prolong* his *days* which are *as a ſhadow*; wicked men ſometimes do not live out half their days, which, according to the courſe of nature, and common term of life, they might be thought to live; or if they do prolong their days in wickedneſs, as ſometimes they do, *chap.* vii. 15. yet their days at longeſt are but as a ſhadow which declines, and is quickly gone; or however, they do not attain to eternal life, which is ſometimes meant by prolonging days, and is length of days for ever and ever, *Iſa.* liii. 10. *Pſal.* xxi. 4. this they never enjoy; but when the righteous go into life everlaſting, they go into everlaſting puniſhment. The reaſon of this is, *becauſe he feareth not before God*; the fear of God is not before his eyes, nor in his heart; he goes on in ſin without fear of him, boldly and openly commits it, and inſtead of taking ſhame for it, or repenting of it, glories in it; ſtretches out his hand againſt God, and bids defiance to him, and deſires not the knowledge of him, and refuſes to obey him. The *Targum* of the whole is, "and it ſhall not be well with "the wicked, and he ſhall have no ſpace in the "world to come; and in this world his days ſhall "be cut off, and they ſhall flee and paſs away as "a ſhadow, becauſe he fears not God."

℣. 14. *There is a vanity which is done upon the earth*, &c.] Tranſacted in this lower world under the ſun, through the permiſſion and direction of divine providence; not that it is a vanity on the part of God, who has wiſe ends to anſwer by it, for the good of his people, the trial of their graces, *&c.* or to bring ſinners to repentance, or harden them in ſin; but this ſhews the vanity and uncertainty of all worldly things, and that there is no happineſs to be had in them. *That there be juſt* men *unto whom it happeneth according to the work of the wicked*; to whom evil comes, as the *Targum* and *Jarchi*; who are treated as if they were wicked men, and dealt with in providence as profane ſinners would be, if they had the juſt deſert of their wicked works; being attended with poverty, ſickneſs, and diſgrace, and other calamities of life, as *Job*, *Aſaph*, *Lazarus*, and others, and yet truly righteous and good men. *Again, there be wicked* men *to whom it happeneth according to the work of the righteous*; to whom good things come, as the *Targum* and *Jarchi*; who have an affluence of good things, all the outward bleſſings of life, as health, wealth, honour, long life, *&c.* as if they had lived the beſt of lives, and were the moſt righteous perſons upon earth; ſee *Job* xxi. 7—13. *Pſal.* lxxiii. 4, 5, 7. *Luke* xvi. 19. *I ſaid, that this alſo* is *vanity*; this is ſaid, as ſome think, according to the judgment of corrupt nature; or as it is apprehended by ſuch who do not rightly conſider the judgments of God and the wiſdom of providence in the ordering of things to anſwer good purpoſes; or rather the ſenſe is, this is one of the miſeries and infelicities of this life, and which demonſtrates the emptineſs of all things here below, and that the chief good and ſupreme happineſs is not to be had here; but there is and muſt be a future ſtate, when all things will be ſet right, and every one will have and enjoy his proper portion.

℣. 15. *Then I commended mirth*, &c.] Innocent mirth, a chearfulneſs of ſpirit in whatſoever ſtate and condition men are; ſerenity and tranquillity of mind, thankfulneſs for what they have, and a free and comfortable uſe of it; this the wiſe man praiſed and recommended to good men, as being much better than to fret at the proſperity of the wicked, and the ſeemingly unequal diſtribution of things in this world, and becauſe they had not ſo much of them as others; who yet had reaſon to be thankful for what they had, and to lift up their heads and be chearful, and rejoice in hope of the glory of God in another world. The *Targum* interprets it of the joy of the law. *Becauſe a man hath no better thing under the ſun than to eat, and to drink, and to be merry*; of earthly things there is nothing better than for a man freely and chearfully, with moderation and thankfulneſs, to enjoy what God has given him; this is what had been obſerved before, *chap.* ii. 24. and iii. 22. and v. 18. and is not the language of an epicure, or a carnal man, who obſerving that no difference is made between the righteous and the wicked, that it is as well or better with the wicked than the righteous, determines to give up himſelf to ſenſual luſts and pleaſures; but it is the good and wholeſome advice of the wiſe man, for men to be eaſy under every providence, ſatisfied with their preſent condition and circumſtances, and be chearful and pleaſant, and not diſtreſs themſelves about things they cannot alter. *For that ſhall abide with him of his labour the days of his life which God giveth him under the ſun*; man's preſent life is under the ſun, and is continued as long as it pleaſes God; though it is but ſhort, rather to be counted by days than years, and is a laborious one; and all that he gets by his labour enjoyed by him, is to eat and drink chearfully; and this he may expect to have and continue with him as long as he lives, even food and raiment, and with this he ſhould be content.

℣. 16. *When I applied mine heart to know wiſdom*, &c.] The nature and cauſes of things; the wiſdom of God in his providence, and the grounds and reaſons of his various diſpenſations towards the children of men: the *Targum* interprets it, the wiſdom of the law. *And to ſee the buſineſs that is done upon the earth*; either the buſineſs of providence, in dealing ſo unequally with the righteous and the wicked, before obſerved; and which is a buſineſs very afflictive and diſtreſſing for curious perſons to look into, not being able to account for it: or the labour and toil of men to get wealth and riches, and to find happineſs in them. (*For alſo* there is that *neither day nor night ſeeth ſleep with his eyes*;) or has any ſleep in his eyes, through his eager purſuit after worldly things, or however, has but little; he riſes early, and ſits up late at his buſineſs, ſo cloſe and diligent is he at it, ſo induſtrious to obtain riches, imagining an happineſs in them there is not: or elſe, this deſcribes perſons curious and inquiſitive into the affairs of providence, and the reaſons of them; who give themſelves no reſt, day nor night, being ſo intent upon their ſtudies of this kind; and perhaps the wiſe man may deſign himſelf.

℣. 17. *Then I beheld all the work of God*, &c.] Not of creation, but of providence; took notice of it, contemplated on it, conſidered it, and weighed it well; viewed the various ſteps and methods of it, to find out, if poſſible, at leaſt, ſome general rule by which it proceeded: but all ſo various and uncertain, *That a man cannot find out the work that is done under the ſun*; he can find out that it is done, but not the reaſon why it is done: the ways of God are in the deep, and not to be traced; they are unſearchable and paſt finding out; there is a βαθος, a depth of wiſdom and knowledge in them, inſcrutable by the wiſeſt of men, *Pſal.* lxxvii. 19. *Rom.* xi. 33. *Becauſe, though a man labour to ſeek it out, yet he ſhall not find* it; *Noldius* and others render it *although*; not only a man that, in a ſlight and negligent manner, ſeeks after the knowledge of the works of divine providence, and the reaſons of them; but even one that is diligent and laborious at it, is not able to find them out; they being purpoſely concealed by the Lord, to anſwer ſome ends of his. *Yea further, though a wiſe man think to know* it, *yet ſhall he not be able to find* it; a man of a great, natural capacity, ſuch an one as *Solomon* himſelf, though he propoſes to himſelf, and determines within himſelf to find it out, and ſets himſelf to the work, and uſes all the means and methods he can deviſe, and imagines with himſelf he ſhall be able to find out the reaſons of the divine procedure, in his diſpenſations towards the righteous and the wicked; and yet, after all, he is not able to do it. The *Targum* is, "what ſhall "be done in the end of days;" wherefore it is beſt for a man to be eaſy and quiet, and enjoy what he has in the beſt manner he can, and ſubmit to the will of God.

CHAP. IX.

THOUGH the wiſe man, with all his wiſdom, ſearch and labour, could not find out the cauſes and reaſons of divine providence, in all the branches and methods of it; yet ſome things he did find out, and obſerve, in making this enquiry, and which he declares; as, that good and wiſe men, more eſpecially their perſons and their affairs, were in the hand of God, under his guidance, government, and direction; and that an intereſt in his love and hatred, was not to be known by the outward eſtate of men, ℣. 1. That the ſame events happen to good and bad men, who are variouſly deſcribed; that the hearts of wicked men are full of ſin and madneſs as long as they live, and that they all muſt and do die, ℣. 2, 3. and then the ſtate of ſuch dead is deſcribed, as being without hope, knowledge, reward or memory; and without love, hatred or envy, or any portion in the things of this life, ℣. 4—6. Wherefore good men are adviſed to live chearfully, in a view of acceptance with God, both of perſons and ſervices; and eat, and drink, and clothe well, according to their circumſtances, and enjoy their friends and families; ſince nothing of this kind can be done in the grave, ℣. 7—10. Then the wiſe man obſerves another vanity; that ſucceſs in undertakings is not always to perſons who bid fair, and might hope for it, but looks like the effect of chance, ℣. 11. which want of ſucceſs is often owing to their ignorance of the proper time of doing things, and to their want of foreſight, thought and care, to prevent evils; for which reaſon they are compared to fiſhes and birds, taken in a net or ſnare, ℣. 12. And concludes with a commendation of wiſdom, illuſtrated by an example of it, in a certain perſon that delivered a city by it, ℣. 13—15. and though the man's wiſdom was deſpiſed, yet it is preferable to ſtrength, or weapons of war, or the noiſe of a fooliſh ruler, who deſtroys much good, ℣. 16—18.

℣. 1. *For all this I conſidered in mine heart,* &c.] What goes before, in the latter end of the preceding chapter, concerning the various providences of God, the difficulty of finding out the reaſons of them, and the fruitleſſneſs of attempting it; and alſo what follows, the work of providence: *Solomon* gave his mind unto, attended it with great application, and ſtrictly conſidered and examined it, in order to find it out, but could not; and if he could not, no other man could. And he had a good intention in all; his views were, *Even to declare all this*; for the end of ſearch and enquiry ſhould be, to make known what is found for the good of others, *Job* v. 27. and as the wiſe man had done before, *chap.* vii. 25—29. or *to purge*, or *purify*, as the word [p] ſignifies; to make dark providences clear, and conſiſtent with the perfections and promiſes of God; to free and vindicate them from all charges of unrighteouſneſs and partiality, and to ſet them in a clear light to others: now though he failed in his attempt, yet having made ſome diſcoveries, he imparted them, as follows: and the obſervations he made were, *That the righteous, and the wiſe, and their works,* are *in the hand of God*; that thoſe who are truly *righteous* in the ſight of God, are ſo, in an evangelical ſenſe, made ſo by the obedience of Chriſt; and who believe in him for righteouſneſs, and live ſoberly, righteouſly and godly: and who are *wiſe*, not for the things of this world, but another; who are wiſe unto ſalvation; and are concerned for the truth of grace, as well as an outward profeſſion, and walk wiſely in the world; theſe, their perſons, are under the ſpecial care of divine providence; they receive from the hand of God what is needful and proper for them, and they are preſerved and protected by him, 1 *Tim.* iv. 8, 10. and their *works*, or affairs; all events relating to them, are all appointed, ordered, and directed by the hand of God, and all for their good. In a more evangelic ſenſe, their perſons are in the hands of God, Father, Son and Spirit; in the hands of the Father of Chriſt, being engraven there: he looks at them, and upon them, with delight and pleaſure, and never forgets them; he has an high and honourable eſteem of them, they are a crown of glory, and a royal diadem in his hand; he directs and guides them, holds them, and upholds them with his right hand; and keeps them, by his power, through faith unto ſalvation, *John* x. 29. *Iſa.* xlix. 16. and lxii. 3. and xli. 10. *Pſal.* lxxiii. 23, 24. 1 *Pet.* i. 5. They are in the hands of Chriſt; put there by his Father, as the effect of his love, care and wiſdom; where they are in his poſſeſſion, the objects of his delight; and are under his guidance and direction, his care and protection, *Deut.* xxxiii. 3. *Cant.* viii. 6. *Pſal.* xcv. 7. *Rev.* ii. 1. *John* x. 28. And they are in the hands of the Spirit, who begins and carries on his own work in them; leads them to Chriſt, and into all truth, and guides them ſafe to glory, *John* xvi. 8, 13, 14. *Pſal.* cxliii. 10. And ſo their *works* alſo are in the hands of God; the work of grace upon the ſoul, is in the hand of the Spirit, to carry it on and finiſh it; good works done by them, are done by the aſſiſtance of divine grace, the ſtrength of Chriſt, and the aid of the bleſſed Spirit; are received and accepted with God through Chriſt; and will not be forgotten, but are retained, and will be remembered another day; ſee ÿ. 7. *Heb.* vi. 10. *Rev.* xiv. 13. *No man knoweth either love or hatred*, by *all* that is *before them*; no man knows his own love and hatred, his paſſions are ſo fickle and inconſtant; what he loves now, he preſently hates, as may be ſeen in the inſtances of *Amnon*, *Ahaſuerus*, and others: or he knows not that what he loves and hates ſhall befal him, all depending on divine providence; or he does not know the love and hatred of others, who are his friends or his foes, there is ſuch deceitfulneſs in men: or rather, he does not know the love and hatred of God, with reſpect to himſelf or others, by the outward conduct of providence; ſince the ſame things happen to one as to another; as health and ſtrength, wealth and riches, honour and fame, wiſdom and learning, long life, and the like: good men may know that they are loved of God, by his love being ſhed abroad in them, by the bleſſings of grace beſtowed on them, and the witneſſings of the Spirit to them; and know that ſin is abominable to God, and wicked men are hated by him; and living and dying in ſin, will be eternally damned; but who is an elect perſon, and who a reprobate, is not to be known by the outward eſtate of men, as to the things of life. Some render it, *even love and hatred* [q], in connection with the preceding clauſe; that is, theſe are in the hands of God alſo; his love to his people is purely ſovereign, according to his own will; not through any motives in them, as their love, lovelineſs, or good works; and his hatred of others, or the puniſhment of them for ſin, and appointment of them to it; for the ſame is alſo as he pleaſes; ſee *Rom.* ix. 11—22. or the love and hatred of men; for God has the hearts and paſſions of all men in his hand, and at his command, and can raiſe or reſtrain them at his pleaſure, *Prov.* xxi. 1. the love and hatred of good men; he works in them, love to himſelf and all divine things, and hatred of that which is evil; and alſo of bad men, he can make them love his people, and he can reſtrain their wrath when he pleaſes, *Prov.* xvi. 7. *Pſal.* lxxvi. 10 and then the laſt clauſe is rendered, *no man knoweth all* that is *before them* [r]; either before *Elohim*, the three divine perſons, to whom all things are manifeſt, or that were before decreed, as *Aben Ezra*; the purpoſes and decrees of God, which are the ſecret and deep things of God, and cannot be known, but by his promiſes or providences: or man is ſo ſhort-ſighted, that he cannot diſcern the things that are plain and manifeſt before him; and much leſs things future, that are yet to come. But the words, according to the accents, may be better rendered, as by *Munſter*, *Neither love nor hatred man knows*; whether the love profeſſed to him is ſincere, and what ſecret hatred is bore to him: *but all things are before them*; *Elohim*, the three divine perſons.

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[p] לבור purgare, Gejerus, Gouge.

ÿ. 2. *All* things come *alike to all*, &c.] That is, all outward things in this life, good and bad men ſhare in alike; which proves that neither love nor hatred can be known by them: ſo the emperor *Mark Antonine*, in ſpeaking of life and death, of honour and diſhonour, of pain and pleaſure, riches and poverty, ſays [s], all theſe things happen alike to good men and bad men. There is *one event to the righteous and to the wicked*; the ſame proſperous ones happen to one as to another, as riches, honour, health, wiſdom and learning, fame and reputation: if *Abraham* was rich in cattle, gold and ſilver, ſo was *Nabal*, and the rich fool in the goſpel; if *Joſeph* was advanced to great dignity in *Pharaoh*'s court, ſo was *Haman*, in the court of *Ahaſuerus*; if *Caleb* was as hearty and ſtrong at fourſcore and five as ever, it is true of many wicked men, that there are no bands in their death, and their ſtrength is firm to the laſt; if *Moſes*, *Solomon* and *Daniel*, were wiſe men, and of great learning, ſo were the idolatrous *Egyptians*, and ſo are many God is not pleaſed to call by his grace; if *Demetrius* had a good report of all men, ſo had the falſe prophets of old: and the ſame adverſe things happen to one as to another; as the inſtances of *Job*, *Lazarus*, and the good figs, the Jews carried into captivity, ſhew; of whom the *Midraſh*, and *Jarchi* from that, interpret this and the following clauſes: *to the righteous and to the wicked*; to *Noah* the righteous, and to *Pharaoh*, not *Necho*, as *Jarchi*, but he whoſe daughter *Solomon* married, who, the Jews ſay, were both lame. *To the good, and to the clean, and to the unclean*; who are *good*, not naturally and in and of themſelves, but by the grace of God; and who are *clean*, not by nature, nor by their own power, but through the clean water of divine grace being ſprinkled on them, and through the blood and righteouſneſs of Chriſt applied to them; and who are *unclean*, through the corruption of nature, and the pollution of actual ſins, they live in. Some underſtand this of a ceremonial cleanneſs and uncleanneſs. The above Jews apply theſe characters to *Moſes*, who was good; to *Aaron*, who was clean; and to the ſpies, who were unclean; and the ſame thing happened to them all, excluſion from the land of *Canaan*. *To him that ſacrificeth, and to him that ſacrificeth not*; that ſerves and worſhips the Lord, and who does not, one branch of ſervice and worſhip being put for all; and whether they offer themſelves, their contrite hearts and ſpiritual ſacrifices, or not. The Jews exemplify this in *Joſiah*, who ſacrificed to the Lord; and in *Ahab*, who made ſacrifice to ceaſe; and both were ſlain with arrows. *As is the good, ſo is the ſinner*; alike in their outward condition and circumſtances, whether as to proſperity or adverſity. And *he that ſweareth, as* he *that feareth an oath*; the common ſwearer, or he that is perjured, and has no reverence of God, nor regard to truth, nor any concern to make good his oath; and he that is cautious about taking one, does it with an awe and reverence of the divine Being, and is careful of keeping it, even to his own hurt. The Jews inſtance in *Zedekiah* and *Samſon*; the former broke his oath with the king of *Babylon*, and the latter was a religious obſerver of an oath; and yet both had their eyes put out; but it does not appear, that *Samſon* ever took an oath: the oppoſition in the text ſeems to lie between one that is ready to take an oath on every occaſion, without conſidering the ſolemnity of one, and without due care of what he ſwore to; and one that is cautious about taking an oath, and chooſes to be excuſed from taking one, on any account, could he be excuſed; preferring ſuch advice as is given, *Matt.* v. 34. *James* v. 12. *Swear not at all*: the counſel about ſwearing, which *Iſocrates* [t] gives, ſeems worthy of notice; "Take an oath required on two accounts; either to purge thyſelf from a foul crime charged with, or to ſave friends in danger, and deliver them out of it; but on account of money (or goods) ſwear not by any deity, no, not even if thou canſt take an oath ſafely; for by ſome thou wilt be thought to be perjured, and by others to be covetous." The word in *Hebrew* for ſwearing is always paſſive, becauſe a man ſhould not ſwear, unleſs obliged; and the ſame form of language is uſed by *Latin* writers[u]; and the *Hebrew* word for it comes from a root, which ſignifies *ſeven*, in alluſion, as ſome think, to ſeven witneſſes required to an oath; the *Arabians*, when they ſwore, anointed *ſeven* ſtones with blood, and, whilſt anointing them, called on their deities[w]; ſee *Gen.* xxi. 30. It may be obſerved, that all men are here divided into good and bad; this has been the diſtinction from the beginning, and continues, and ever will.

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[q] גם אהבה גם שנאה etiam amor, etiam odium, i. e. in manu Dei, De Dieu, Gouge, Guſſetius, p. 150, 873.

[r] אין יודע האדם הכל לפניהם non norunt homines quicquam eorum quæ ante ſe ſunt, De Dieu; non eſt homo quiſquam qui cognoſcat omnes qui ſunt coram ipſis, Guſſetius, p. 873.

[s] De ſeipſo, l. 2. c. 11.

[t] Paræneſ. ad Demonic. p. 10.

℣. 3. *This* is *an evil among all* things *that are done under the ſun, that* there is *one event unto all*, &c.] A very great evil, a very ſore one, the worſt of evils. Not an evil, as the providence of God is concerned with it, who does no evil; nor is there any unrighteouſneſs in him; he is righteous in all his ways: but this is an evil, and diſtreſſing thing, to the minds of good men; ſee *Pſal.* lxxiii. 2, 12—14. *Jer.* xii. 1. and is what bad men make an ill uſe of, to harden themſelves in ſin, and to deſpiſe religion as an unprofitable thing, *Job* xxi. 14, 15. *Yea, alſo the heart of the ſons of men is full of evil*; they are naturally full of evil, of all unrighteouſneſs and wickedneſs, what comes out of them ſhew it; and becauſe the ſame things happen to good and bad men, and the wicked paſs with impunity, and are outwardly happy as others, or more ſo, their hearts are fully ſet in them to do evil, *chap.* viii. 11. *And madneſs is in their heart while they live*; or *madneſſes*[x]: every ſin is madneſs; for who, but a mad man, would ſtretch out his hand againſt God, and ſtrengthen himſelf againſt the Almighty, and run upon him? who but a mad man would ruſh into ſin in the manner he does, and expoſe himſelf to dangers and death, even eternal death? Wicked men are mad upon their luſts, and mad againſt the ſaints, and all that is good; this inſanity is in their hearts, and ſhews itſelf in their lives, and continues with them as long as they live, unleſs called by grace. *And after that* they *go to the dead*; after all the madneſs of their lives, they die and go into the ſtate of the dead, and are among them; which refers not ſo much to the interment of their bodies in the grave, as the company with which their ſeparate ſpirits are; they go, not to the righteous dead, but to the wicked; ſee *Prov.* ii. 18. and ix. 18. ſo *Alſhech*, they go to the dead; not to the righteous, who, in their death, or when dead, are called living; but, as *Jarchi* obſerves, at their end they go down to hell. The *Targum* is, "after "the end of a man, it is reſerved for him that he "be corrected with the dead, according to the judg"ment (or deſert) of ſins."

℣. 4. *For to him that is joined to all the living, there is hope*, &c.] That is, who is among the living, is one of them, and, as long as he is, there is hope, if his circumſtances are mean, and he is poor and afflicted, that it may be better with him in time; ſee *Job* xiv. 7. or of his being a good man, though now wicked; of his being called and converted, as ſome are at the eleventh hour, even on a death-bed; and eſpecially there is a hope of men, if they are under the means of grace, ſeeing perſons have been made partakers of the grace of God after long waiting. There is here a *keri* and a *cetib*, a marginal reading and a textual writing; the former reads, *that is joined*, the latter, *that is choſen*; our verſion follows the marginal reading, as do the *Targum*, *Jarchi*, *Aben Ezra*, the *Septuagint*, *Syriac* and *Arabic* verſions: ſome, following the latter, render the words, *Who is to be choſen*[y], or preferred, a living, or a dead man? not a dead, but a living man: *to all the living there is hope*; of their being better; and, as *Jarchi* obſerves, there is hope, while alive, even though he is a wicked man joined to the wicked; yea, there is hope of the wicked, that he may be good before he dies. *For a living dog is better than a dead lion*; a proverbial ſpeech, ſhewing that life is to be preferred to death; and that a mean, abject, and contemptible perſon, living, who for his deſpicable condition may be compared to a dog, is to be preferred to the moſt generous man, or to the greateſt potentate, dead; ſince the one may poſſibly be uſeful in ſome reſpects or another, the other cannot: though a living ſinner, who is like to a dog for his uncleanneſs and vileneſs, is not better than a dead ſaint or righteous man, comparable to a lion, who has hope in his death, and dies in the Lord.

℣. 5. *For the living know that they ſhall die*, &c.] Death is certain, it is the demerit of ſin, the appointment of God, and the time of it is fixed; it may be known that it will be, from the word of God that aſſures it, from all experience which confirms it, and from the decline of nature, and the ſeeds of death in men. This *the living* know that live corporally, even the wicked themſelves, tho' they put the evil day far from them; and ſo good men, that live ſpiritually, being quickened by the Spirit and grace of God, and live a life of faith and holineſs; they know they ſhall die, though Chriſt died for them, and has aboliſhed death, as a puniſhment and a curſe, and took away its ſting, and made it a bleſſing; wherefore it is deſirable to them, as being for their good: but there are ſome things about death, they ordinarily know not; they do not know the time of their death; nor the place where they ſhall die; nor of what death they ſhall die; nor in what circumſtances, both outward and inward: of theſe, the *Targum* underſtands the paſſage; "for the righteous know that if they ſin, they "ſhall be reckoned as dead men in the world to "come, therefore they keep their ways, and ſin "not; but if they ſin, they return by repentance." *But the dead know not any thing*; this is not to be underſtood of their ſeparate ſpirits, and of the things of the other world; for the righteous dead know much, their knowledge is greatly increaſed; they know, as they are known; they know much of God in Chriſt, of his perfections, purpoſes, covenant, grace and love; they know much of Chriſt, of his perſon, offices and glory, and ſee him as he is; they know much of the goſpel, and the myſteries of it; and of angels, and the ſpirits of juſt men, they now converſe with; and of the glories and happineſs of the heavenly ſtate; even they know abundantly more than they did in this life: and the wicked dead, in their ſeparate ſpirits, know there is a God that judgeth; that their ſouls are immortal; that there is a future ſtate; indeed they know and feel the torments of hell, the worm that never dies, and the fire that is not quenched: but this is to be interpreted of their bodily ſenſes now extinct, and of worldly things they have now nothing to do with; they know not any thing that is done in this world, nor how it fares with their children and friends they have left behind them; ſee *Job* xiv. 21. *Iſa.* lxiii. 16. nor therefore are they to be prayed unto, and uſed as mediators with God. The *Targum* is; "and ſinners know not any good, "ſo that they do not make their works good while "they live; and they know not any good in the "world to come." *Neither have they any more a reward*; not but that there will be rewards in a future ſtate, in which every one ſhall have his own reward; there will be a reward for the righteous; they will receive the reward of the inheritance, though it will be, not of debt, but of grace; and particularly in the millennium-ſtate, *Pſal.* lviii. 11. *Col.* iii. 24. *Rev.* xxii. 12. and xi. 18. and every tranſgreſſion of the wicked will receive a juſt recompence of reward; to whom the reward of their hands will be given them, *Heb.* ii. 2. *Iſa.* iii. 11. but the ſenſe is, that after death there will be no enjoyment of a man's labours; he will not have the uſe, profit and advantage of them, but his heirs that ſucceed him, *chap.* iv. 9. and ii. 18, 19, 21, 22. *For the memory of them is forgotten*; not the memory of the righteous with God, for whom a book of remembrance is written, and whoſe names are written in heaven; theſe are had in everlaſting remembrance, and their memory bleſſed: but the memory of wicked men; who, though they take pains to perpetuate their names, which they give to their lands, yet the Lord cauſes their memory to ceaſe, and they are forgotten in the place where they lived; not only among the righteous, as the *Targum*, but among others, *Iſa.* xxvi. 14. *Eccl.* viii. 10. even among thoſe that enjoy the fruit of their labour; they will ſcarce think of them any more, or however, in a little time they will be quite forgotten by them.

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[u] Juratus ſum, Plauti Curculio, act. 3. v. 88. Fui juratus, Ib. act. 4. ſc. 4. v. 10. Non tu juratus mihi es? juratus ſum, Ib. Rudens, act. 5. ſc. 3. v. 16, 17.

[w] Herodot. Thalia, ſive l. 3. c. 8.

[x] הוללות inſaniæ, Montanus, Mercerus, Druſius, Amama, Gejerus, Rambachius; omnis inſania, Junius & Tremellius.

[y] מי אשר אחר quiſquis eligatur, Montanus, ſo Gejerus.

℣. 6. *Alſo their love and their hatred and their envy is now periſhed*, &c.] Not that the ſeparate ſpirits of the dead are without their affections, or theſe unexerciſed; the ſpirits of juſt men made perfect will love God and Chriſt, and angels, and good men, and all that is good, more intenſely; love will continue after this life, and be in its heighth, and therefore ſaid to be the greateſt grace, 1 *Cor.* xiii. 13. they will hate ſin, Satan, and all the enemies of Chriſt, and be filled with zeal for his glory; ſo the word[z] for envy may be rendered; ſee *Rev.* vi. 9, 10. and the ſpirits of the wicked dead will ſtill continue to love ſin, and hate the Lord, and envy the happineſs of the ſaints; and will riſe again with the ſame ſpite and malice againſt them; ſee *Ezek.* xxxii. 27. *Rev.* xx. 8, 9. but this reſpects perſons and things in this world; they no more love perſons and things here, nor are loved by any; death parts the beſt friends, and the moſt endearing and loving relations, and puts an end to all their mutual friendſhip and affection; they hate their enemies no more, nor are hated by them; they no more envy the proſperity of others, nor are envied by others; all ſuch kind of love and hatred, enmity and envy, active or paſſive, ceaſe at death; out of the world, as the *Targum* adds. *Neither have they any more a portion for ever in any* thing *that is under the ſun*; the worldly man's portion is only in this life, and when he dies, he carries nothing of it with him; whoſe ever his poſſeſſions will be at death, they are no more his, nor will he ever return to enjoy them any more; his houſes, his lands, his eſtates, his gold and ſilver, and whatever of worth and value he had, he has no more lot and part in them: but the good man has a portion above the ſun; God is his portion, heaven is his inheritance for ever and ever. The *Targum* underſtands it of the wicked; "and they have no good "part with the righteous in the world to come; "and they have no profit of all that is done in this "world under the ſun."

℣. 7. *Go thy way*, &c.] Thou righteous man, as *Jarchi* paraphraſes it; and indeed epicures and voluptuous perſons have no need of the following exhortation, and the reaſon annexed is not ſuitable to them; but the whole agrees better with religious perſons, who under diſtreſſing views of providence, and from gloomy and melancholy apprehenſions of things, and miſtaken notions of mortification, deny themſelves the free and lawful uſe of the good things of life; and ſeeing there is no enjoyment of them in the grave, and after death, therefore let the following advice be taken, than which of worldly things nothing is better for a man to do. *Eat thy bread with joy, and drink thy wine with a merry heart*; which includes all things neceſſary and convenient, and which ſhould be uſed and enjoyed freely and chearfully; not barely for refreſhment, but recreation; not for neceſſity only, but for pleaſure; yet with moderation, not to exceſs; and with thankfulneſs to God; and the rather joy and mirth ſhould mix with theſe things, ſince to a good man they are in love. It may be obſerved that it is ſaid *thy bread* and *thy wine*, thine own and not another's; what is got by labour, and in an honeſt way, and not by rapine and oppreſſion, as *Alſhech* obſerves; what God in his providence gives, our daily food, what is convenient for us, or is our portion and allotment. The *Targum* interprets it figuratively of the joys of heaven; "*Solomon* ſaid, by a ſpirit of prophecy from the Lord, "the Lord of the world will ſay to all the righteous, in the face of every one; Eat thy bread with "joy, which is laid up for thee, for thy bread "which thou haſt given to the poor and needy that "were hungry; and drink thy wine with a good "heart, which is laid up for thee in paradiſe, for "the wine which thou haſt mingled for the poor "and needy that were thirſty;" ſee *Matt.* xxv. 34, 35. *For God now accepteth thy works*; both the perſons of righteous and good men are accepted of God in Chriſt, and their works done in faith and love, and with a view to his glory; and ſince they are acceptable in his ſight, as appears by his bleſſing on their labours, and beſtowing the good things of life upon them, ſo it is well-pleaſing in his ſight to make a free and chearful uſe of them.

℣. 8. *Let thy garments be always white*, &c.] That is, neat and clean, not vile and ſordid; what is comely and decent, and ſuitable to a man's circumſtances; this colour is particularly mentioned becauſe much uſed in the eaſtern countries, and in *Judea*; hence we ſo often read of waſhing garments, and of fullers that whitened them; and eſpecially on feſtival days and days of rejoicing, to which *Horace*[a] refers; and here it ſignifies that every day ſhould be like a feſtival or day of rejoicing to a good man, to whom God has given the garment of praiſe for the ſpirit of heavineſs, *Iſa.* lxi. 3. and though there may be times for mourning, and ſo of putting on other apparel, yet in common and ordinarily this ſhould be the habit, decent and comely apparel. The ancient Jews in *Aben Ezra*, and ſo *Jarchi*, interpret it of an unblemiſhed converſation; and *Kimchi*[b] of repentance and good works; and ſo the *Targum*, "let thy garments be "white (or waſhed) from all filth of ſin;" or be without any ſpot of ſin, as *Alſhech*; the converſation-garments of the ſaints are made white in the blood of Chriſt, and his righteouſneſs is fine linen, and white; and even eternal glory and happineſs is ſignified by walking with him in white, *Rev.* vii. 14. and xix. 8. and iii. 4, 18. *And let thy head lack no ointment*; which uſed to be poured plentifully on the heads of gueſts at feaſts[c] for the refreſhment of them, which gave pleaſure, and a ſweet odour and fragrancy, and was much in uſe in thoſe hot countries; ſee *Pſal.* xxiii. 5. *Luke* vii. 46. and is oppoſed to a gloomy and melancholy carriage and deportment, *Matt.* vi. 17. hence we read of the oil of joy and gladneſs, *Pſal.* xlv. 7. *Iſa.* lxiii. 1. The Jews before mentioned interpreted this of a good name better than ointment, *chap.* vii. 1. So the *Targum*; "and a good name, which is like to "anointing oil, get; that bleſſings may come upon "thy head, and thy goodneſs fail not."

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[z] קנאתם æmulatio ipſorum, Cocceius, Gejerus; zelus eorum, Druſius, Amama, Rambachius.

[a] Ille repotia natales alioſque dierum, feſtos albatus celebret, Satir. l. 2. ſat. 2. v. 60, 61. Cum ipſe epuli Dominus albatus eſſet, Cicero in Vatin. c. 13.

℣. 9. *Live joyfully with the wife whom thou loveſt*, &c.] Or *ſee*, or *enjoy life*[d]; this is one of the ways of enjoying life comfortably, and one of the principal ones; that if a man has a wife whom he ought to love as himſelf, as his own fleſh, to take delight in her company, be pleaſant with her, and rejoice in her, *Prov.* v. 18, 19. and this here may be put for all that pleaſure and ſatisfaction which may be lawfully had in the enjoyment of all other relations and friends; which adds no ſmall part to the comfort of a man's life. *All the days of the life of thy vanity*; a wife is for life, and not after a while to be divorced; and to be lived joyfully with, not for a ſhort time only, but all the days of life. *Which he hath given thee under the ſun*; that is, either which wife God has given thee; for a wife is the gift of God, *Gen.* iii. 12. and which is a gift under the ſun; for above it, or in heaven, and in a future ſtate, there is no marrying nor giving in marriage, *Luke* xx. 35. or which days he hath given thee, ſo the *Septuagint*, *Vulgate Latin* and *Arabic* verſions. It is added, *all the days of thy vanity*; which is repeated that it might be obſerved that the life of man is but a vain life, a vapour that ſoon vaniſhes away, and man in it at his beſt eſtate is vanity; and that notwithſtanding all the enjoyments of life in the moſt comfortable manner here directed to, yet ſtill the doctrine he ſet out with muſt be remembered, that all is vanity, *chap.* i. 2. *For that is thy portion in* this *life, and in thy labour which thou takeſt under the ſun*; this is all the outward happineſs of a man in this life, and all the uſe, profit, and advantage of his labours to eat and drink chearfully, to clothe decently, to debar himſelf of nothing of lawful pleaſure, particularly to live joyfully with his wife, and enjoy his friends; this is the utmoſt of outward felicity he can partake of, and this he ſhould not deny himſelf. *Ben Melech* reſtrains this portion to a wife, and joyful living with her; but it is beſt to include all that goes before.

℣. 10. *Whatſoever thy hand findeth to do*, &c.] Not any thing that is evil, which is near at hand, and eaſy to be found, and is in the power of mens hands to do, *Rom.* vii. 21. *Mic.* ii. 1. for this is forbidden of God, abominable to him, and hurtful to men; but whatſoever is good; ſo the *Targum*, "to do good and alms to the poor;" even all good works in general, which God requires of men, and it is their duty to do; though they are not meritorious of any thing at his hands, nor is there juſtification or ſalvation by them; yet ſhould be done in obedience to the will of God, in gratitude to him for mercies received, and for his glory; as alſo for the profit of men, and for our own good; for the evidence of grace, and to preſerve our characters from the inſults and reproaches of men. Whatever is found written in the book of God ſhould be done; not what is of a ceremonial kind, and now aboliſhed, but every thing of a moral nature, and of poſitive inſtitution, under goſpel-times; as all goſpel-ordinances, and whatever falls within a man's calling: for every man has a work to do; in every ſtation, as magiſtrates and ſubjects; in every relation, as huſband and wife, parents and children, maſters and ſervants; in every buſineſs of life men are called to; which they ſhould attend, for the good of themſelves and families, the relief of the poor, and the ſupport of the intereſt of religion: and in religious things, every one has his work to do; the miniſter, in preaching and adminiſtering ordinances; the deacon, in taking care of the poor; private Chriſtians, in praying in their cloſets and families, in hearing the word, making a profeſſion of religion, and attending on ordinances; and, as opportunity ſerves, ſhould do good to all men, eſpecially to the ſaints, *Gal.* vi. 10. and whatſoever is in the power of their hands, as this phraſe ſignifies, *Lev.* xii. 8. 1 *Sam.* xxv. 8. *Aben Ezra* refers it to the delights and pleaſures of life, ſuch as before mentioned; which may be allowed, when uſed in a lawful and moderate manner. *Do* it *with thy might*; or *ſtrength*; for though men have no might or ſtrength of their own to do good, which is loſt by ſin; yea, even good men, of themſelves, and without Chriſt, his Spirit and grace, can do nothing ſpiritually good; yet there is ſtrength in him, and to be had from him; and who ſhould be applied to for it, and who gives it, *Iſa.* xl. 29—31. and xlv. 24. *Phil.* iv. 13. the phraſe denotes intenſeneſs of ſpirit, vigour of mind, activity and fervency; doing that which is good, chearfully and diligently, and not in a negligent, careleſs manner; ſee *Deut.* vi. 5. *Jer.* xlviii. 10. *For* there is *no work, nor device, nor knowledge, nor wiſdom, in the grave, whither thou goeſt*; this, and not then, is our working time; good men at death ceaſe from their labours in the grave, as the night in which no man can *work*, Rev. xiv. 13. John ix. 4. then the liberal man can no more *deviſe* liberal ways and means of doing good; his purpoſes of doing good are broken of; and no more plans can be laid, or deſigns formed, for the glory of God and the good of fellow-creatures: and no more *knowledge* of objects to do good unto; nor any improvement in any kind of knowledge, natural or ſpiritual: nor *wiſdom* and prudence in the management of affairs, to anſwer ſome good ends and purpoſes; nor opportunity of attaining that wiſdom by the ſcriptures, and by the miniſtry of the word, which make men wiſe unto ſalvation: and now, ſince every man is going to the grave, his long home, the place appointed for all living, and this is the way of all fleſh; and every ſtep he has taken, and does take, is a ſtep to the grave; therefore it is incumbent on him to do all the good he can in life.

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[b] Comment. in Iſa. lxv. 13.

[c] Coronatus nitentes malabathro Syrio capillos, Horat. Carmin. l. 2. ode 7. v. 7, 8. & paulo poſt: funde capacibus unguenta de conchis, v. 22, 23. Unguentum (fateor) bonum dediſti convivis, Martial. l. 3. epigr. 11.

[d] ראה חיים vide vitam, Pagninus, Vatablus, Druſius, Mercerus, Cocceius; vel vitas, Montanus; perfruere vita, V. L. fruere vita, Junius & Tremellius, Piſcator, Gejerus, Rambachius, ſo Broughton.

ꝟ. 11. *I returned, and ſaw under the ſun*, &c.] The wiſe man returned to his former ſubject, concerning the ſame events happening to all ſorts of perſons, righteous and wicked, wiſe and unwiſe, ꝟ. 1, 2. and enlarged upon it in his mind; and took notice of various things done under the ſun, and made the following remarks: and whereas he had exhorted men to uſe all their might in doing the duties of their calling while they lived here; he ſuggeſts, that they ſhould not depend upon, and promiſe themſelves any thing from their own ſtrength and wiſdom; but have a regard to the providence of God, that ſuperintends all affairs, and gives or withholds ſucceſs as he pleaſes; ſince it may be obſerved, *That the race is not to the ſwift*; ſwiftneſs oftentimes is of no ſervice to a man to eſcape dangers, as may be ſeen in the caſe of *Aſahel* and others, 2 *Sam.* ii. 18, 23. *Amos* ii. 14, 15. ſo the *Targum*; "men who are ſwift as eagles, "are not helped by running, to eſcape from death "in battle." Or the ſenſe may be, that the ſwift are not always made uſe of in running a race; or if they are, they do not always win the prize, ſomething or other happens to hinder them; they fall, or become lame, when one more ſlow gets the advantage of them, 1 *Cor.* ix. 24. and ſo in ſpiritual things, one that is ready to halt, as *David* ſays of himſelf, gets to heaven, and is ſaved, *Pſal.* xxxviii. 17. *Zeph.* iii. 19. when others at firſt ſtarting, or ſetting out in a profeſſion, run well for a while, as the *Galatians* did, *chap.* v. 7. but afterwards drop and fall ſhort; for *it is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy*, Rom. ix. 16. *Nor the battle to the ſtrong*; as not to the *Midianites*, nor to *Goliath*, nor to *Abner*, in whom *Jarchi* inſtances; victory is not always on the ſide of the mighty and the many, but oftentimes on the ſide of the weak and few; ſee 2 *Chron.* xiv. 9—15. *Pſal.* xxxiii. 16, 17. ſo in ſpirituals, ſuch who go forth in their own ſtrength againſt an enemy, truſting in it, fall; whilſt weak believers, depending on the grace and ſtrength of Chriſt, wreſtle with principalities and powers, and come off victorious. *Neither yet bread to the wiſe*; the *Targum* adds, in a time of famine; when their wiſdom cannot help them: but the ſenſe rather is, that ſkilful artificers, in any trade or buſineſs, do not always get the beſt livelihood, yea, ſometimes want the neceſſaries of life, or eat the bread of ſorrow, when perſons of meaner capacities ſhall thrive and flouriſh; and even the wiſeſt of men ſometimes have been obliged to others for bread, as was the caſe of *David*, 1 Sam. xxi. 3. and xxv. 8. and even of a wiſer than he, our Lord himſelf, *Luke* viii. 2. and as for the wiſe men of this world, the bread of life, Chriſt Jeſus, is neither enjoyed nor ſought after by them. *Nor yet riches to men of underſtanding*; mention is afterwards made of a wiſe man that was poor, *Jarchi* inſtances in *Job*; and, on the other hand, ſometimes fools are rich, as *Nabal* and others; and as for the riches of grace, and treaſures of ſpiritual knowledge, they are not uſually given to the wiſe and prudent, *Matt.* xi. 25. *Nor yet favour to men of ſkill*; to men of knowledge and learning, whoſe genius and abilities might be thought ſufficient to recommend them to the favour, affection and applauſe of men, and yet oftentimes fail herein; ſuch who have the art of addreſs and perſuaſion, are not always able to ingratiate themſelves, and gain the eſteem of men: *Jarchi* interprets it of the favour of God, and inſtances in *Moſes*; than whom there was not a more knowing and underſtanding man in *Iſrael*, yet could not by his prayer find grace and favour to enter into the land: but the *Targum* is better; "neither they that know underſtanding, are helped "by their knowledge to find favour in the eyes of "a king." *But time and chance happeneth to them all*; to the ſwift and ſtrong, the wiſe, underſtanding, and ſkilful; or to the ſwift and ſlow, to the ſtrong and weak, to the wiſe and unwiſe; every thing befals them, juſt as it is ordered by divine providence; for there is a certain *time* fixed by the Lord for every event; and whatever ſeems caſual and contingent to man, and which he is ready to call *chance*, is nothing but *decree* with God, firm and unalterable; *Plato*[e] has the ſame expreſſion. The word ſignifies *occurrence*[f], or event, which is under the wiſe direction and order of the providence of God, with reſpect to whom nothing comes by chance; and it is rendered *occurrent*, 1 Kings v. 4. and ſo it is here by the *Septuagint* verſion, *occurrence* or *event*; and in the *Targum*, event by their ſtar, which is fate: and *Aben Ezra* interprets it, **המערכת עליונה** the *ſuperior ordination*; it is ſomething we meet, or meets us, by divine appointment. *Aben Ezra* and *Kimchi*, who are followed by others, think, that from ꝟ. 4. to this, *Solomon* is ſpeaking in the perſon of epicures and atheiſts; which is not likely, ſince it is not in character for ſuch perſons to talk of God's acceptance of mens works; of living joyfully with a wife; of this life being a life of vanity; and of death and the grave; and of diligence in working whilſt the preſent life laſts.

ꝟ. 12. *For man alſo knoweth not his time*, &c.] Though it is fixed and ſettled by the Lord, yet times and ſeaſons are kept in his own power, and not known by men; not the time of his death, nor of any calamity and diſtreſs coming upon him, nor the proper ſeaſon and opportunity of doing himſelf good, and avoiding evil. *As the fiſhes that are taken in an evil net, and as the birds* that are *caught in the ſnare*; as fiſhes are ſuddenly taken in a net, unhappy for them, which is at once caſt over them, while they are ſporting and playing in the water, and catching at the bait; and as birds, being decoyed, are unawares taken in a ſnare; that is, both of them know not the time of their being caught. *So* are *the ſons of men ſnared in an evil time, when it falleth ſuddenly upon them*; they are no more able to guard againſt a time of adverſity and calamity, and the evil of it, which comes at once upon them, than the poor fiſhes or ſilly birds are to avoid the net and ſnare; and are like them at ſuch a time, in the utmoſt ſecurity, indulging themſelves in eaſe and pleaſure: ſo the day of death, and of judgment, will come like a thief in the night; or like a ſnare upon men, when they think nothing of it, but are giving up themſelves to their luſts and pleaſures; ſee 1 *Theſſ.* v. 2, 3. *Luke* xxi. 34, 35. and xvii. 26, 30. for pleaſure, as *Plato* ſays, is the bait of evils, with which men are catched, as fiſhes with the hook [g].

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[e] **Μετα Θεου τυχη ϗ καιρος,** Plato de Leg. l. 4. p. 827.

[f] **פגע** occurſus, Montanus; ſive eventus, Mercerus, Rambachius; occurrent, Broughton.

℣. 13. *This wiſdom have I ſeen alſo under the ſun*, &c.] Or, *this alſo I have ſeen under the ſun*, even *wiſdom* [h]: beſides thoſe things he had juſt now obſerved, he took notice that there was ſuch a thing as wiſdom among men; though ſucceſs did not always attend the wiſe, the underſtanding and ſkilful; and though there was ſo much ignorance in men, of their own time, and were ſo eaſily and ſuddenly enſnared in an evil time. *And it* ſeemed *great unto me*; *Solomon* had a high value for wiſdom, and he ſtill retained the ſame ſentiments of it he had before, in *chap*. ii. 13. and vii. 11,12,19. of which he gives the following inſtance.

℣. 14. There was *a little city, and few men within it*, &c.] Which ſome take to be a piece of hiſtory, a real matter of fact; that as the city of *Abel*, when beſieged by *Joab*, was delivered by the counſel of a wiſe woman, 2 *Sam*. xx. 15—22. ſo there was a city which *Solomon* had knowledge of, which was delivered from the ſiege of a powerful king, by the wiſe counſel of a poor wiſe man: though others think it is only a fiction, fable or parable; the moral of which is, that political wiſdom, even in a poor, mean perſon, is ſometimes very uſeful and ſerviceable, though it does not meet with its proper merit. Many of the Jewiſh writers underſtand the whole allegorically and figuratively; ſo the *Targum*, by *the little city*, underſtands the body of man; by *few men in it*, the little righteouſneſs there is in the heart of man; though, according to the *Midraſh*, *Jarchi* and *Alſhech*, they are the members of the body; by *the great king*, the evil imagination, or corruption of nature, which is great to oppreſs, and beſieges the heart to cauſe it to err; and by *the poor wiſe man*, the good imagination or affection, which prevails over the other, and ſubdues it, and delivers the body from hell, and yet not remembered; and ſo the *Midraſh*, and the ancient Jews in *Aben Ezra*, though he himſelf underſtands it according to its literal ſenſe. Some Chriſtian interpreters explain it to better purpoſe, concerning the church attacked by Satan, and delivered by Chriſt, who, notwithſtanding, is unkindly and ungratefully uſed: the church is often compared to a city, it is the city of God, and of which ſaints are fellow-citizens; it is but a *little* one in compariſon of the world, and, in ſome periods and ages of the world, leſſer than in others; it is little and contemptible in the eyes of the world, and the inhabitants of it are mean and low in their own eyes; they are a little flock, *Luke* xii. 32. and *few* in number that are *within it*: ſome are only of it, but not in it, or are external members only, which ſometimes are many; or outward, not inward court-worſhippers; they are few, comparatively, that belong to the inviſible church, that are choſen, redeemed, called and ſaved, *Matt*. xx. 16. and vii. 13,14. *Rev*. iii. 4. *Luke* xiii. 23. there are but few able men, eſpecially ſuch as are capable of defending the church againſt its enemies. *And there came a great king againſt it*; Satan, the prince of devils and of the poſſe of them in the air, the god and prince of the world of the ungodly, who works in their hearts, and leads them captive at his will; who may be ſaid to be *great* with reſpect to the numbers under him, legions of devils, and the whole world that lies in wickedneſs, or *in* or *under* the wicked one; and on account of the power he exerciſes, by divine permiſſion, over the bodies and minds of men; and in compariſon of the little city, and few men in it, being ſtronger than they, *Matt*. xii. 24. *John* xii. 31. *Jer*. xxxi 11. he comes from the region of the air, where his poſſe are; or from going to and fro in the earth; or from hell, into which he is caſt down: he comes, by divine permiſſion; in the manner evil ſpirits do, by temptation; in an hoſtile way, againſt the church and people of God, to deſtroy and devour them, if poſſible. *And beſieged it*; ſurrounded it on all ſides, as the *Gog* and *Magog*-army under him will encompaſs the camp of the ſaints, and the beloved city, *Rev*. xx. 9. *And built great bulwarks againſt it*; ſuch as are called ſtrong-holds, 2 *Cor*. x. 4. Satan's firſt attack was upon the elect of God, in *Adam*; when he brought them, through ſin, under a ſentence of condemnation and death, though then they were preſerved in Chriſt; and ever ſince he has been attacking the church by perſecution, in order to take it by ſtorm; and by ſpreading errors and hereſies, ſuch as tend to raze the foundation, and to pull down the ſuperſtructure of grace; and by promoting ſchiſms, and laying ſuch large principles of church-communion, as tend to take away ordinances and diſcipline, the fence of the city; and by throwing in hand-granados of ſtrife and contention, to raiſe an inteſtine war among the citizens themſelves; and, by various temptations to ſin, to gain deſerters: theſe are ſome of his bulwarks, batteries and engines.

℣. 15. *Now there was found in it a poor wiſe man*, &c.] Chriſt, who is man, though not a mere man, but God as well as man; who was ſo in purpoſe, covenant and promiſe, before his incarnation, ſince truly and really ſo; and *poor*, as it was foretold he ſhould be, and who became ſo for the ſake of his church and people, *Zech*. ix. 9. 2 *Cor*. viii. 9. yet *wiſe*, even as man, being filled with wiſdom, in which he increaſed, and gave ſuch evident proofs of; on whom the Spirit of wiſdom reſted, and in whom the treaſures of it were hid, *Luke* ii. 40, 46, 47, 52. *Iſa*. xi. 2. *Col*. ii. 3. he was found here by God his Father, who exalted one choſen out of the people, and made him Head over the church, who is the firſt-born among many brethren, *Pſal*. lxxxix. 19, 20. Or *and*, or *but*, *he found in it* [i]; that is, Satan, the great King, found him here, contrary to his expectation, and to his great regret. *And he by his wiſdom delivered the city*; the church, from all enemies; from Satan, and all his principalities and powers; from the world, the men and things of it; from ſin, and all its ſad conſequences; from the law, its curſe and condemnation; and from the ſecond death, ruin and deſtruction: and tho' this deliverance was both by power and by price, yet alſo by wiſdom; for the deliverance and redemption of the church by Chriſt, is the fruit of infinite wiſdom; it is a wiſe ſcheme to glorify all the divine perfections; to mortify Satan, and ſave ſinners, and yet condemn ſin; ſee *Eph*. i. 7, 8. *Yet no man remembered that ſame poor man*; before the deliverance wrought, as *Aben Ezra* and others; it never once entered into their thoughts, that he could ever be their deliverer; they never imagined he had a capacity to adviſe, direct or aſſiſt, in ſuch ſervice, or bring about ſuch an affair: ſo Chriſt, when he appeared in the world, the Jews ſaw nothing that was promiſing in him; they could not believe that he was ſent to be the Saviour and deliverer of them, and therefore rejected him, *Iſa.* liii. 2, 3. *John* i. 10, 11. Or, *after it*, ſo the *Vulgate Latin* verſion, *no man hereafter remembered*, &c. took no notice of him after he had wrought this deliverance; beſtowed no honour upon him, nor returned him thanks for what he had done; but he continued to live and die in obſcurity and meanneſs: thus Chriſt, though he ought to be remembered and ſpoken well of, and the glory of ſalvation ſhould be aſcribed unto him, and thanks ſhould be given him for it; yet there are none comparatively, or but a few, who, like the *Samaritan*, glorify him on account of it. But if any chooſe to underſtand theſe words of political wiſdom, and the uſe of it, by which ſometimes a mean and obſcure perſon does more good than others can by their power and ſtrength, though he meets with no reward for it; I am not averſe to it; and which agrees with what follows.

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[g] Apud Ciceronem de Senectute, c. 12. Hic ubi ſæpe occultum viſus decurrere piſcis ad hamum, Horat. Epiſt. l. 1. ep. 8. v. 73, 74.

[h] גם זה ראיתי חכמה תחת השמש hoc etiam vidi ſub ſole, nempe ſapientiam, Tigurine verſion; etiam hoc vidi, ſapientiam ſub ſole, Cocceius; etiam hoc vidi, videlicet, ſapientiam ſub ſole, Gejerus.

[i] ומצא בה & invenit in ea, Mercerus, Druſius, Amama; ſed invenit in ea, Rambachius.

ỳ. 16. *Then ſaid I, Wiſdom* is *better than ſtrength*, &c.] Wiſdom of mind, even in a poor man, is better than ſtrength of body, even of the moſt potent prince and powerful army, as may be concluded from the above inſtance; ſince the poor wiſe man could do more by his wiſdom, than the great king with his mighty army; who was obliged to break up the ſiege, in conſequence of the counſel given, or the methods directed to, or taken, by the poor man. *Nevertheleſs, the poor man's wiſdom* is *deſpiſed, and his words are not heard*; notwithſtanding ſuch a flagrant inſtance and example as this juſt mentioned; yet men ſtill retain their prejudices againſt a poor man, and deſpiſe his wiſe counſels and advice, for no other reaſon but becauſe he is poor, and will not attend to what he ſays: or, *though the poor man's wiſdom*, &c.[k] as *Aben Ezra*; *Solomon* drew the above concluſion from that inſtance; though this is uſually the caſe, that men deſpiſe the wiſdom of a poor man, and will not liſten to his advice, this did not leſſen the wiſe man's opinion of it. The words may be rendered, *even the poor man's wiſdom deſpiſed, and his words not heard*[l]; theſe are better than outward force and ſtrength, and more ſerviceable and uſeful; which the *Septuagint* verſion favours: the *Vulgate Latin* verſion renders it, *how is the poor man's wiſdom deſpiſed!* &c. as wondering at it, that ſo it ſhould be, when ſo much profit and advantage aroſe to the city from it.

ỳ. 17. *The words of wiſe* men are *heard in quiet*, &c.] That is, by ſome perſons and at ſome times, though not by all perſons and always; or they are to be heard, or ſhould be heard, though they ſeldom be, even the words of wiſe men that are poor: theſe are to be heard quietly and patiently, without any tumult and contradiction; or ſhould be heard, being delivered with a low and ſubmiſſive voice, without any noiſe, or bluſtering pride or paſſion, ſedately and with great humility, ſubmitting them to the judgment of others; which ſenſe the compariſon ſeems to require. *More than the cry of him that ruleth among fools*; more than the noiſy words of a fooliſh governor; or than the dictates of an imperious man, delivered in a clamorous and bluſtering way; by which he obtains authority among ſuch fools as himſelf, who are influenced more by the pomp and noiſe of words, than by the force of true wiſdom and reaſon; but all right judges will give the preference to the former. The *Targum* interprets it, of the ſilent prayer of the wiſe being received by the Lord, more than the clamour of the wicked.

ỳ. 18. *Wiſdom* is *better than weapons of war*, &c.] And does what they cannot do; of which the wiſdom of the poor wiſe man is a full proof, which delivered the city from a potent prince, when weapons of war could not; ſee *chap.* vii. 19. *But one ſinner deſtroyeth much good*; his own ſoul by his ſins, and the ſouls of others by his counſels, example and converſation, which corrupt good manners; ſo does one ſinner in a family, neighbourhood and town; as one poor wiſe man does much good, one ſinner mars much; one *Achan* in a camp or army, one bad counſellor in a cabinet, one falſe teacher in the church, will do a great deal of miſchief, as well as one debauchee in a town or city. The *Vulgate Latin* verſion is, *who ſins in one*; offends or ſins in one, as in *James* ii. 10. ſo the *Syriac* verſion, *one ſin deſtroys much good*, or many good things; and to the ſame purpoſe the *Arabic* verſion, *he that committeth one ſin*.

CHAP. X.

THIS chapter treats of the difference between wiſdom and folly; and of the preferableneſs of the one to the other, eſpecially in civil government: folly is compared to a dead or deadly fly; a little of which as much hurts a wiſe man's reputation, as that does the moſt precious ointment, ỳ. 1. A wiſe man and a fool differ in the ſituation of their heart; which is in the one on the right hand, in the other on the left, ỳ. 2. the folly of the latter lies not only in his heart, but betrays itſelf throughout the whole of his converſation, ỳ. 3. And it is one part of wiſdom in a ſubject, to bear patiently the anger of his prince, and not in a paſſion and at once leave his ſervice, ỳ. 4. And, among the follies of princes, this is a great one; to beſtow their honours and favours on improper perſons, to the neglect of ſuch as are deſerving, ỳ. 5—7. And ſeveral proverbial expreſſions are uſed, as cautions to a wiſe man, againſt plotting miſchief to others; breaking in upon the conſtitution and laws of a commonwealth; weakening the ſtrength of the ſtate by any methods, and making diſcord in it, and carrying things by mere ſtrength and force; when, if wiſdom was uſed, it would direct to proper ways and means, by which things would be managed to the beſt advantage, ỳ. 8—10. Then the babbling of fools againſt a government is expoſed, which is like the ſecret bite of a ſerpent, ỳ. 11. and the difference between the words of wiſe men, which expreſs grace and kindneſs, and are amiable and acceptable to men; and thoſe of fools, which deſtroy themſelves, begin in folly, and end in miſchief; are noiſy, and without meaning; do not direct to things moſt plain and eaſy, but weariſome and fatiguing to themſelves and others, ỳ. 12—15. Next the unhappineſs of a land a land is obſerved, when the governors of it are childiſh, intemperate, ſlothful and prodigal; the happineſs of a country when it is the reverſe, ℣. 16—19. and the chapter is concluded with advice, not to curſe a king or any great perſonage; no, not in the moſt private and ſecret manner; ſince, by one means or another, it will be diſcovered, ℣. 20.

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[k] וחכמת quamvis ſapientia, Junius & Tremellius, Piſcator, Mercerus, Gejerus, Amama; etſi, Druſius.

[l] Et pauperis ſapientiam contemptam, &c. Tigurine verſion.

℣. 1. *Dead flies cauſe the ointment of the apothecary to ſend forth a ſtinking ſavour*, &c.] Such as *Jarchi* obſerves, are in the winter-ſeaſon, which are weak and near to death, and get into precious ointment, prepared after the beſt manner, where they die, and corrupt and ſpoil it: or, *flies of death*[m]; deadly ones, which have ſomething in their nature poiſonous and pernicious; which, when they light upon the moſt ſweet and ſavoury ointment, give it an ill ſmell. So doth *a little folly him that is in reputation for wiſdom* and *honour*; a good name is like precious ointment, valuable and fragrant; ſin, which is folly, is like a dead fly; not only light and mean, and baſe and worthleſs, but hurtful and pernicious, deadly, and the cauſe of death; and what may ſeem little, a peccadillo, or however, one ſingle act of ſin, may injure the character of a wiſe and honourable man, and greatly expoſe him to ſhame and contempt, and cauſe him to ſtink in the noſtrils of men, *Gen.* xxxvi. 20. and to be reproached by men, and religion and government to be reproached for his ſake. Thus the affair of *Bathſheba* and *Uriah*, what a ſlur did it bring on the character of *David*, ſo famous for wiſdom and honour, for religion and piety? and the idolatry of *Solomon*, the wiſeſt of men; *Jehoſhaphat*, that good king, entering into affinity with *Ahab*; and pious *Joſiah*, going to war with the king of *Egypt*, contrary to the word of the Lord; with many other inſtances. This teaches how careful, men, eminent for gifts and grace, ſhould be of their words and actions; ſince the leaſt thing amiſs in them is eaſily diſcerned, and ſoon taken notice of, as the leaſt ſpeck in a diamond, or ſpot in fine linen, clean and white; and there are wicked and envious perſons enough watching for their halting, glad to have an occaſion againſt them, and improve every thing to the uttermoſt: this is a caution to wiſe magiſtrates, honourable miniſters of the word, and eminent profeſſors more eſpecially. The *Targum* is, "evil concupiſcence, which dwells "at the gates of the heart, is as a fly, and is the "cauſe of death in the world; and corrupts a good "name, which was before like to anointing oil, "perfumed with ſpices:" and to the ſame purpoſe the *Midraſh*. One of the names of Satan is *Beelzebub*, the lord of a fly; who, by his temptations, ſolicits to ſin and folly, which produce the effect here mentioned, and therefore to be ſhunned as a deadly fly in the ointment, *Matt.* xii. 24. *Guſſetius*[n] renders it, "that which is precious and "worthy of honour, *proceeds* from wiſdom; and "folly *comes* from glory, *worldly glory*, in a little "time."

℣. 2. *A wiſe man's heart* is *at his right hand*, &c.] This is not deſigned to expreſs the direct poſition and ſituation of the heart of man, wiſe or fooliſh, which is the ſame in both; and which, according to anatomiſts, is in the middle of the body, inclining to the left ſide; but the underſtanding and wiſdom of men, as *Aben Ezra* obſerves; which, with a wiſe man, is ready at hand to direct and aſſiſt him in any affair; and which, under the influence of it, he goes about with great readineſs and dexterity, and performs it with great eaſe and facility, without ſiniſter ends and ſelfiſh views; it inclines him to purſue the true way to honour, heaven and happineſs, which lies to the right; to ſeek things that are above, at the right hand of God; and, in all, his honour and glory. *But a fool's heart* is *at his left*; he is at a loſs for wiſdom and underſtanding to direct him, when he has an affair of any moment upon his hand; which he goes about in an aukward manner, as left-handed perſons do, and has ſiniſter ends in what he does; and he is to every good work reprobate and unfit, and ſeeks earth and earthly things, which lie to the left, and in all, himſelf. The *Targum* is, "the heart of "a wiſe man is to get the law, which was given by "the right hand of the Lord; and the heart of a "fool to get the goods of gold and ſilver:" ſo *Jarchi*, "his wiſdom is ready to incline him (the "wiſe man) to the right-hand-way for his good; "but the heart of a fool to pervert him from it." The ancients[o] uſed to call things wiſe and prudent the right hand, and things fooliſh the left hand.

℣. 3. *Yea, alſo when he that is a fool walketh by the way*, &c.] The king's high-way, the common road; as he paſſeth along the ſtreets, going to any place, or about any buſineſs: *His wiſdom faileth* him; or *his heart*[p]; he appears by his gait, his manner of walking, to want a heart, to be a fool; walking with a froward mouth, winking with his eyes, ſpeaking with his feet, and teaching with his fingers; all which ſhews the frowardneſs and folly of his heart, *Prov.* vi. 12—14. or he diſcovers it throughout his converſation, in all the actions of it, in whatſoever buſineſs he is concerned, and in all the affairs of life. The *Targum* is, "when he "walketh in a perplexed way;" then his wiſdom fails him; he does not know which way to take, whether to the right or left: this can never be underſtood of the high-way of holineſs, in which men, though fools, ſhall not err, *Iſa.* xxxv. 8. *And he ſaith to every one* that *he* is *a fool*; his folly is manifeſt to all; he betrays it, by his words and actions, to every man he has to do with; his ſins and tranſgreſſions, which are his folly, he hides not, they are evident to all; and, as the *Targum* expreſſes it, "all ſay he is a fool:" though indeed he himſelf ſays this of every other man, that he is a fool; for, according to the *Vulgate Latin* verſion, he being a fool himſelf, thinks every body elſe is ſo.

℣. 4. *If the ſpirit of the ruler riſe up againſt thee*, &c.] The wrath of the civil magiſtrate, the chief ruler of the land, the ſovereign prince or king, to whom men are and ſhould be ſubject: if his wrath on any occaſion breaks out in a furious manner, and, like a ſtorm and tempeſt, is very bluſtering and threatening, *Leave not thy place*; at court; thine office under the prince, do not throw it up in a paſſion, and quit his ſervice upon it; and much leſs forget thy duty and allegiance to him, and go into diſloyalty and rebellion; ſee *chap.* viii. 3. *For yielding pacifieth great offences*; bearing his anger patiently, ſubmitting to his diſpleaſure quietly, making no returns, or at leaſt giving ſoft anſwers, and behaving in a modeſt and humble manner; in time his wrath will ſubſide, and he will be pacified, and forgive the offences committed; or be convinced that there were none, or however not ſo great, as to require ſuch reſentment; ſee *Prov.* xv. 1. and xxv. 15. The *Targum* is, "if a ſpirit of "evil concupiſcence rules over thee; thy good "place, in which thou wert uſed to ſtand, leave "not:" ſome underſtand this of a man's having a ſpirit of rule and government coming upon him, or of his being advanced to power and authority, that then he ſhould not forget the low eſtate in which he had been. *Jarchi* interprets it of the Spirit of the governor of the world, ſtrictly enquiring into the actions of men; and healing their ſins by chaſtiſements, which cauſe them to leave them.

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[m] זבובי מות muſcæ mortis, Montanus, Vatablus, Druſius, Amama, Cocceius, Rambachius.

[n] Ebr. Comment. p. 344.

[o] Suidas in voce Δεξιὰ.

[p] לבו cor ejus, Pagninus, Montanus, &c.

℣. 5. *There is an evil which I have ſeen under the ſun,* &c.] Which *Solomon* had obſerved in the courſe of his life, practiſed in ſome kingdoms and by ſome princes on earth, under the ſun; for there is nothing of the like kind, as after mentioned, done in heaven, above the ſun. *As an error which proceedeth from the ruler*; from the ſupreme ruler of a nation, the king of it; and it is not only as an error, or like one, a ſeeming one; but it is a real error, beſtowing places of honour and profit on undeſerving perſons: which error proceeds from ignorance of the perſons; or from affection to them, and from friendſhip cultivated with them in the younger time of life, being educated with them; or through the miſrepreſentation and impoſition of thoſe about him, who have ends to ſerve by their promotion; or through his own luſts and paſſions, which theſe men indulge him in. It may be underſtood of God, the ſupreme ruler, who ſuffers ſuch things to be; and which may ſeem to ſome an error in providence, though it is not: but the other ſenſe is beſt.

℣. 6. *Folly is ſet in great dignity,* &c.] Or *in great heights* [q]; in high places of honour and truſt; even fooliſh and wicked men; men of poor extraction, of low life, and of mean abilities and capacities; and, which is worſe, men vile and vicious, as *Doeg* the *Edomite*, *Haman* the *Amalekite*, and others. *And the rich ſit in low places*; men, not only of fortune and eſtates, and above doing mean and little actions, and ſo more fit for ſuch high places; but men, rich in wiſdom and knowledge, of large capacities and of great endowments of mind, and ſo abundantly qualified for poſts in the adminiſtration of government; and, above all, men rich in grace, fearing God, and hating covetouſneſs, as rulers ought to be, *Exod.* xviii. 21. and yet theſe ſometimes are neglected, live in obſcurity, who might otherwiſe be very uſeful in public life. The *Targum* interprets this and the following verſe, of the *Iſraelites* in exile and poverty among the Gentiles for their ſins; ſo *Jarchi*.

℣. 7. *I have ſeen ſervants upon horſes,* &c.] Which being ſcarce in *Judea*, were only rode upon by princes and great perſonages, or ſuch as were in affluent circumſtances; and therefore it was an unuſual and diſagreeable ſight to ſee ſervants upon them, which was a token of their being advanced upon the ruin and deſtruction of their maſters; a reigning ſervant is not only uncomely, but one of the things by which the earth is diſquieted, and it cannot bear, *Prov.* xxx. 21, 22. the *Parthians* and *Perſians* diſtinguiſhed their nobles and the vulgar, freemen and ſervants by this; the ſervants went on foot, and the freemen rode on horſes [r]. *And princes walking, as ſervants upon the earth*; degraded from their honour; baniſhed from their thrones and palaces, or obliged to leave them, and reduced to the loweſt ſtate and condition: ſo *David*, when his ſon rebelled againſt him, and he was forced to flee from him, and walk on foot, 2 *Sam.* xv. 30. *Alſhech* thinks it may be a prophecy of the captivity of *Iſrael*, when they walked as ſervants on the earth, and the Gentiles rode on horſes.

℣. 8. *He that diggeth a pit, ſhall fall into it,* &c.] This, and the three following clauſes, are proverbial expreſſions, teaching men to be wiſe and cautious, leſt by their conduct they bring miſchief upon themſelves; as it often is, the one that digs a pit for another, falls into it himſelf, as the wiſe man's father before him had obſerved, *Pſalm* vii. 15, 16. and ix. 15, 16. as kings that lay ſnares for their people, and ſubjects that plot againſt their ſovereign; or courtiers that form ſchemes for the ruin of thoſe that are in their way; or any man that deviſes miſchief againſt another, frequently ſo it is, that the ſame befals them; as *Haman*, who prepared a gallows for *Mordecai*, was hanged on it himſelf. *And whoſo breaketh an hedge, a ſerpent ſhall bite him*; which often lies hid in fences, in old walls, and rotten hedges [s], *Amos* v. 19. *Acts* xxviii. 3. ſo he that breaks down the hedges and fences of kingdoms and commonwealths, and breaks through the fundamental laws of a civil conſtitution; and eſpecially that tranſgreſſes the laws of God, moral or civil, may expect to ſmart for it. *Jarchi* interprets this hedge of the ſayings of their wiſe men, which thoſe that tranſgreſs, ſhall ſuffer death by the hand of heaven: but it would be much better to apply it to the doctrines contained in the word of God, which are a hedge and fence to the church of God, and whoever tranſgreſs them will ſuffer for it; ſee 2 *John* 8, 9. The *Targum*, by the *ſerpent*, underſtands an ungodly king, who bites like a ſerpent, into whoſe hands ſuch tranſgreſſors ſhall be delivered: and ſome have thought of the old ſerpent the devil, as *Alſhech*, who deceived *Adam* and *Eve*.

℣. 9. *Whoſo removeth ſtones, ſhall be hurt therewith,* &c.] That carries them from the quarry, where they are dug; or takes them from an heap, where they lie; or that attempts to pull them out of a building, where they are put; or removes them from places, where they are ſet as boundaries and land-marks; all which is troubleſome, and by which men get hurt; the ſtones fall upon them, or are too heavy for them, or they do what they ſhould not do, and ſo bring themſelves into trouble: as do all ſuch perſons who are for removing the boundaries of commonwealths and communities, and for changing laws, and altering conſtitutions. And *he that cleaveth wood, ſhall be endangered thereby*; of cutting himſelf: ſo he that ſoweth diſcord among brethren, that makes diviſions in families, neighbourhoods, kingdoms and churches; ſee *Prov.* vi. 16, 19. *Rom.* xvi. 18. *Jarchi* renders it, *ſhall be warmed* or *heated*, according to the ſenſe of the word, as he thinks, in 1 *Kings* i. 2. though he underſtands it of being profited by ſtudying in the law and the commandments; of which he interprets the clauſe; and *Ben Melech* obſerves, that the word ſo ſignifies in the *Arabic* language; and Mr *Broughton* renders it, *ſhall be heated thereby*. The *Targum* paraphraſes it, "ſhall be burnt with fire, "by the hand of the angel of the Lord:" or however, he may be overheated and do himſelf hurt, as men, that kindle the flame of contention and ſtrife, often do.

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[q] במרומים רבים ἐν ὕψεσι μεγάλοις, Sept. in celſitudinibus amplis, Piſcator, Amama, Gejerus; in ſublimitatibus amplis, Coccejus; in altitudinibus magnis, Rambachius; in great height, Broughton.

[r] Juſtin. e Trogo, l. 41. c. 3. Alex. ab Alex. Genial. Dier. l. 5. c. 18.

[s] Nicander apud Bochart. Hierozoic. par. 1. l. 1. c. 4. col. 26.

℣. 10. *If the iron be blunt*, &c.] With which a man cleaves wood; the ax, made of iron: *And he do not whet the edge*; with ſome proper inſtrument to make it ſharper, that it may cut the more eaſily. *Then muſt he put to more ſtrength*; he muſt give a greater blow, ſtrike the harder, and uſe more force; and yet it may not be ſufficient, or it may be to no purpoſe, and he himſelf may be in the greater danger of being hurt; as ſuch are, who puſh things with all their might and main, without judgment and diſcretion. *But wiſdom* is *profitable to direct*; this is the *excellency* of wiſdom, that it puts a man in the right way of doing things, and of doing them right; it directs him to take the beſt methods, and purſue the beſt ways and means of doing things, both for his own good and the good of others; and ſo it is better than ſtrength, *chap.* ix. 16, 18.

℣. 11. *Surely, the ſerpent will bite without enchantment*, &c.] See *Jer.* viii. 17. Or rather, *without a whiſper* [t]; without hiſſing, or any noiſe, giving no warning at all: ſo the *Vulgate Latin* verſion renders it, *in ſilence*; ſome ſerpents bite, others ſting, ſome both; ſee *Prov.* xxiii. 32. ſome hiſs, others not, as here. *And a babbler is no better*; a whiſperer, a backbiter, a buſy, tattling body, that goes from houſe to houſe, and, in a private manner, ſpeaks evil of civil governments, of miniſters of the word, and of other perſons; and, in a ſecret way, defames men, and detracts from their characters: ſuch an one is like a venomous viper, a poiſonous ſerpent or adder; and there is no more guarding againſt him, than againſt ſuch a creature that bites ſecretly.

4 ℣. 12. *The words of a wiſe man's mouth* are *gracious*, &c.] Or *grace* [u]. He ſpeaks kind and good things in favour of the characters of men, and not as the babbling detractor: he ſpeaks well of civil magiſtrates and rulers in the ſtate; of the miniſters of the word in the church; and of all his fellow-creatures, as far as can with truth be ſaid: and a truly good and gracious man, who is *Solomon*'s wiſe man, in oppoſition to a fool and wicked man; his diſcourſe will run upon the grace of God, upon the doctrines of grace, and upon the experience of the truth of grace on his heart: upon the grace of God the Father, in loving and chooſing men; in contriving their ſalvation; in making a covenant of grace with them in Chriſt; in ſending him to die for them, and in accepting his ſatisfaction and righteouſneſs for them: and on the grace of the Son, in becoming their ſurety; aſſuming their nature, dying in their room and ſtead, interceding for them, taking care of them, and ſupplying them with grace out of his fulneſs: and on the grace of the Spirit, in regeneration and ſanctification; working in them faith, hope and love; applying precious promiſes to them, and ſealing them up to the day of redemption: of theſe things they ſpeak often one to another, and cannot but talk of the things they have felt and ſeen: and ſuch words and diſcourſes are gracious, graceful, and grateful to truly pious ſouls, and miniſter grace unto them; and are alſo well pleaſing and acceptable to God and Chriſt, as well as gain them favour among men; ſee *Prov.* xxii. 11. *Eph.* iv. 29. *But the lips of a fool will ſwallow up himſelf*; his words are not only diſagreeable and diſpleaſing to others, but bring ruin upon himſelf; by talking too freely of rulers and others, he brings himſelf into trouble, and plunges himſelf into difficulties, out of which he cannot eaſily get; yea, is ſwallowed up in them, and deſtroyed. Or, his *lips ſwallow up him* [w]; the wiſe man, whoſe words are gracious; and, by his calumny and detraction, his deceit and lies, brings him into diſgrace and danger: or, *ſwallows it up*, or *that* [x]; the grace of the wiſe man, or his gracious words; and hinders the edification of others by them, and the good effects of them. Though the firſt ſenſe ſeems beſt.

℣. 13. *The beginning of the words of his mouth* is *fooliſhneſs*, &c.] As ſoon as ever he opens his mouth, he betrays his folly; the firſt word he ſpeaks is a fooliſh one; or it is from the abundant folly in his heart that he ſpeaks, which is the ſource and ſpring of all his fooliſh talk. *And the end of his talk* is *miſchievous madneſs*; to himſelf and others; as he goes on, he appears more and more fooliſh, and yet more confident of his own wiſdom; and is reſolutely ſet on having his own way and will; grows warm, and is violently hot, to have his own words regarded; and, if contradicted, is like a mad man, ſcattering arrows, firebrands and death; his talk from firſt to laſt is a circle of folly; and, though it begins with ſomething weak, and may ſeem innocent, yet it ends and iſſues in wickedneſs and madneſs, in rage and wrath, in oaths and curſes.

℣. 14. *A fool alſo is full of words*, &c.] Or *multiplies words* [y]. Is very talkative, ſays the ſame thing over and over again; uſes an abundance of waſte words, that have no meaning in them; utters every thing that comes uppermoſt, without any order or judgment; affects to talk on every ſubject, whether he knows any thing of it or no; and will engroſs all the converſation to himſelf, though of all in company the moſt unfit for it. *A man cannot tell what ſhall be*; *and what ſhall be after him, who can tell him?* what the fool is talking of; what is the drift of his diſcourſe; or where it will end, and what he will bring it to, it is ſo noiſy, confuſed, and incoherent: or no man can tell future things, or what will come to paſs; nor can any man inform another of future events; and yet a fool boaſts and brags of what he ſhall do, and what he ſhall have, as if he was maſter of futurity, and knew for certain what would come to paſs, which the wiſeſt of men do not.

℣. 15. *The labour of the fooliſh wearieth every one of them*, &c.] The labour of fools, both in ſpeaking and doing, weary thoſe who have any concern with them, and themſelves likewiſe, ſince all their labour is vain and fruitleſs. *Becauſe he knoweth not how to go to the city*; to any city, the road to which is uſually broad, and plain and eaſy to be found, and yet cannot be found by the fooliſh man; ſhewing, that he that talks of abſtruſe things, things too high and wonderful for him, which he affects to know, muſt needs be a ſtranger to them, ſince things the moſt eaſy to be underſtood, he is ignorant of, and wearies himſelf to find; or he does not know how to behave himſelf in a city, among citizens, in a civil and polite manner. The *Targum* is, "he learns not to go to the city, where "wiſe men dwell, to learn inſtruction from it." Some interpret it of the city of *Jeruſalem*, where were the temple, ſanhedrim, ſynagogues, ſchools, &c. but it may be better applied to the heavenly city, the new *Jeruſalem*, which fools or wicked men know not the way unto, nor do they ſeek after it; ſee *Pſal.* cvii. 7. *Matt.* vii. 13, 14. ſo *Alſheeh* interprets it of heaven.

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[t] בלא לחש abſque ſuſurro, Pagninus; abſque ſibilo, Tigurine verſion.

[u] חן gratia, Montanus, Mercerus, Druſius, Cocceius, Rambachius.

[w] תבלענו deglutiet eum, Montanus; abſorbent eum, Piſcator, Rambachius.

[x] Illam, Munſter, Cocceius; quam labia ſtulti velut abſorbendo auferunt, Tigurine verſion.

[y] ירבה multiplicabit, Pagninus, Montanus; multiplicat, Vatablus, Mercerus, Druſius, Amama, Gejerus, Rambachius, Cocceius.

ẏ. 16. *Wo to thee, O land, when thy king is a child*, &c.] Not ſo much in age, though it is ſometimes an unhappineſs to a nation to be governed by a minor, eſpecially if the young king has not good tutors, guardians, miniſters and counſellors, about him; but if otherwiſe, a nation may be very happy under a minority, or the government of a young prince; ſuch were *Solomon*, *Joaſh*, *Uzziah*, *Joſiah*, and our *Edward* the VIth: but it rather reſpects one that is a child in underſtanding and judgment, in manners and conduct; that minds his pleaſures, as children their play; is fickle and changeable, paſſionate and ſelf-willed, unſkilful in government, and yet will not be adviſed. The *Targum* applies this to the land of *Iſrael*, and inſtances in wicked *Jeroboam*, who made the morning-ſacrifice to ceaſe; ſee *Iſa.* iii. 12. From conſidering the bad effects of folly in men in general, in private perſons and in ſubjects, the wiſe man proceeds to obſerve the ill conſequences of it to a nation, in kings and princes, in civil magiſtrates: *Jerom* or *Bede* interprets this allegorically; Wo to the land, whoſe king is the devil, who is always deſirous of new things, 2 *Cor.* iv. 4. *And thy princes eat in the morning*; as ſoon as they are up, children-like; and not only eat, which may be convenient and lawful to do; but eat to exceſs, in a riotous and intemperate manner, and ſo unfit themſelves for any ſervice all the day: the *morning* is particularly obſerved, becauſe the fitteſt time for conſultation about the affairs of government; and was the uſual time of ſitting in judgment and trying cauſes, *Jer.* xxi. 12. and alſo for acts of religion and devotion. And ſo the *Targum*, "and thy princes eat bread "before they offer the daily morning-ſacrifice." Sad is the caſe of a nation, when not only their king is a minor, or a fooliſh one; but when his tutors and guardians, or his miniſters of ſtate and counſellors, give up themſelves to ſenſual pleaſures, and neglect public affairs; and, inſtead of being in the council-chamber, or in a court of judicature, or at their early devotions, are indulging themſelves in riotous eating and drinking.

ẏ. 17. *Bleſſed art thou, O land, when thy king is the ſon of nobles*, &c.] Or *heroes* [z], called *Hhorim* in the *Hebrew*, which ſignifies *white*; either from the white garment they wore, or rather, from the purity and ingenuity of their minds and manners; being illuſtrious perſons, not only by birth and education, but in their lives and actions. Now a land is happy when it is governed by a king, that is not only deſcended from a race of heroes and illuſtrious men, and has a princely and liberal education; but that imitates his anceſtors, and treads in their ſteps, and is famous himſelf for wiſdom, virtue, and real piety, in which true nobility conſiſts: and ſo the *Vulgate Latin* verſion renders it, *whoſe king is noble*; who is of an ingenuous mind, has princely virtues and qualifications; who is wiſe and prudent, ſkilful in the affairs of government, and aſſiduous and induſtrious therein; for as, on the one hand, kings may, as they commonly do, deſcend from illuſtrious progenitors, and yet be baſe and wicked, ignoble and infamous in their adminiſtration; and, on the other hand, perſons may be raiſed from a low eſtate to royal dignity, as *David* and others, and yet behave with great prudence and ingenuity. The *Targum* applies this to the land of *Iſrael* alſo, and inſtances in *Hezekiah*, a man mighty in the law. *And thy princes eat in due ſeaſon, for ſtrength, and not for drunkenneſs*; that is, eat their meals at proper times, and that after they have been at buſineſs; to refreſh nature, and recruit their ſtrength, that they may be fit for further ſervice; and do not indulge themſelves, and ſpend their time in rioting and drunkenneſs; which would render them very unfit for public buſineſs, to ſit in council, or in any court of judicature: according to the *Targum*, the time was four o'clock, *i. e.* ten o'clock in the morning. Or, *not unto drinking* or *drunkenneſs* [a]; they do not eat ſo as to cauſe an appetite, or eager deſire for drinking to exceſs: or, *not with drinking* [b]; their eating is not attended with exceſſive drinking; they eat and drink moderately. The *Egyptians* had a law, which fixed ſuch a meaſure of wine to be allowed their kings daily, and no more [c]; and it was *Solon*'s law, given to the *Athenians*, that if a prince was found drunk, death was his puniſhment [d]; and, with the *Indians*, if a woman killed a drunken king, her reward was to marry his ſucceſſor [e]: all which ſhew how odious drunkenneſs was with the heathens, and eſpecially in their kings and princes; ſee *Prov.* xxxi. 4, 5. So *Plato* obſerves [f], that "drunkenneſs ought to be abſtained from; and rather it ſhould be allowed to any, than to a keeper, (*i. e.* of a city and its laws, a civil magiſtrate) for it would be ridiculous for a keeper to need a keeper." *Jerom*, as before obſerved, interprets this figuratively, *bleſſed is the land*, of the church; whoſe *king* is Chriſt, the ſon of nobles, *Abraham*, *Iſaac* and *Jacob*; and whoſe *princes* are the apoſtles, who ſeek not pleaſure in this world, but ſhall eat in the world to come.

ẏ. 18. *By much ſlothfulneſs the building decayeth*, &c.] Or, *by ſlothfulneſſes* [g]. The word is in the dual number, and ſo may ſignify the ſlothfulneſs of the hands, as *Aben Ezra*, of both hands, and of both feet; or the various kinds of ſlothfulneſs, as the *Arabic* verſion, ſlothfulneſs both of body and mind; or of all ſorts of perſons, ſuperiors and inferiors, princes and ſubjects; and with reſpect to all things preſent and future: and, as through ſlothfulneſs, a material building decays; or a *beam*, as the word ſignifies, the raftering of an houſe, the roof, which conſiſts of rafters and beams joined together; when the tiling is decayed by winds and rains, or any breaches made in the rafters, and no care taken to repair, the whole falls in, and the houſe is in ruins: ſo figurative buildings, families, churches and kingdoms, come to nothing, through the ſluggiſhneſs of maſters of families, miniſters of the word, and civil magiſtrates; to the latter of which more eſpecially this is to be applied, who give up themſelves to luxury and ſloth. *And, through idleneſs of the hands, the houſe droppeth through*; or, *through the letting* or *hanging down of the hands* [h]; the remiſſneſs of them, as is to be obſerved in idle perſons, who will not lift them up to work; particularly to repair a breach in an houſe, by means of which the rain drops through it, and makes it uncomfortable and unſafe being in it; and, in proceſs of time, that itſelf drops to the ground: and this expreſſes the ſame thing, how through the neglect of the civil magiſtrate, a commonwealth comes to nothing; or however, the members of it become wretched and miſerable.

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[z] חורים heroum, Montanus.

[a] ולא בשתי non autem ad compotationem, Junius & Tremellius, Piſcator, Druſius, Gejerus, Rambachius, ſo Broughton.

[b] Non cum ingurgitatione, Cocceius; non cum compotatione, Schmidt.

[c] Plutarch. de Iſide & Oſir. in principio. Vid. Alex. ab Alex. Genial. Dier. l. 3. c. 11.

[d] Laert. Vit. Solon. p. 38.

[e] Strabo. Geograph. l. 15. p. 488.

[f] De Republic. l. 3. p. 621.

[g] בעצלתים in pigritiis, Montanus; per duplicem pigritiam, Tigurine verſion; pigritia amborum, Junius & Tremellius.

[h] בשפלות per remiſſionem, Tigurine verſion; demiſſione, Junius & Tremellius, Piſcator, Gejerus, ſo Cocceius, Rambachius.

℣. 19. *A feaſt is made for laughter*, &c.] Or, *who make bread for laughter* [i]. Not bakers, who make bread for common uſe, and for all ſorts of perſons, ſorrowful ones as others; but luxurious men, particularly ſuch princes as are before deſcribed; they *make bread*, that is, a feaſt, as the phraſe is uſed, *Dan*. v. 1. not for mere refreſhment, but to promote mirth and gaiety to an exceſſive degree; being attended with rioting and drunkenneſs, chambering and wantonneſs, with revellings and dancing. *And wine maketh merry*; or, *and* they prepare *wine* [k]; which is provided in plenty at feaſts; and which is ſometimes put for a feaſt itſelf, and called a banquet of wine, *Eſther* vii. 2. which wine makes merry, and men drink of it till they become drunk with it, at ſuch profuſe feaſts: or, *which maketh life chearful* [l]; as it does, when moderately uſed: or, *chears the living*; ſo *Aben Ezra*. *But money anſwereth all* things; is in the room of all things, and by it men obtain every thing they want and wiſh for; it anſwers the requeſts of all, and ſupplies them with what they ſtand in need of, or can deſire: particularly ſuch expenſive feaſts, and ſumptuous entertainments, are made by means of money; and, in this luxurious way, the coffers of princes are drained, and they are obliged to raiſe new levies, and impoſe new taxes upon their ſubjects, to the oppreſſion of them. Or elſe the ſenſe may be, that princes ſhould conſider, and not be ſo profuſe in their manner of living, but be more frugal and careful of the public money, and lay it up againſt a time of need; ſince it is that that anſwers all things, is the ſinew of war when that ariſes, and will procure men and arms, to ſecure and protect them from their enemies, and obtain peace and ſafety for them and their ſubjects, which otherwiſe they cannot expect.

℣. 20. *Curſe not the king, no, not in thy thought*, &c.] Though he is a child, and unſkilful in government, gives himſelf to his paſſions and pleaſures, and neglects the affairs of the kingdom; yet be ſo far from rebelling againſt him, and doing him any injury, or ſpeaking ill of him, as not even to wiſh him any ill; or, within thine own breaſt, imprecate any evil upon him, but rather pray for him, wiſh him well, and do every thing to promote the welfare of his perſon and government, and this both for the Lord's ſake, and for conſcience-ſake; and therefore curſe him not *in thy conſcience* [m], as ſome render it. *Jarchi* interprets this of God, the King of the world; ſee *Job* ii. 9. and *Jerom*, of Chriſt; who ſhould not be blaſphemed, leſt the angels, that go about the earth, ſhould carry it to heaven. *And curſe not the rich in thy bed-chamber*; ſubordinate rulers and magiſtrates, the king's miniſters and counſellors, who are commonly rich; even thoſe luxurious princes, before deſcribed, who give up themſelves to eating and drinking, and ſpend the public money in profuſe feaſts and entertainments: yet a man ſhould be careful how he ſpeaks againſt them; and not only be cautious of what he ſays about them, in a vilifying way, in companies and clubs, where diſaffected perſons ſpeak their minds freely; but even in his own houſe, where his ſervants may hear him; nay, even in his bed-chamber, where only his wife and children are. *For a bird of the air ſhall carry the voice, and that which hath wings ſhall tell the matter*; an hyperbolical expreſſion; ſhewing, that by ſome ſtrange and unthought-of ways and means, treaſon, though ſo very ſecret, ſhould be brought to the knowledge of the king and his miniſters; as if a bird, ſitting at the window, or flying by at the ſame time, ſhould hear and carry it to them: ſometimes this is by means of ſpies and informers, that kings have in all places, to bring them news of the behaviour and ſentiments of men, of whom ſome underſtand the paſſage; or by means of ſuch, that bear an ill-will to them, or are faithful ſubjects to the king. With the *Perſians* were certain officers, called the king's ears, and the emperor's eyes; by means of whom the king was believed to be a god, ſince, by the ears and eyes of others, through thoſe ſpies, he knew all that was done every where [n]. Some interpret it of angels, good or bad: *Jarchi*, of the ſoul of man, which at laſt flies to heaven, which, he thinks, is the bird of the air; and of an angel that is aſſociated to him, his guardian-angel; meant, as he ſuppoſes, by that which hath wings, or *the maſter of wings* [o].

CHAP. XI.

THIS chapter begins with an exhortation to liberality to the poor, enforced by ſeveral reaſons and arguments, and the objections to it removed; and the whole illuſtrated by various ſimilies, ℣. 1—6. and then it is obſerved, that a life attended with outward proſperity and inward peace, and ſpent in doing good, is very delightful, and very deſirable it is to have it continued; yet it ſhould be remembered this will not be always, that many days of darkneſs in the grave will come; and after all the whole of a man's life is vanity, as is often inculcated, ℣. 7, 8. and the chapter is cloſed with an ironical addreſs to young men, deſigned to ſhew them the folly and danger of ſinful courſes, to reform them from them, and to put them in mind of a future judgment, ℣. 9, 10.

℣. 1. *Caſt thy bread upon the waters*, &c.] As the wiſe man had often ſuggeſted, that nothing was better for a man than to enjoy the good of his labour himſelf, he here adviſes to let others, the poor, have a ſhare with him; and as he had directed in the preceding chapter, how men ſhould behave towards their ſuperiors, he here inſtructs them what notice they ſhould take of their inferiors; and as he had cautioned againſt luxury and intemperance, he here guards againſt tenacity and covetouſneſs, and exhorts to beneficence and liberality: that which is to be given is *bread*, which is put for all the neceſſaries of life, food and raiment; or money that anſwers all things, what may be a ſupply of wants, a ſupport of perſons in diſtreſs; what is uſeful, profitable, and beneficial; not ſtones or ſcorpions, or what will be uſeleſs or hurtful: and it muſt be *thy* bread, a man's own; not independent of God who gives it him; but not another's, what he owes another, or has fraudulently obtained; but what he has got by his own labour, or he is through divine providence in lawful poſſeſſion of; hence alms in the *Hebrew* language is called *righteouſneſs*: and it muſt be ſuch bread as is convenient and fit for a man himſelf, ſuch as he himſelf and his family eat of: and this he muſt *caſt*, it muſt be a man's own act, and a voluntary one; his bread muſt not be taken and forced from him; it muſt be given freely, and in ſuch a manner as not to be expected again; and bountifully and plentifully, as a man caſts ſeed into the earth: but here it is ſaid to be *upon the waters*; bread is to be given to ſuch as are in diſtreſs and affliction, that have waters of a full cup wrung out unto them, whoſe faces are watered with tears, and foul with weeping, from whom nothing is to be expected again, who can make no returns; ſo that what is given them ſeems to be caſt away and loſt, like what is thrown into a river, or into the midſt of the ſea; and even it is to be given to ſuch who prove ungrateful and unthankful, and on whom no mark or impreſſion of the kindneſs is made and left, no more than upon water; yea it is to be given to ſtrangers never ſeen before nor after, like gliding water; ſo the *Vulgate Latin* verſion renders it, *paſſing waters*: or elſe to ſuch who may be compared to well watered ground, or *moiſt ground*, as Mr *Broughton* renders it; where the ſeed caſt will grow up again and bring forth fruit, and redound to the advantage of the ſower, as what is given to the poor does; they are a good ſoil to ſow upon, eſpecially Chriſt's poor, who are partakers of his living water, grace; ſee *Iſa.* xxxii. 20. though it may be, the multitude of perſons to whom alms is to be given are here intended, which are ſometimes ſignified by waters, *Rev.* xvii. 15. as the next verſe ſeems to explain it. The *Targum* is, "reach out the bread "of thy ſuſtenance to the poor that go in ſhips "upon the face of the water;" and ſome think the ſpeech is borrowed from navigation, and is an alluſion to merchants who ſend their goods beyond ſea, and have a large return for them. *For thou ſhalt find it after many days*; not the identical bread itſelf, but the fruit and reward of ſuch beneficence; which they ſhall have unexpectedly, or after long waiting, as the huſbandman for his ſeed; it ſuggeſts that ſuch perſons ſhould live long, as liberal perſons oftentimes do, and increaſe in their worldly ſubſtance; and if they ſhould not live to reap the advantage of their liberality, yet their poſterity will, as the ſeed of *Jonathan* did for the kindneſs he ſhewed to *David*: or however, if they find it not again in temporal things, yet in ſpirituals; and ſhall be recompenſed in the reſurrection of the juſt, and to all eternity. So the *Targum*, "for after the "time of many days, then thou ſhalt find the re"ward of it, in this world; (ſo it is in the king's "Bible) and in the world to come;" ſee *Luke* xii. 12, 13, 14. *Jarchi* inſtances in *Jethro*. *Noldius* [p] renders it, *within many days*, even before many days are at an end; for ſeed ſown by waters in hot climates ſoon ſprung up and produced fruit; ſee *Dan.* xi. 20.

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[i] לשחוק עשים לחם ad riſum facientes panem, Montanus; faciunt panem, Pagninus, Mercerus, Piſcator.
[k] ויין & vinum, repete, parant, Piſcator.
[l] ישמח חיים & vitam exhilaret, Tigurine verſion; exhilarare ſolet vitam, Mercerus; quod exhilarare debebat vitam, ſo ſome in Rambachius.
[m] במדעך ἐν συνειδήσει σου, Sept. in conſcientia tua, Junius & Tremellius, Piſcator, Druſius, Coccëius, Gejerus.
[n] Apuleius de Mundo.
[o] בעל הכנפים dominus alarum, Piſcator.

ỳ. 2. *Give a portion to ſeven, and alſo to eight*, &c.] Or a *part* [q]; not the whole of a man's ſubſtance, for he muſt have to ſupport himſelf and his family; he that does not take care of that is worſe than an infidel; a man may beſtow all his goods on the poor, and not have charity; though no doubt there was true charity, or love, in the poor widow that threw in all her ſubſtance into the treaſury, which was an extraordinary caſe, 1 *Tim.* v. 8. 1 *Cor.* xiii. 2. *Mark* xii. 44. but a man is to give of ſuch things that he has, ordinarily, and not all that he has, *Luke* xi. 41. he is to give according to his ability, and what he can ſpare from the ſervice of himſelf and family; and this is to be diſtributed and given in parts to the poor according to their neceſſities; not all to one, but ſomething to every one, *to ſeven, and alſo to eight*: if ſeven perſons apply, give them every one a part; and if an eighth perſon comes, ſend him not away empty; give to every one that aſketh, *Luke* vi. 30. compare with this phraſe *Micah* v. 5. Some think this reſpects time, ſo *Aben Ezra*; that a man ſhould give conſtantly and continually, ſhould be daily giving, all the ſeven days of the week, and when the eighth day comes, or the week begins again, go on in the ſame courſe. The *Targum* is, "put "a good part of ſeed in thy field in *Tiſri* (the ſe"venth month) and do not ceaſe from ſowing even "in *Caſleu*," the eighth month. *For thou knoweſt not what evil ſhall be upon the earth*; what calamities ſhall come upon it, which may ſweep away all a man's ſubſtance; it may be deſtroyed by fire, or waſhed away by a deluge of water, or plundered by an enemy; or however, the day of death may quickly come, as it certainly ſhall, and then it will be no longer in a man's power to do good with what he has. Moreover the arguments which covetous men uſe againſt liberality, the wiſe man uſes for it; they argue that bad times may come, and they may ſuſtain great loſſes; or have a greater charge upon them, a growing family; or they may live to old age, and want it themſelves: be it ſo, theſe are reaſons why they ſhould give liberally while they can; that when theſe things they fear ſhall come upon them, they may be relieved and ſupplied by others; for thoſe that ſhew mercy ſhall find mercy; and this is the way to make themſelves friends in a time of need, and againſt it; ſee *Luke* xvi. 9.

ỳ. 3. *If the clouds be full of rain, they empty themſelves upon the earth*, &c.] They do not retain it; ſad would it be for the earth if they did; but they let it down ſoftly and gently, in plentiful ſhowers upon the ſeveral parts of the earth without diſtinction, by which it is refreſhed and made fruitful; nor are they loſers by it, for they draw up great quantities again out of the ocean, and ſo conſtantly anſwer the ends for which they are appointed. And ſo rich men, who are full of the good things of this world, ſhould not keep them to themſelves, and for their own uſe only; but ſhould conſider they are ſtewards under God, and for others, and ſhould be like the full clouds, empty themſelves; and give to thoſe who want of what God has given them, freely and chearfully, bountifully and plentifully, and that without reſpect of perſons, imitating their God and Creator, who ſendeth rain upon the juſt and the unjuſt, *Matt.* v. 45. and ſuch in the iſſue are no loſers, but gainers; they fill again as faſt as they empty. *And if the tree fall towards the ſouth, or toward the north*; *in the place where the tree falleth, there it ſhall be*; where the ſeed falls, and it grows up into a plant, and to a tree, there it continues, whether to the north or to the ſouth; and ſo accordingly brings forth fruit, and ſuch as it is men partake of it; to which purpoſe *Jarchi*, and who applies it to the diſciple of a wiſe man, who is profitable in the place where he is, not only in life but after death: or where the fruit of a tree fall, *there they are*, ſo *Aben Ezra* reads the laſt clauſe in the plural number; that is, there are perſons enough to gather the fruit; and ſo where a rich man is, there are poor enough about him to partake of his bounty: or as when a tree is cut down, let it fall where it will, there it abides, and is no more fruitful; ſo when a man is cut off by death, as he was then, ſo he remains; if a gracious and good man, and has done good, he is like a tree that falls to the ſouth, he enters into the paradiſe of God, the joys of heaven; and if not a good man, and has not done good, he is like a tree that falls to the north, he goes into a ſtate of darkneſs, miſery, and diſtreſs; ſee *Rev.* xxii. 11, 14, 15. or however, be this as it will, he is no more uſeful in this world; and therefore it becomes men to do all the good they can in health and life, for there is none to be done in the grave where they are going: or elſe the ſenſe is, that as when a tree falls, whether it be to the ſouth or to the north, it matters not to the owner, there it lies, and is of the ſame advantage to him; ſo an act of beneficence, let it be done to what object ſoever, a worthy or an unworthy one, yet being done with a view to the glory of God and the good of men, it ſhall not loſe its reward: and ſo this is an anſwer to the objection of ſome againſt giving, becauſe they do not know whether the object propoſed is deſerving: tho' ſome think the ſame thing is intended by theſe metaphorical expreſſions, as is ſuggeſted in the latter part of the preceding verſe, that evils or calamities may come upon men like heavy ſhowers of rain, which waſh away things; or like ſtorms and tempeſts of rain, thunder and lightening, which break down trees, and cauſe them to fall to the north or to the ſouth; and thus in like manner by one judgment or another men may be ſtripped of all their ſubſtance, and therefore it is right to make uſe of it while they have it.

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[p] Ebr. Concord. Partic. p. 155. No 704.

[q] חלק partem, Pagninus, Montanus, Munſter, Vatablus, Druſius, Junius & Tremellius, Piſcator, &c.

℣. 4. *He that obſerveth the wind ſhall not ſow*, &c.] Who before he ſows his ſeed is careful to obſerve where the wind is, from what corner it blows, and forbears ſowing until it is down or changes, leſt it ſhould be troubleſome unto him in ſowing, or blow away his ſeed, and waits for a better ſeaſon; ſuch a man may loſe his ſeeds-time and never ſow at all, and his corn in his barn may be devoured by vermin, or be deſtroyed by one accident or another, and ſo he may loſe both his ſeed and his crop. *And he that regardeth the clouds ſhall not reap*; which are uncertain ſigns of weather; and if a man gives heed to them, and puts off his ſowing from time to time, for the ſake of better weather, as he may never ſow, ſo it is impoſſible that he ſhould reap; and if he ſows, and when his corn is ripe and forbears to reap becauſe of the clouds, leſt his grain ſhould be wet, may never reap at all: and ſo it is with reſpect to liberality; if a man will raiſe difficulties, and make objections, and attend unto them; if he puts off giving till ſuch an affliction is removed from him, and his family, or that is grown up; or ſuch an eſtate is obtained, or he has got to ſuch a pitch of riches, or till more proper and deſerving objects preſent, with twenty things more of the like kind; if he defers giving on ſuch accounts, or through fear of want, which may poſſeſs his mind for various reaſons, he may never give nor get, yea never do any good work; for if nothing is done till all difficulties are removed, no good thing will ever be done.

℣. 5. *As thou knoweſt not what* is *the way of the ſpirit*, &c.] If indeed a man could foreſee and be aſſured of ſeaſonable weather for ſowing and reaping, or a proper opportunity for doing good, all circumſtances agreeing, it would be right to wait for it, and take it; but as theſe things are not in our power, nor within the compaſs of our knowledge, we ſhould take the firſt opportunity of doing good, and leave the iſſue to divine providence; as in many things in nature we are and ſhould be content to be ignorant of them, and leave them with God, who brings them about by his ſecret power and providence: as for inſtance, we know not *the way of the ſpirit*, or *of the wind*[r], as ſome render it; from whence it comes and whither it goes, where and when it will ſubſide, or what wind will blow next; or of the ſpirit, or ſoul of man, how it enters into the body. So the *Targum*, "how the "ſpirit of the breath of life goes into the body of "an infant;" whether it is by traduction, as ſome, which is not likely; or by transfuſion, or by creation out of nothing, or by formation out of ſomething preexiſtent, and by an immediate infuſion of it: or, *what is the way of the breath*; of the breath of a child in the womb, whether it breathes or not; if it does, how? if not, how does it live? or what is the way of the ſoul out of the body, how it goes out of it when the body dies. Nor *how the bones* do grow *in the womb of her that is with child*; or is *full*, pregnant, big with child: or *in the womb that is full*[s]; full of liquids, and yet bones are ſeparated from them, grow out of them, and in them, and are hardened; all which how it ſhould be is unknown: *bones* are mentioned becauſe they are the more ſolid and ſubſtantial parts of the body, the baſis and ſtrength of it; and becauſe it may ſeem more difficult how any part of the ſeed ſhould harden into them, whilſt other parts are converted into ſkin and fleſh. *Even ſo thou knoweſt not the works of God who maketh all*; the *Targum* adds, in wiſdom; as men are ignorant of many of the works of nature, ſo of thoſe of providence, eſpecially which are future; as whether men ſhall be rich or poor, have days of proſperity or adverſity; what their latter end will be, whether they ſhall not ſtand in need of the aſſiſtance of others, it may be of them or theirs to whom they now give; or what will be the iſſue of preſent acts of beneficence and liberality; theſe, with many other things of the like kind, ſhould be left with God. Some underſtand this of the work of grace and converſion, which is a ſecret and difficult work, only wrought by the power and grace of God; and may be begun, or ſhortly will, in a poor perſon judged an unworthy object of charity for ſuppoſed want of it, a thing unknown.

℣. 6. *In the morning ſow thy ſeed*, &c.] Do all good works early and diligently, which is expreſſed by ſowing in righteouſneſs, *Hoſea* x. 12. particularly alms-deeds, often ſignified by ſowing ſeed, *Pſalm* cxii. 9. 2 *Cor.* ix. 6—10. this ſhould be in the morning of youth, that perſons may be inured to it betimes, as *Obadiah* was; and in the morning of proſperity, as ſoon as ever providence ſmiles on men, and puts it into the power of their hands, who ſhould honour the Lord with the firſt-fruits of their increaſe. *And in the evening withhold not thine hand*; from ſowing ſeed, from doing good, particularly acts of charity, in the evening of old age, as *Jarchi*, like old *Barzillai*; an age in which men are apt to be more tenacious and covetous, and withhold more than is meet; yea in the evening of adverſity do not leave off doing good as much as can be; but do as the *Macedonian* churches, whoſe deep poverty abounded to the riches of their liberality in a great trial of affliction, 2 *Cor.* viii. 2. in ſhort, good is to be done at all times, as opportunity offers, throughout the whole of life, and in all conditions and circumſtances. *For thou knoweſt not whether ſhall proſper, either this or that*; the ſeed ſown in the morning or in the evening, which good work ſhall beſt ſucceed; therefore do both, try all ways, make uſe of all opportunities. *Or whether they both* ſhall be *alike good*; acceptable to God, and uſeful to men; and if ſo, a man will have no occaſion to repent of what he has done both in youth and old age.

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[r] הרוח venti, Pagninus, Montanus, Junius & Tremellius, Piſcator, Druſius, Mercerus, Amama, Cocceius, Gejerus, Rambachius; ſo Broughton, and the Syriac and Arabic verſions.

[s] בבטן המלאה in utero pleno, Mercerus, Gejerus, Guſſetius, p. 936. in ventre pleno, Cocceius, ſo Aben Ezra.

℣. 7. *Truly the light* is *ſweet*, &c.] Here begins a new ſubject, as moſt think; and ſome here begin the twelfth and laſt chapter, and not improperly. This is true of natural light, which is exceeding pleaſant, uſeful and beneficial; by which men diſcern objects, behold the things of nature with pleaſure, walk in the way without ſtumbling, and do the work and buſineſs of life: and alſo of civil light or proſperity; for, as afflictions are expreſſed by darkneſs, and adverſity by night; ſo the comforts and good things of life, by light and day, which are very deſirable and delectable: and here *life* itſelf may be meant, for light is ſometimes put for life, which is the light of the living; and what ſweeter and more deſirable than that, eſpecially a life attended with proſperity and peace? ſee *Job* xxxiii. 28, 30. and iii. 20. and ii. 4. *Pſalm* xxxiv. 12. The *Targum* and *Jarchi* interpret it, of the light of the law; and which is indeed a light, and ſo is the whole word of God, *Prov.* vi. 23. *Pſalm* cxix. 105. 2 *Pet.* i. 19. but may be better applied unto the goſpel, which is a great and glorious light, *Iſa.* ix. 2. 2 *Cor.* iv. 4. and a means of enlightening dark minds; not only of ſhewing men their ſinfulneſs, as the law does; but the inſufficiency of their righteouſneſs, of all their own goodneſs and good works to juſtify; it reveals Chriſt, and the glories of his perſon; it ſets him forth evidently, as crucified and ſlain, for the worſt of ſinners; it makes manifeſt his fulneſs, ability and willingneſs, as a Saviour, righteouſneſs, peace, pardon, and ſalvation by him; it makes known things not to be diſcerned by the light of nature, even things wonderful and marvellous, as well as what is the way a man ſhould walk in: and this light is ſweet and pleaſant, not to a blind and carnal man, who deſpiſes it, and reckons it fooliſhneſs, but to thoſe who are enlightened by the Spirit of God; and to theſe it is very delightful, even to all their ſenſes; it is ſweet to their taſte, a joyful ſound to their ears, and beautiful to their ſight, are the feet of them that bring its good tidings. The light of grace, which appears in firſt converſion, and comes from God ſuddenly, which at firſt is ſmall, but increaſes, is exceeding pleaſant, ſtrikes the ſoul with delight and wonder; it is marvellous light, 1 *Pet.* ii. 9. and ſo is the light of joy and gladneſs to believers, when it ariſes to them after a time of darkneſs, or the light of God's countenance, *Pſalm* iv. 6, 7. and ſuch will be the light of the latter-day-glory, and more eſpecially the light of the heavenly ſtate. *And a pleaſant* thing it is *for the eyes to behold the ſun*; the natural ſun, ſhining at noon-day, which is a luminous and glorious body, communicating light and heat to all the world: which is ſo glorious and ſo pleaſant to behold, that *Anaxagoras*, the philoſopher, being aſked, what he was born for? anſwered, "to ſee the heavens, the ſun, and the moon[t];" and *Eudoxus*, another philoſopher, said, "he could be content to periſh, could he get ſo near to the ſun, as to learn the nature of it[u]." To *ſee the ſun*, in the language of this book, is to live in this world, and to enjoy the light of the ſun, and the comforts of life; ſee *chap.* vii. 11. and now a life, attended with outward proſperity and inward peace, that is ſpent in doing and enjoying good, is a very deſirable and delightful one; though ſuch a man ſhould not think of living always, but of death, and the days of darkneſs, as in the following verſe. This may be applied to Chriſt, the ſun of righteouſneſs, *Pſalm* lxxxiv. 11. *Mal.* iv. 2. the fountain of all ſpiritual light and heat; the brightneſs of his Father's glory; and who is ſuperior to angels and men; and is to be beheld by faith, and in his own light, as the ſun is; and whom to look upon with an eye of faith, is exceeding pleaſant and delightful, and fills with joy unſpeakable and full of glory, 1 *Pet.* i. 8.

℣. 8. *But if a man live many years*, &c.] Enjoying light and life, and beholding the ſun with much delight and pleaſure. The days of men on earth, or under the ſun, are but few at moſt; but ſome live many days, in compariſon of others; they come to a good old age, as *Abraham* did; and to their graves, like a ſhock of corn fully ripe; and arrive to, or beyond, the common term of human life. And *rejoice in them all*; in and throughout the many years he lives, even all his days; that is, is bleſſed with a plentiful portion of the good things of life, and enjoys them in a free and comfortable manner, with moderation and thankfulneſs; partakes of the good of his labour, and rejoices in his works, in the fruit and effects of them, through the bleſſing of divine providence; not only is bleſſed with many days, but thoſe days good ones, days of proſperity: ſuch a man is in a happy caſe; and eſpecially if he is poſſeſſed of ſpiritual joy, of joy in the holy Ghoſt; if he rejoices in Chriſt, and in what he is to him, and has done for him; and having profeſſed him, and ſubmitted to his ordinances, goes on his way rejoicing. Some render it, *let him rejoice in them all*[w]; a good man has reaſon to rejoice always, throughout the whole courſe of his life; becauſe of the goodneſs of divine providence to him; becauſe of the bleſſings of grace beſtowed on him; and becauſe of his good hope of eternal glory and happineſs. The *Targum* is; "in all theſe it becomes him to rejoice, and to ſtudy in the law of the Lord." *Yet let him remember the days of darkneſs, for they ſhall be many*; or, *they may be*[x]; meaning either, that though perſons may live long, and enjoy much health and proſperity; yet, in the midſt of all, they ſhould conſider, that it is poſſible that days of adverſity and diſtreſs may come upon them, and continue; and therefore ſhould not pleaſe themſelves, as *Job* did, that they ſhall die in their neſt in the height of their proſperity, ſince they know not what days of evil may come, and how long they will laſt; or however, they ſhould remember the night of death that is haſtening, the land of darkneſs, and the ſhadow of death, they are going to; the dark grave, they will ſoon be laid in, where they will remain many days; many more than thoſe in which they have lived, enjoying the light of the ſun, even till the heavens ſhall be no more; though theſe days will not be infinite, they will have an end, and there will be a reſurrection from the dead: and particularly, if a man is a wicked man, that has lived a long and proſperous life, he ſhould not only remember the above things; but alſo, that outer darkneſs, that blackneſs of darkneſs, reſerved for him, the darkneſs of eternal death, which will be his portion for evermore. The *Targum* is; "he ſhall remember the days of "the darkneſs of death, and ſhall not ſin; for many "are the days that he ſhall lie dead in the houſe of "the grave." *All that cometh is vanity*; *Aben Ezra* interprets this of every man that comes into the world, as in *chap.* i. 2, 4. whether high or low, rich or poor, in proſperity or adverſity; man, at his beſt eſtate, is vanity: let a man therefore be in what circumſtances he will, he ſhould not take up his reſt here; all that comes to him, every thing that befals him, is vanity. The wiſe man keeps in view the main thing he propoſed, to prove that all is vanity, all in this life; for what is to come hereafter, in a future ſtate of happineſs, cannot come under this name and character.

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[t] Laert. in Vita Anaxag. p. 95. Lactant. de Falſ. Sap. l. 3. c. 9.

[u] Plutarch, vol. 2. p. 1094.

[w] בכלם ישמח in eis omnibus lætetur, Junius & Tremellius, Mercerus, Cocceius, Gejerus.

[x] כי הרבה יהיה quia multi ſint, Amama, ſo ſome in Druſius; quod multi futuri ſint, Piſcator, Gejerus, Rambachius.

℣. 9. *Rejoice, O young man, in thy youth*, &c.] This advice may be conſidered as ſerious; and either as relating to natural, corporal, and temporal delight and pleaſure, under due limitations; that as mirth and chearfulneſs, or a free uſe of the creatures of God, with moderation and temperance, is allowable to all men in common, and is ſpoken of throughout this book as commendable, and is healthful and profitable to men; ſo it is particularly ſuitable to the youthful age, whoſe natural deſires may be enjoyed, and their outward ſenſes may be gratified, in a lawful way, ſo far as is conſiſtent with the fear of God, and the expectation of a future judgment: or it may be conſidered with reſpect to religious and ſpiritual exerciſes; as young men ſhould remember their Creator in the days of their youth, as it follows; ſo they ſhould rejoice in God their Maker, *Pſalm* cxlix. 2. they ſhould rejoice, not to do evil, to which human nature is inclined, eſpecially in youth, but to do good; ſhould rejoice, not in the ways of ſin, but in the ways of wiſdom; not in any outward attainment of beauty, wit, ſtrength or riches, but in the grace of God; not in themſelves, or their boaſtings, but in Chriſt, his perſon, righteouſneſs and ſalvation; not in the things of time and ſenſe, but in hope of the glory of God. *And let thy heart chear thee in the days of thy youth*; here is a different word for youth than the former, which *Alſhech* diſtinguiſhes thus; the firſt deſigns the time to the age of thirteen, and this from thence to twenty. Or, *let thine heart do thee good*, ſo the *Septuagint*. The *Targum* is, "and let thine heart be good in thee." *Symmachus* renders it, *and let thine heart be in good*; the thoughts of thine heart be employed about that which is good, ſpiritual, heavenly, and divine; the affections of thine heart ſet thereon; and the will and deſires of thine heart be drawn out after ſuch things: let thine heart prompt and put thee on doing that which is good, with delight and pleaſure; but, in order to all this, the heart muſt be made good by the Spirit and grace of God. *And walk in the ways of thy heart*; being created a clean one, ſprinkled, purged, and purified by the blood of Chriſt; in which the fear of God is put; the laws of God are written; where Chriſt is formed, and his word dwells richly, and he himſelf by faith; where the Spirit of God and his graces are: and then to walk in the ways of ſuch an heart, is to walk in the fear of God, according to his word, as Chriſt is an example; and to walk after the Spirit, and not after the fleſh. The *Septuagint* and *Arabic* verſions are; *and walk in the ways of thine heart unblameable*: the *Targum*, "and walk in humility in the ways of thine heart;" which all agree with the ſenſe given: ſo *Alſhech* interprets the ways of the heart, of the ways of the good imagination of good men. *And in the ſight of thine eyes*; as enlightened by the Spirit of God, directing and guiding in the way in which a man ſhould walk; looking unto Jeſus, all the while he is walking or running his chriſtian race; and walking in him, as he has received him; preſſing towards him, the mark, for the prize of the high calling. The *Targum* is, "and be cautious of the "ſight of thine eyes, and look not upon evil." The *Septuagint* and *Arabic* verſions inſert the negative; *and not in the ſight of thine eyes*. Moſt interpreters underſtand all this as an ironical conceſſion to young men, to indulge themſelves in carnal mirth, to take their ſwing of ſinful pleaſures, to do all their corrupt hearts incline them to; and to gratify their outward ſenſes and carnal luſts to the uttermoſt; even the luſt of the fleſh, the luſt of the eye, and the pride of life, which young men are moſt addicted to: do all this, as if it was ſaid, and ſee what will be the iſſue of it; or, do all this if you can, with this one thing bore in mind, a future judgment; like thoſe expreſſions in 1 *Kings* xxii. 15. *Matt.* xxvi. 45. *Lam.* iii. 21. and to this ſenſe the following clauſe is thought moſt to incline; and the rather, as the above phraſes are generally uſed in a bad ſenſe. *But know thou, that for all theſe things God will bring thee into judgment*; not temporal, but eternal; not in this preſent life, but in the world to come; the judgment that will be after death, the laſt and awful judgment; and which is certain, may be known; of which a man may be aſſured, from the light of nature, and from divine revelation; ſee the note on *chap.* iii. 17. into which all men will be brought, even whether they will or no; and every work ſhall be brought into it, good or bad, open or ſecret, *chap.* xii. 14. Wherefore *theſe things* may reſpect either; and the conſideration of a future judgment ſhould influence the lives of men, and engage them both to perform acts of piety and religion in youth, and throughout the whole of life, and to ſhun and avoid every thing that is evil. *Herodotus* [y] ſpeaks of a cuſtom among the *Egyptians*, at their feaſts; that, juſt at the cloſe of them, one carries about in a coffin the image of a dead man, exactly like one, made of wood, the length of a cubit or two, ſhewing it to all the gueſts; ſaying, Look upon it, drink, and take pleaſure, for ſuch ſhalt thou be when dead.

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[y] Euterpe, ſive l. 2. c. 78.

℣. 10. *Therefore remove ſorrow from thy heart,* &c.] Worldly ſorrow, as oppoſed to lawful mirth and chearfulneſs, and eſpecially to ſpiritual joy: or *anger* [z], as the word may be rendered, and often is; either at the providence of God, or at the correction of friends; all perturbations of the mind; all fierceneſs of ſpirit, and fiery paſſions, to which youthful age is ſubject: or all thoſe things, as *Jarchi* obſerves, that provoke God to anger; ſinful luſts and pleaſures, the end and iſſue of which alſo is ſorrow to men; and which agrees with our verſion. *And put away evil from thy fleſh*; or body; ſuch as intemperance and uncleanneſs, to which young men are addicted: the advice is much the ſame, in both clauſes, with that of the apoſtle's, *flee youthful luſts*, 2 Tim. ii. 22. *Jarchi* interprets this of the evil concupiſcence. *For childhood and youth are vanity*; which quickly paſs away; come into manhood, and ſoon ſlide into old age, and are gone preſently, and all things within that compaſs: all actions done in that age, are for the moſt part vain and fooliſh; and all the delights, joys and pleaſures thereof, vaniſhing and tranſitory. The laſt word [a], uſed to expreſs the juvenile age, either is akin to a word which ſignifies the *morning*; youth being the morning and dawn of man's age, and increaſes as that; and as ſoon as it is peep of day with him, or he enters into life, he poſſeſſes vanity: or as having the ſignification of *blackneſs*; becauſe, as *Jarchi* obſerves, the head of a young man is black: and ſo the *Targum*; "childhood, and the days of blackneſs of hair, are vanity;" whereas the hair of an aged man is grey.

CHAP. XII.

THIS chapter begins with advice to young men, which is continued from the preceding; and particularly, to remember their Creator in the days of their youth; enforced from the conſideration of the troubles and inconveniencies of old age, ℣. 1. which, in an allegorical way, is beautifully deſcribed, ℣. 2—6. and from the certainty of death, when it would be too late, ℣. 7. And then the wiſe man returns to his firſt propoſition, and which he kept in view all along, that all is vanity in youth or old age, ℣. 8. and recommends the reading of this book, from the diligence, pains and labour, he uſed in compoſing it; from the ſententious matter in it; from the agreeable, acceptable and well-choſen words, in which he had expreſſed it; and from the wiſdom, uprightneſs, truth, efficacy, and authority of the doctrines of it, ℣. 9—11. and from its preference to other books, which were weariſome both to author and reader, ℣. 12. And it is concluded with the ſcope and deſign, the ſum and ſubſtance of the whole of it, reducible to theſe two heads; the fear of God, and obedience to him, ℣. 13. and which are urged, from the conſideration of a future judgment, into which all things ſhall be brought, ℣. 14.

℣. 1. *Remember now thy Creator in the days of thy youth*, &c.] Or *Creators* [b]; as *makers*, Job xxxv. 10. Pſal. cxlix. 2. Iſa. liv. 5. for more than one were concerned, as in the creation of all things in general, ſo of man in particular, *Gen.* i. 26. and theſe are neither more nor fewer than Three; and are Father, Son, and Spirit; the one God that has created men, *Mal.* ii. 10. the Father, who is the God of all fleſh, and the Father of ſpirits; the former, both of the bodies and ſouls of men, *Jer.* xxxi. 27. *Heb.* xii. 9. the Son, by whom all things are created; for he that is the Redeemer and Huſband of his church, which are characters and relations peculiar to the Son, is the Creator, *Iſa.* xliii. 1. and liv. 5. and the holy Spirit not only garniſhed the heavens, and moved upon the face of the waters, but is the Maker of men, and gives them life, *Job* xxxiii. 4. Now this God, Creator, ſhould be *remembered* by young men; they ſhould remember there is a God, which they are apt to be forgetful of; that this God is a God of great and glorious perfections, omniſcient, omnipreſent, omnipotent, holy, juſt and true; who judgeth in the earth, and will judge the world in righteouſneſs, and them alſo; and that he is in Chriſt a God gracious, merciful, and pardoning iniquity, tranſgreſſion and ſin: they ſhould remember him under this character, as a *Creator*, who has made them, and not they themſelves; that they are made by him out of the duſt of the earth, and muſt return to it; that he has brought them into being, and preſerved them in it, and favoured them with the bleſſings of his providence, which are all from him that has made them: and they ſhould remember the end for which they are made, to glorify him; and in what ſtate man was originally made, upright, pure and holy; but that he now is a fallen creature, and ſuch are they, impure and unrighteous, impotent and weak, abominable in the ſight of God, unworthy to live, and unfit to die; being tranſgreſſors of the laws of their Creator, which is deſerving of death: they ſhould remember what God their Creators, Father, Son, and Spirit, muſt have done or muſt do for them, if ever they are ſaved; the Father muſt have choſen them in Chriſt unto ſalvation; muſt have given his Son to redeem, and muſt ſend his Spirit into their hearts to create them anew; the Son muſt have been ſurety for them, aſſumed their nature, and died in their room and ſtead; and the Spirit muſt regenerate and make them new creatures, enlighten their minds, quicken their ſouls, and ſanctify their hearts: they ſhould remember the right their Creator has over them, the obligations they are under to him, and their duty to him; they ſhould remember, with thankfulneſs, the favours they have received from him, and, with reverence and humility, the diſtance between him as Creator, and them as creatures: they ſhould remember to love him cordially and ſincerely; to fear him with a godly fear; to worſhip him in a ſpiritual manner; to ſet him always before them, and never forget him. And all this they ſhould do *in the days of* their *youth*; which are their beſt and choiceſt days; in which to ſerve him is moſt deſirable by him, and acceptable to him; who ordered the firſt of the ripe fruits and creatures of the firſt year to be offered to him: and then are men beſt able to ſerve him, when their bodies are healthful, ſtrong and vigorous; their ſenſes quick, and the powers and faculties of their ſouls capable of being improved and enlarged: and to delay the ſervice of him to old age, as it would be very ungrateful and exceeding improper, ſo no man can be ſure of arriving to it; and if he ſhould, yet what follows is enough to determine againſt ſuch a delay. *While the evil days come not*; meaning the days of old age; ſaid to be *evil*, not with reſpect to the evil of fault or ſin; ſo all days are evil, or ſin is committed in every age, in infancy, in childhood, in youth, in manhood, as well as in old age: but with reſpect to the evil of affliction and trouble, which attend it, as various diſeaſes; yea, that itſelf is a diſeaſe, and an incurable one; much weakneſs of body, decay of intellects, and many other things, which render life very troubleſome and uncomfortable [c], as well as unfit for religious ſervices. *Nor the years draw nigh, when thou ſhalt ſay, I have no pleaſure in them*; that is, corporal pleaſure; no ſenſual pleaſure; ſight, taſte and hearing, being loſt, or in a great meaſure gone; which was *Barzillai*'s caſe, at eighty years of age: though ſome ancient perſons have their ſenſes quick and vigorous, and ſcarce perceive any difference between youth and age; but ſuch inſtances are not common: and there are alſo ſome things that ancient perſons take pleaſure in, as in fields and gardens, and the culture of them, as *Cicero* [d] obſerves; and particularly, learned men take as much delight in their ſtudies, in old age as in youth, and in inſtructing others; and, as the ſame writer [e] ſays, "What is more pleaſant, than to ſee an old man, attended and encircled with youth, at their ſtudies under him?" and eſpecially, a good man, in old age, has pleaſure in reflecting on a life ſpent in the ways, work, and worſhip of God; and in having had, through the grace of God, his converſation in the world, in ſimplicity and godly ſincerity; as alſo, in preſent communion with God, and in the hopes and views of the glories of another world: but if not religious perſons, they are ſtrangers to ſpiritual pleaſure, which only is to be had in wiſdom's ways; ſuch can neither look back with pleaſure on a life ſpent in ſin; nor forward with pleaſure, at death and eternity, and into another world; ſee 2 *Sam.* xix. 35. *Pſal.* xc. 10.

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[z] כעס iram, Pagninus, Montanus, Mercerus; indignationem, Junius & Tremellius, Piſcator, Gejerus; God's anger, Broughton.

[a] השחרות ortus, Junius & Tremellius; aurora, Cocceius, Gejerus, ſo Aben Ezra and Ben Melech; dies nigredinis pili, ſo the Targum and Abendana.

[b] בוראיך Creatorum tuorum, Druſius, Gejerus, Rambachius; ſo Broughton.

℣. 2. *While the ſun, or the light, or the moon, or the ſtars be not darkened*, &c.] The wiſe man proceeds to deſcribe the infirmities of old age, and the troubles that attend it; in order to engage young men to regard God and religion, before theſe come upon them, which greatly unfit for his ſervice. This, the *Targum* and *Midraſh*, and, after them, *Jarchi*, interpret of the ſplendour of the countenance of man, of the light of his eyes, and the beauty of his cheeks, and other parts of his face; which decreaſe and go off at old age, and paleneſs and wrinkles ſucceed: and others, of the adverſities and calamities which attend perſons at ſuch years; which are ſometimes in ſcripture ſignified by the darkening of the ſun, moon and ſtars, *Iſa.* xiii. 10. but ſome chooſe to underſtand this, more literally, of the dimneſs of ſight in old men; by whom the light of the ſun, moon and ſtars, is ſcarcely diſcerned: but as this infirmity is afterwards deſcribed; I rather think, with others, that, by the *ſun*, *light*, and *moon*, are meant the ſuperior and inferior faculties of the ſoul, the underſtanding, mind, judgment, will and affections; and, by the *ſtars*, thoſe bright notions and ideas, raiſed in the fancy and imagination, and fixed in the memory; all which are greatly impaired or loſt in old age: ſo *Alſhech* interprets the ſun and moon, of the ſoul and ſpirit, and the ſtars of the ſenſes; *light* is not in the *Syriac* verſion. *Nor the clouds return after the rain*; which ſome underſtand of catarrhs, defluxions and rheums, flowing at the eyes, noſe and mouth, one after another, which frequently attend, and are very troubleſome, to perſons in years; but may be more generally applied to the perpetual ſucceſſion of evils, afflictions and diſorders, in old age; as ſoon as one is got over, another follows, billow after billow; or, like ſhowers in *April*, as ſoon as one is gone, another comes. The *Targum* paraphraſes it of the eye-brows diſtilling tears, like clouds after rain.

℣. 3. *In the day when the keepers of the houſe ſhall tremble*, &c.] By the *houſe*, is meant the human body; which is an houſe of clay, the earthly houſe of our tabernacle, in which the ſoul dwells, *Job* iv. 19. 2 *Cor.* v. 1. The *Targum* interprets the keepers of the houſe, of the knees and the trembling of them; but the *Midraſh* and *Jarchi*, much better, of the ribs; man being fenced with bones and ſinews, as *Job* ſays, *chap.* x. 11. though trembling cannot be well aſcribed to them, they being ſo fixed to the back-bone: rather therefore, as *Aben Ezra*, the hands and arms are meant; which work for the maintenance of the body, and feed it with food, got and prepared by them; and which protect and defend it from injuries; for all which they are fitted, and made ſtrong, by the God of nature. The *Arabic* verſion renders it, *both keepers*; and, doubtleſs, reſpects both hands and arms; and which, in old age, are not only wrinkled, contracted and ſtiff, but attended with numbneſs, pains and tremor. Some, not amiſs, take in the head; which is placed as a watch-tower over the body, the ſeat of the ſenſes; which overlooks, guards and keeps it, and which often, through paralytic diſorders, and even the weakneſs of old age, is attended with a ſhaking. *And the ſtrong men ſhall bow themſelves*; it is ſtrange the *Targum* and *Midraſh* ſhould interpret this of the arms, deſigned in the former clauſe; *Jarchi* and *Aben Ezra*, more rightly, of the thighs; it takes in thighs, legs and feet, which are the baſis and ſupport of the human body; and are ſtrengthened for this purpoſe, having ſtronger muſcles and tendons than any other parts of the body; but theſe, as old age comes on, are weakened and diſtorted, and bend under the weight of the body, not being able, without aſſiſtance, to ſuſtain it. *And the grinders ceaſe becauſe they are few*; the *Targum* is, "the teeth of the mouth:" all agree, the teeth are meant; only the *Midraſh* takes in the ſtomach alſo, which, like a mill, grinds the food. There are three ſorts of teeth; the fore-teeth, which bite the food, and are called *inciſores*; the eye-teeth, called *canini*, which bruiſe and break the food; and the double teeth, the hindermoſt, which are called *dentes molares*, the grinding teeth; and which, being placed in the upper and nether jaw, are like to millſtones, broad and rough, and rub againſt each other and grind the food, and prepare it for the ſtomach: theſe, in old age, rot and drop out, and become few and ſtraggling, one here and another there; and, not being over againſt each other, are of no uſe, but rather troubleſome. *And thoſe that look out of the windows be darkened*; the eyes, as the *Targum* and *Ben Melech*; and all agree, that thoſe that look out are the eyes, or the viſive rays: the *windows* they look through are not ſpectacles; for it is queſtionable, whether they were in uſe in *Solomon*'s time, and however, they are not parts of the houſe; but either, the holes in which the eyes are, and ſo the *Septuagint* and *Vulgate Latin* verſions render it, to which the *Targum* agrees, paraphraſing it, the ſtrong bounds of the head; and which are no other than what oculiſts call the orbits of the eye: or elſe, the eye-lids, which open and ſhut like the caſement of a window, and through which, being opened, the eyes look; or the humours of the eye, the watry, cryſtalline and glaſſy, which are tranſparent, and through which the viſive rays paſs; or the tunics, or coats of the eye, particularly the *tunica aranea* and *cornea*; as alſo the optic nerves, and eſpecially the *pupilla*, or apple of the eye, which is perforated or bored for this purpoſe: now theſe, in old age, become weak or dim, or thick or contracted, or obſtructed by ſome means or another; by which the ſight is greatly hindered, and is a very uncomfortable circumſtance; this was *Iſaac*'s caſe, *Gen*. xxvii. 1. but *Moſes* is an exception to the common caſe of old men, *Deut*. xxxiv. 7.

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[c] Plautus in Aulular. act. 1. ſc. 1. v. 4. Menæchm. act. 5. ſc. 2. v. 6. calls old age, mala ætas; and the winter of old age, Trinummus, act. 2. ſc. 3. v. 7. And Pindar, γηρας ουλομενον, Pyth. ode 10. ſo Theognis, v. 272, 776, 1006. And Homer, γηρας λυγρας, Iliad. 10. v. 79. & 23. v. 644. Triſtis ſenectus, Virgil. Æneid. 6.

[d] De Senectute, c. 14, 15, 16.

[e] Ibid. c. 8.

℣. 4. *And the doors ſhall be ſhut in the ſtreets*, &c.] The *Midraſh* and *Jarchi* interpret theſe of the holes of the body; in which they are followed by our learned and ingenious countryman, Dr *Smith*; who, by them, underſtands the inlets and outlets of the body; and, by the *ſtreets*, the ways and paſſages through which the food goes, and nouriſhment is conveyed; and which may be ſaid to be ſhut, when they ceaſe from their uſe: but it ſeems much better, with *Aben Ezra* and others, to interpret them of the lips; which are ſometimes called the doors of the mouth, or lips, *Pſalm* cxli. 3. *Micah* vii. 5. which are opened both for ſpeaking and eating; but, in aged perſons, are much ſhut as to either; they do not chooſe to ſpeak much, becauſe of the diſagreeableneſs of their voice, and difficulty of ſpeech, through the ſhortneſs of breath, and the loſs of teeth; nor do they open them much to eat, through want of appetite; and while eating, are obliged, for want of teeth, to keep their lips cloſe, to retain their food from falling out; they mumble with their lips both in ſpeaking and eating; and particularly in public, aged perſons care not to ſpeak nor eat, for the reaſon following: though ſome underſtand it, more literally, of their having the doors of their houſes ſhut, and keeping within, and not caring to go abroad in the ſtreets, becauſe of their infirmities; ſo the *Targum*, "thy feet ſhall "be bound from going in the ſtreets." *When the ſound of the grinding is low*; which the above Jewiſh writers, and, after them, Dr *Smith*, underſtand of the ſtomach, grinding, digeſting and concocting food, and of other parts through which it is conveyed, and the offices they perform; but ſound or voice does not ſeem ſo well to agree with that; rather therefore this is to be underſtood, as before, of the grinding of the teeth, through the loſs of which, ſo much noiſe is not heard in eating as in young men, and the voice in ſpeaking is lower; the *Targum* is, "appetite of food ſhall de"part from thee." *And he ſhall riſe up at the voice of the bird*; that is, the aged perſon, the leaſt noiſe awakes him out of ſleep; and, as he generally goes to bed ſoon, he riſes betimes, at cock-crowing, or with the lark, as ſoon as the voice of that bird or any other is heard; particularly the cock, which crows betimes, and whoſe voice is heard the moſt early, and is, by ſome writers [f], emphatically called the bird that calls men to their work. *And all the daughters of muſic ſhall be brought low*; either thoſe that make muſic, and are the inſtruments of it, as the lungs, the throat, the teeth, mouth and lips, ſo the *Targum* and *Midraſh*; or thoſe that receive muſic, as the ears, and the ſeveral parts of them, the cavities of them, particularly the tympanum and auditory nerve; all which, through old age, are impaired, and become very unfit to be employed in making muſic, or in attending to it; the voice of ſinging men and ſinging women could not be heard with pleaſure by old *Barzillai*, 2 Sam. xix. 36. Theſe clauſes are expreſſive of the weakneſs which generally old age brings on men; very few inſtances are there to the contrary; ſuch as of *Caleb*, who, at eighty five years of age, was as ſtrong as at forty; and of *Moſes*, whoſe natural force abated not at an hundred and twenty; nor indeed as of *Cyrus*, who, when ſeventy years of age, and near his death, could not perceive that he was weaker then, than in his youth [g].

℣. 5. *Alſo* when *they ſhall be afraid of* that which is *high*, &c.] Not of the moſt high God, before whoſe tribunal they muſt ſhortly appear, as ſome; but rather, of high places, as high hills, mountains, towers, *&c.* which aged perſons are afraid to go up, becauſe of the feebleneſs and weakneſs of their limbs, their difficulty of breathing, and the dizzineſs of their heads. *And fears* ſhall be *in the way*; they do not care to go abroad, being afraid of every little ſtone that lies in the way, leſt they ſhould ſtumble at it, and fall: ſome underſtand this of their fears of ſpirits, good or bad; but the former ſenſe is beſt. *And the almond-tree ſhall flouriſh*; which moſt interpret of the hoary head, which looks likes an almond-tree in bloſſom; and which, as it comes ſoon in the ſpring, whence it has its name of haſte in the *Hebrew* language; ſee *Jer*. i. 11, 12. and is a ſure ſign of its near approach; ſo grey hairs, or the hoary head, ſometimes appear very ſoon and unexpected, and are a ſure indication of the approach of old age; which *Cicero* [h] calls, *ætas præcipitata*, "age that comes haſtily on;" though the hoary head, like the almond-tree, looks very beautiful, and is venerable, eſpecially if found in the way of righteouſneſs, *Lev*. xix. 32. *Prov*. xvi. 31. *And the graſhopper ſhall be a burden*; meaning either, ſhould a graſhopper, which is very light, leap upon an aged perſon, it would give him pain, the leaſt burden being uneaſy to him; or, ſhould he eat one of theſe creatures, the locuſts being a ſort of food in *Judea*, it would not ſit well on his ſtomach: or the graſhopper, being a crumpled and lean creature, may deſcribe an old man; his legs and arms emaciated, and his ſhoulders, back and lips, crumpled up and bunching out; and the locuſt of this name has a bunch on its back-bone, like a camel [i]: *Bochart* [k] ſays, that the head of the thigh, or the huckle-bone, by the *Arabians*, is called *chagaba*, the word here uſed for a locuſt or graſhopper; which part of the body is of principal uſe in walking, and found very troubleſome and difficult to move in old men; and *Aben Ezra* interprets it of the thigh: the almond-tree, by the Rabbins, as *Jarchi* ſays, is interpreted of the huckle-bone, which ſtands out in old age: and the *Targum*, of this and the preceding clauſe, is, "and the top of thy back-bone ſhall bunch out, through leanneſs, like the almond; and the ancles of thy feet ſhall be ſwelled." Some, as *Ben Melech* obſerves, underſtand it of the genital member, and of coitus, ſlighted and rejected, becauſe of the weakneſs of the body; all deſires of that kind being gone, as follows. *And deſire ſhall fail*; the appetite, for food, for bodily pleaſures, and carnal delights; and particularly for venery, all the parts of the body for ſuch uſes being weakened. The *Septuagint*, *Vulgate Latin*, *Syriac* and *Arabic* verſions, render it, *the caper-tree ſhall be diſſipated* or *vaniſh*, or its fruit *ſhall ſhrink*; ſo Dr *Smith*, who underſtands it of the decreaſe of the fluids, as he does the former clauſe of the ſolid parts of the body; and the berries of this tree are ſaid to excite both appetite and luſt[l]: and ſo *Munſter*[m] interprets the word, of the berries of the caper-tree. *Becauſe man goeth to his long home*; the grave, as the *Targum*, the houſe appointed for all living, where he muſt lie till the reſurrection-morn; his eternal houſe, as *Cicero* calls it[n]; and ſo it may be rendered here, *the houſe of the world*, common to all the world, where all mankind go: or, *to the houſe of his world*[o]; whether of bliſs or wo, according as his ſtate and character be, good or bad: *Theognis*[p] calls it the dark houſe of *Hades*, or the inviſible ſtate; and then this muſt be underſtood with reſpect to his ſeparate ſoul, and the manſion of it; and *Alſhech* ſays, every righteous man has a manſion to himſelf; ſee *John* xiv. 2. *And the mourners go about the ſtreets*; the relations of the deceaſed; or thoſe that go to their houſes to comfort them; or the mourning men and women, hired for that purpoſe.

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[f] Inque ſuum miſeros excitat ales opus, Ovid, Amorum, l. 1. eleg. 6. v. 66. Criſtatus ales, Ib. Faſt. l. 1. v. 455.

[g] Cicero in Catone Majore, ſive de Senectute, c. 8.

[h] Fam. Epiſt. l. 11. ep. 58.

[i] R. Sol. Urbin. Ohel Moed, fol. 88. 1.

[k] Hierozoic. par. 2. l. 4. c. 8. col. 494.

℣. 6. *Or ever the ſilver cord be looſed*, &c.] As the above are the ſymptoms and infirmities of old age; theſe in this verſe are the immediate ſymptoms of death, or what attend it, or certainly iſſue in it. Some by *the ſilver cord* underſtand the ſtring of the tongue; and to this purpoſe is the *Targum*, "before thy tongue is dumb from ſpeaking;" and it is obſerved[q] in favour of this ſenſe, that the failing of the tongue is no fallacious ſign of death, of which there is no mention at all in this account, unleſs here; and the tongue may not unfitly be called a *cord*, both from the notation of the word, becauſe it binds, and becauſe it ſcourges like a cord, *Job* v. 21. and is compared to ſilver, *Prov.* x. 20. and in this verſe rather the head than the back is treated of. But beſt, the bond of union between ſoul and body is meant: the *Midraſh* and *Jarchi*, and the Jewiſh writers in general, interpret it of the *ſpina dorſi*, or back-bone; or rather of the marrow of it, which deſcends like a cord from the brain through the neck, and down the back bone to the bottom of it; from whence ſpring the nerves, fibres, tendons, and filaments of the body, on which the life of it much depends: this ſpinal marrow may be called a *cord* for the length of it, as well as what ariſe from it; and a *ſilver* cord from the colour of it[r], this being white even after death; and for the excellency of it: and this may be ſaid to be *looſened*, when there is a ſolution of the nerves, or marrow; upon which a paralyſis, or palſy, follows, and is often the immediate forerunner of death. *Or the golden bowl be broken*; the *Targum* renders it the top of the head; and the *Midraſh* interprets it the ſkull, and very rightly; or rather the inward membrane of the ſkull, which contains the brain, called the *pia mater*, or *meninx*, is intended, ſaid to be *a bowl*, from the form of it; a *golden* one, becauſe of the preciouſneſs of it, and the excellent liquor of life it contains, as alſo becauſe of its colour; now when this *runs back*, as the word[s] ſignifies, dries, ſhrinks up and breaks, it puts a ſtop to all animal motion, and hence death. *Or the pitcher be broken at the fountain*; not the gall at the liver, as the *Targum*, which the ancients took to be the fountain of blood; but by the *fountain* is meant the heart, the fountain of life, which has two cavities, one on the right ſide the other on the left, from whence come the veins and arteries, which carry the blood through the whole body; and here particularly it ſignifies the right ventricle of the heart, the ſpring and original of the veins, which are the *pitcher* that receives the blood and tranſmits it to the ſeveral parts of the body; but when theſe are broke to ſhivers, as the word[t] ſignifies, or ceaſe from doing their office, the blood ſtagnates in them, and death follows. *Or the wheel broken at the ciſtern*; which is the left ventricle of the heart, which by its *diaſtole* receives the blood brought to it through the lungs, as a ciſtern receives water into it; where ſtaying a while in its *ſyſtole*, it paſſes it into the great artery annexed to it; which is the wheel or inſtrument of rotation, which together with all the inſtruments of pulſation, cauſe the circulation of the blood, found out in the laſt age by our countryman Dr *Harvey*; but it ſeems by this it was well known by *Solomon*; now whenever this wheel is broken the pulſe ſtops, the blood ceaſes to circulate, and death follows. For this interpretation of the ſeveral preceding paſſages, as I owe much to the Jewiſh writers, ſo to *Rambachius* and *Patrick* on theſe paſſages, and to *Witſius*'s *Miſcellanies*, and eſpecially to our countryman Dr *Smith*, in his *Portrait of Old Age*, a book worthy to be read on this ſubject; and there are various obſervations in the *Talmud*[u] agreeable hereunto.

℣. 7. *Then ſhall the duſt return to the earth as it was*, &c.] The body, which is made of duſt, and is no other in its preſent ſtate than duſt refined and enlivened; and when the above things take place, mentioned in the preceding verſe, or at death, it returns to its original earth; it becomes immediately a clod of earth, a lifeleſs lump of clay, and is then buried in the earth, where it rots, corrupts, and turns into it; which ſhews the frailty of man, and may ſerve to humble his pride, as well as proves that death is not an annihilation even of the body; ſee *Gen.* iii. 19. *Job* i. 21. *And the ſpirit ſhall return unto God who gave it*; from whom it is, by whom it is created, who puts it into the bodies of men, as a depoſitum they are entruſted with, and are accountable for, and ſhould be concerned for the ſafety and ſalvation of it; this was originally breathed into man at his firſt creation, and is now formed within him by the Lord; hence he is called the God of the ſpirits of all fleſh; ſee *Gen.* ii. 4. *Zech.* xii. 1. *Numb.* xvi. 22. Now at death the ſoul, or ſpirit of man returns to God; which if underſtood of the ſouls of men in general, it means that at death they return to God the judge of all, who paſſes ſentence on them, and orders thoſe that are good to the manſions of bliſs and happineſs, and thoſe that are evil to hell and deſtruction. So the *Targum* adds, “that it may ſtand in judgment “before the Lord;” or if only of the ſouls of good men, the ſenſe is, that they then return to God, not only as their Creator, but as their covenant-God and Father, to enjoy his preſence evermore; and to Chriſt their Redeemer, to be for ever with him, than which nothing is better and more deſirable; this ſhews that the ſoul is immortal, and dies not with the body, nor ſleeps in the grave with it, but is immediately with God. Agreeable to all this *Ariſtotle*[w] ſays, the mind, or ſoul, alone enters θυραθεν, from without, (from heaven, from God there) and only is divine; and to the ſame purpoſe are the words of *Phocylides*[x], “the body we have “of the earth, and we all being reſolved into it, “become duſt, but the air or heaven receives the “ſpirit.” And ſtill more agreeable to the ſentiment of the wiſe man here, another heathen[y] writer obſerves, that the ancients were of opinion that ſouls are given of God, and are again returned unto him after death.

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[l] Avicenna apud Schindler. Lexic. col. 10.

[m] Dictionar. Chaldaic. p. 13.

[n] Tuſculan. Quæſt. l. 2. prope finem.

[o] אל בית עלמו ad domum ſeculi ſui, Pagninus, Montanus, Vatablus, Mercerus.

[p] Γνωμαι, v. 1008. vid. v. 244.

[q] Vid. Caſtel. Lexic. Hept. col. 3662.

[r] Vid. Waſer. de Num. Heb. l. 1. c. 13.

[s] תרץ recurrat, V. L. excurrit, Junius & Tremellius.

[t] תשבר

[u] T. Bab. Sabbat, fol. 151. 2. & 152. 1.

℣. 8. *Vanity of vanities, ſaith the preacher*, &c.] The wiſe man, or preacher, ſet out in the beginning of the book with this doctrine, or propoſition, which he undertook to prove; and now having proved it by an induction of particulars, inſtanced in the wiſdom, wealth, honours, pleaſures, and profit of men, and ſhewn the vanity of them, and that the happineſs of men lies not in theſe things, but in the knowledge and fear of God; he repeats it, and moſt ſtrongly aſſerts it, as an undoubted truth, beyond all diſpute and contradiction, that all things under the ſun are not only vain, but vanity itſelf, extremely vain, vain in the ſuperlative degree. *All is vanity*; all things in the world are vain; all creatures are ſubject to vanity; man in every ſtate, and in his beſt eſtate, is altogether vanity: this the wiſe man might with great confidence affirm, after he had ſhewn that not only childhood and youth are vanity, but even old age; the infirmities, ſorrows, and diſtreſſes of which he had juſt expoſed, and obſerved that all iſſue in death, the laſt end of man, when his body returns to the earth, and his ſoul to God the giver of it.

℣. 9. *And moreover*, &c.] Or *beſides*[z] what has been ſaid; or *as to what remains*[a]; or, *but what is better*, or *more excellent*[b], is to *hear the concluſion of the whole matter*, the ſum and ſubſtance of the whole book in a few words, ℣. 13. to which ℣. 9—12. are a preface; and in which the wiſe man recommends the reading of this book, and other writings of his, and of other wiſe men inſpired of God; and his own he particularly recommends, from his character as wiſe and induſtrious, in this verſe; and from the ſubject-matter of them, their nature, uſe, and excellency, and their efficacy and authority in the two next. *Becauſe the preacher was wiſe*; he was a *preacher*, a royal one, an extraordinary preacher, and to be regarded; he urges not his title as a king, but his character as a preacher, to recommend what he had written: every good preacher ſhould be regarded; not ſuch who are ignorant preachers of the law, but faithful miniſters of the goſpel, who are ſent of God, and have felt and experienced what they deliver to others; and eſpecially who are wiſe as well as faithful, as *Solomon* was; he had much wiſdom given him at firſt, 1 *Kings* iii. 12. and iv. 29—31. and in which he improved; and though he turned to folly in his old age, he recovered from that, and gained more wiſdom through his fall, and to which he here ſeems to have reference; for *koheleth*, which ſome render the *gatherer*, becauſe he gathered much wiſdom, and much people to hear it; others render *gathered*, that is, into the flock and fold again, the church of God, from which he had ſtrayed; ſee the note on *chap.* i. 1. and having ſeen through the follies and vanities of life, and being recovered and reſtored, was a fitter perſon to teach and inſtruct others; ſee *Pſal.* li. 12, 13. *Luke* xxii. 32. *He ſtill taught the people knowledge*; or *again*, as the *Targum*; after his fall and recovery he was communicative of his knowledge; he did not hide his talent in the earth, nor in a napkin; but having freely received, he freely gave, and kept back nothing from his people, the people of the houſe of *Iſrael*, as the *Targum*, that might be profitable to them; he taught them the knowledge of themſelves, as fallen men, impure, impotent, and unrighteous; the knowledge of the creatures, and the vanity of them, of riches, honours, and pleaſures; and of works of righteouſneſs to ſave men; the knowledge of Chriſt the wiſdom of God, the antiquity of his perſon, his glories, excellencies, and beauties, as in the books of *Proverbs* and *Canticles*; the knowledge of God, his fear and worſhip, mind and will; and the knowledge of a future ſtate, and of the general judgment, as in this book; and in proportion to his own knowledge ſo he taught; for thus the words with the preceding may be rendered, that *the more that the preacher was wiſe, the more he taught the people knowledge*[c]; he taught according to the abilities he had received, as preachers ſhould; the more he grew in grace and knowledge, the more largely he communicated to others; and this he did *daily*, as *Aben Ezra* renders the words, conſtantly, continually, inceſſantly, in ſeaſon and out of ſeaſon, as faithful goſpel-miniſters do. *Yea, he gave good heed*; to what he heard, and to what he read, to which the apoſtle's advice agrees, 1 *Tim.* iv. 13. or he cauſed others to hear, and give good heed to what is ſaid, as *Aben Ezra*; he engaged their attention by his enlivening diſcourſes; or as *Kimchi*, he weighed things in his own mind, and in the balance of the ſanctuary; and thoroughly conſidered and digeſted them before he delivered them to others. *And ſought out*; was very diligent in inveſtigating truth, he ſearched into the mines of knowledge for it, the ſacred writings, as one would for gold and ſilver, and as he himſelf directs, *Prov.* ii. 4, 5. And *ſet in order many proverbs*; three thouſand of them, 1 *Kings* iv. 32. particularly thoſe which are in the book of that name, penned by him; he ſelected the moſt choice, pithy, and ſententious ſayings of his own and others; and theſe he huddled not up, or threw them together in a diſorderly and confuſed manner; but put them together in proper order and method, under proper heads, as well as in a correct ſtile, that they might be more received, and more eaſily retained. The *Targum* is, “he attended to the voice of the wiſe “men, and ſearched the books of wiſdom; and by “a ſpirit of prophecy from the Lord compoſed “books of wiſdom, and very many proverbs of “underſtanding.”

℣. 10.

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[w] De Generat. Animal. l. 2. c. 3.

[x] Σωμα γαρ εκ γαιης, &c. Poem. Admon. v. 102, 103. So Lucretius, l. 2. cedit item retro de terra, &c.

[y] Macrob. Saturnal. l. 1. c. 10.

[z] ויותר præterea, Tigurine verſion, Vatablus, Schmidt.

[a] Quod reliquum eſt, Piſcator, Gejerus, Amama.

[b] Quamobrem potius, Junius & Tremellius; and this is a matter of excellency, Broughton.

[c] So Mercerus and Cocceius.

℣. 10. *The preacher ſought to find out acceptable words*, &c.] Not mere words, fine and florid ones, the words which man's wiſdom teacheth, an elegant ſtile, or eloquent language; not but that it is proper for a preacher to ſeek out and uſe words ſuitable and apt to convey right ideas to the minds of men of what he ſays; but doctrines are rather here meant, *words of deſire, delight*, and *pleaſure*[d], as the phraſe may be rendered; even of God's good will and pleaſure, ſo *Alſhech*; for the ſame word is ſometimes uſed of God in this book and elſewhere; ſee *chap.* iii. 1. and viii. 6. *Iſa.* liii. 10. and ſo may take in the doctrine of God's everlaſting love to his people, and his delight and pleaſure in them; of his good will towards them in ſending Chriſt to ſuffer and die for them, and ſave them; in pardoning their ſins through his blood, in which he delights; in regenerating and calling them by his grace, and revealing the things of the goſpel to them, when he hides them from others, which is all of his own will and pleaſure, and as it ſeems good in his ſight: or words and doctrines, which are deſirable, pleaſing, and acceptable unto men; not that *Solomon* did, or preachers ſhould, ſeek to pleaſe men, or ſeek to ſay things merely for the ſake of pleaſing men, for then they would not be the ſervants of Chriſt; nor are the doctrines of the goſpel pleaſing to carnal men, but the reverſe; they gnaſh their teeth at them, as Chriſt's hearers did at him; the preaching of a crucified Chriſt is fooliſhneſs, and the things of the ſpirit of God are inſipid things to natural men; they are enemies to the goſpel; but to ſenſible ſinners they are very delightful, ſuch as peace, pardon, righteouſneſs and ſalvation by Chriſt, 1 *Tim.* i. 15. for the worth of them they are more deſirable to them than gold and ſilver, and are more delightful to the ear than the beſt of muſic, and more acceptable to the taſte than honey or the honey-comb, *Pſal.* xix. 10. and cxix. 72, 103. *And* that which was *written* was *upright*; meaning what was written in this book, or in any other parts of ſcripture, which the preacher ſought out and inculcated; it was according to the mind and will of God, and to the reſt of the ſacred word; it was ſincere, unmixed, and unadulterated with the doctrines and inventions of men; it ſhewed that man had loſt his uprightneſs, had none of himſelf, and where it was to be had, even in Chriſt; and was a means of making men ſound, ſincere, and upright at heart; and of directing them to walk uprightly, and to live ſoberly, righteouſly and godly, in the world. Even *words of truth*; which come from the God of truth, that cannot lie, as all ſcripture does; of which, Chriſt, who is the truth, is the ſum and ſubſtance; and which are inſpired by the Spirit of truth, and led into by him, and made effectual to ſaving purpoſes; and which holds good of the whole ſcripture, called the ſcripture of truth, *Dan.* x. 21. and of the goſpel, which is the word of truth, and of every doctrine of it, *John* xvii. 17. *Eph.* i. 13.

℣. 11. *The words of the wiſe are as goads*, &c.] As the goad teacheth the ox, ſo the *Targum*. Not the words of the wiſe philoſophers of that age, or of ages before, or ſince; but of the inſpired penmen of the ſcriptures, as *Moſes*, *David*, *Solomon*, and of others ſince; and of all good men, whoſe doctrines are agreeable to them; theſe are like *goads* or *pricks*, ſharp-pointed ſticks or ſtaves, with which men puſh and prick their cattle, when driving them from place to place, or plowing with them: and of a ſimilar uſe are the doctrines of the word, when attended with a divine efficacy; theſe are a means of pricking ſinners to the heart; and of laying open their vileneſs and ſinfulneſs to them; and of repentance and contrition; and of awakening them from a ſleep in ſin, to a ſenſe of their danger; and even of killing them, as to their own ſenſe and apprehenſion of things, and with reſpect to their hopes of life by their own works; as the *Philiſtines* were ſlain by *Shamgar* with an ox-goad, *Judg.* iii. 31. ſee *Acts* ii. 37. *Hoſ.* vi. 5. and theſe are alſo of uſe to the ſaints, as goads, to ſtir them up, when ſlothful, to the diſcharge of duty; and to awaken them, when drowſy, out of their carnal ſecurity; and to correct them for their faults, by ſharp reproofs and rebukes; as well as to excite them to go on to perfection, who are apt to ſit ſtill and lie down; and to direct them to walk ſtraight on, without turning to the right hand or left. *And as nails faſtened* by *the maſters of aſſemblies*; like theſe are the truths and doctrines of the word, when they have a place in the heart, and become the *engrafted word* there; when they are *planted*[e] in the ſoul, as the word ſignifies; when they are fixed in the mind and memory, and dwell and abide there: and when as nails driven into any thing, faſten what they are drove into; ſo theſe are the means of faſtening ſouls; of cauſing them to cleave to God and Chriſt; to the church, and his people, and to one another; and to the goſpel, and their profeſſion of it; hence they are not like children, toſſed to and fro, wavering and unſtable: of all which *the maſters of the aſſemblies* are the inſtruments; that is, miniſters and paſtors of churches. As there were aſſemblies for religious worſhip under the law, in which the prophets, prieſts, and *Levites* aſſiſted; ſo there are aſſemblies or churches under the goſpel-diſpenſation, which are gathered and meet together for the ſervice of God, and over theſe the miniſters of the word preſide; theſe are ſet over the churches in the Lord, and have the rule of them; though they are not to lord it over God's heritage, or have the dominion over their faith; but are helpers of their joy, and uſeful in the above things, through their miniſtry. Some chooſe to render it, *maſters of collections*, or *gatherings*[f]; and think it may reſpect their gathering truths out of the ſacred writings, as the bee gathers honey out of the flowers; in alluſion to thoſe that gathered together the choice and pithy ſentences and ſayings of others, like the men of *Hezekiah*, Prov. xxv. 1. or to under-ſhepherds, gathering the ſheep into the fold[g], by the order of the principal one; who made uſe of goads, to drive away thieves or wild beaſts, and nails, to preſerve the ſheepfold whole. And others think that, not the words, but the maſters of the aſſemblies themſelves, are compared to *nails*, and read them, *and the maſters of the aſſemblies* are *as nails faſtened*[h]; are well eſtabliſhed, firm and ſure; ſee *Iſa.* xxii. 23. and others take it to be no other than an epithet of the nails themſelves, and render it, *as nails fixed, which are binders*; that is, great binding nails, which being fixed in boards, bind, compact, and hold them together; to which the words of the wiſe may be compared, being the means of compacting and holding together the church of God, comparable to a ſheepfold; hence mention is made of the ſhepherd in the next clauſe: or of fixing the attention of the minds of men unto them, and of retaining them in memory, and to which they advert as firſt principles, and never ſwerve from them [i]: but that not miniſters the inſtruments, but the principal and efficient cauſe may have the glory, it is added, which *are given from one ſhepherd*; not *Zorobabel*, as *Grotius*; nor *Moſes*, as the *Targum*, *Jarchi*, and *Alſhech*; but Chriſt, the one ſhepherd, ſet over the flock; and under whom, the maſters of aſſemblies, or paſtors of churches are, *Ezek.* xxxvii. 23. *John* x. 16. from whom they have their gifts and qualifications, their miſſion and commiſſion; and are given to the churches, as paſtors and teachers, to feed them, *Eph.* iv. 10, 11. *Jer.* iii. 15. and from whom they have their food, the goſpel and the doctrines of it, to feed the flocks with, aſſigned to their care, *John* xvii. 8. and xxi. 15—17. though this is to be underſtood, not to the excluſion of God, the Father of Chriſt, by whom all ſcripture is inſpired; nor of the Spirit, by whom holy men of God ſpake as they were moved, 2 *Tim.* iii. 16. 2 *Pet.* i. 21.

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[d] דברי חפץ verba complacentiæ vel beneplaciti, Vatablus; verba deſiderii, Amama, Rambachius; verba delectabilia, Junius & Tremellius, Piſcator, Druſius, Mercerus, Gejerus, ſo Broughton; verba voluptatis, Cocceius.

[e] נטועים plantati, Pagninus, Montanus, Tigurine verſion, Rambachius.

[f] בעלי אספות auctores, vel dominos collectionum, Montanus, Vatablus, Mercerus, Gejerus.

[g] Vid. Lightfoot, vol. 2. p. 575.

[h] Veluti clavi infixi ſunt domini, vel magiſtri congregationum, Schmidt.

℣. 12. *And further, by theſe, my ſon, be admoniſhed*, &c.] *Rehoboam*, the ſon of *Solomon*, may be intended, for whoſe ſake more eſpecially this book might be written; though it may take in every hearer of this divine preacher, every diſciple of this teacher, every ſubject of his kingdom, as well as every reader of this book, whom he thus addreſſes, and for whom he was affectionately concerned as a father for a ſon; that they might be enlightened with divine knowledge, warned of that which is evil, and admoniſhed and adviſed to that which is good; *by theſe* words and writings of his own, and other wiſe men; and by theſe maſters of aſſemblies, who, and their words, are from the one and chief Shepherd; to theſe they would do well to take heed, and to theſe only or chiefly. It may be rendered, *and what is the more excellent of theſe, be admoniſhed* [k]; to obſerve what is mentioned in the next verſe, and lies in a few words, *Fear God*, &c. and eſpecially Jeſus Chriſt, the *alpha* and *omega*, the ſum and ſubſtance of the whole Bible; of what had been written in *Solomon*'s time, and has been ſince; he is the moſt excellent part of it; or that which concerns him, in his perſon, offices and grace: or thus; *and what is above*, or *more than theſe, beware of* [l]; do not trouble thyſelf with any other writings; theſe are ſufficient, all that is uſeful and valuable is to be found in them; and as for others, if read, read them with care and caution, and only as ſerving to explain theſe, and to promote the ſame ends and deſigns, or otherwiſe to be rejected. *Of making many books* there is *no end*; many books, it ſeems, were written in *Solomon*'s time; there was the ſame itch of writing as now, it may be; but what was written was not to be mentioned with the ſacred writings, were comparatively uſeleſs and worthleſs. Or the ſenſe is, ſhould *Solomon*, or any other, write ever ſo many volumes, it would be quite needleſs; and there would be no end of writing, for theſe would not give ſatisfaction and contentment; and which yet was to be had in the word of God; and therefore that ſhould be cloſely attended to: though this may be underſtood, not only of making or compoſing books, but of getting them, as *Aben Ezra*; of purchaſing them, and ſo making them a man's own. A man may lay out his money, and fill his library with books, and be very little the better for them; what one writer affirms, another denies; what one ſeems to have proved clearly, another riſes up and points out his errors and miſtakes; and this occaſions replies and rejoinders, ſo that there is no end of theſe things, and ſcarce any profit by them; which, without ſo much trouble, may be found in the writings of wiſe men, inſpired by God, and in which we ſhould reſt contented. *And much ſtudy is a wearineſs of the fleſh*; the ſtudy of languages, and of the ſeveral arts and ſciences, and of various ſubjects in philoſophy and divinity, particularly in writing books on any of theſe ſubjects; which ſtudy is as fatiguing to the body, and brings as much wearineſs on it, as any manual and mechanic operation; it dries up the moiſture of the body, conſumes the ſpirits, and gradually and inſenſibly impairs health, and brings on weakneſs, as well as wearineſs. Some render it, *much reading*, as *Jarchi*, and ſo Mr *Broughton*; and *Aben Ezra* obſerves, that the word in the *Arabic* language ſo ſignifies: the *Arabic* word *Lahag* ſignifies to deſire any thing greedily, or to be greedily given and addicted to any thing [m]; and ſo may denote ſuch kind of reading here, or ſuch a perſon who is *helluo*, a glutton at books, as *Cato* is ſaid to be. And now reading books with ſuch eagerneſs, and with conſtancy, is very weariſome, and is to little advantage; whereas reading the ſcripture, chears and refreſhes the mind, and is profitable and edifying. *Guſſetius* [n] interprets it of much ſpeaking, long orations, which make weary.

℣. 13. *Let us hear the concluſion of the whole matter*, &c.] Or *the end* [o] of it. The ſum and ſubſtance of it, what it all tends to and iſſues in; even the whole of what is contained in this book, and in all other divinely-inſpired writings of *Solomon* or others; of all that were now written, or before, or ſince: this the preacher calls upon himſelf, as well as his hearers, to attend unto. Or it may be rendered, *the end of the whole matter is heard* [p]; here ends this book; and you have heard the whole of what deſerves regard, and it lies in theſe few words, *Fear God, and keep his commandments*: the *fear of God* includes the whole of internal religion, or powerful godlineſs; all the graces of the Spirit, and the exerciſe of them; reverence of God, love to him, faith in him, and in his Son Jeſus Chriſt; hope of eternal life from him; humility of ſoul, patience and ſubmiſſion to his will, with every other grace; ſo the heathens call religion, *metum deorum* [q], the fear of God: and *keeping of the commandments*, or obedience to the whole will of God, is the fruit, effect, and evidence of the former; and takes in all the commands of God, moral and poſitive, whether under the former or preſent diſpenſation; and an obſervance of them in faith, from a prina principle of love, and with a view to the glory of God. *For this* is *the whole* duty *of man*; or, *this is the whole man* [r]; and makes a man a whole man, perfect, entire, and wanting nothing; whereas, without this, he is nothing, let him have ever ſo much of the wiſdom, wealth, honour and profits of this world. Or, *this is the whole of every man* [s]; either, as we ſupply it, the duty, work and buſineſs of every man, of every ſon of *Adam*, be he what he will, high or low, rich or poor, of every age, ſex and condition; or this is the happineſs of every man, or that leads to it; this is the whole of it; this is the *ſummum bonum*, or chief happineſs of men: *Lactantius* [t] ſays, the *ſummum bonum* of a man lies in religion only; it lies in this, and not in any outward thing, as is abundantly proved in this book: and this ſhould be the concern of every one, this being the chief end of man, and what, as *Jarchi* ſays, he is born unto; or, as the *Targum*, ſuch ſhould be the life of every man. The *Maſoretes* begin this verſe with a larger letter than uſual, and repeat it at the end of the book, though not accentuated, to raiſe the attention of the reader [u]; that he may make a particular obſervation of what is ſaid in it, as being of the greateſt moment and importance.

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[i] Vid. De Dieu & Cocceium in loc. & Vitringam de Synag. Vet. l. 1. par. 2. c. 8. p. 377. & Hyde Not. in Peritzol. Itinera Mundi, p. 94.

[k] ויתר מהמה potius inquam ex iſtis, Junius & Tremellius; quod potiſſimum ex iſtis, Gejerus.

[l] Et amplius his, fili mi, cave, Mercerus.

[m] Vid. Caſtell. Lexic. col. 1874. who gives an inſtance of the uſe of this word in the following ſentence; לועג "he that reads with his mouth, but his heart is not with it:" and ſo Kimchi, in Sepher ſhoraſh. fol. 74. col. 2. explains the word here, "learning without underſtanding."

[n] Ebr. Comment. p. 431.

[o] סוף דבר הכל finis verbi omnis, Pagninus, Montanus, Mercerus; finis univerſi negotii, Tigurine verſion, ſo Vatablus.

[p] נשמע auditus eſt, Pagninus, Montanus, Vatablus, Tigurine verſion, Mercerus.

[q] Horat. Carmin. l. 1. ode 35. v. 36.

℣. 14. *For God ſhall bring every work into judgment*, &c.] Not in this life, but in the day of the great judgment, as the *Targum* explains it; that is, whatever has been done by men, from the beginning of the world, or will be to the end; all being obſerved and taken notice of by the omniſcient God, who has regiſtered them in the book of his remembrance, and, being Judge, will be able to bring them all into account at that awful day; which is here given as a reaſon, why men ſhould fear God, and keep his commandments. *With every ſecret thing*; that has been committed in ſecret by men, and is unknown to others, even every ſecret thought of the heart; ſee 1 *Cor.* iv. 5. or, *with every ſecret* or *bidden man* [w]; whoſe works are hidden from men, and are not known to be what they are, and who thought to hide themſelves from God; but theſe, with their works, ſhall be brought into open court in judgment. *Whether* it *be good, or whether* it *be evil*; it ſhall then be examined according to the rule of the word, and be judged, and declared to be what it truly is, good or evil; and ſo be either rewarded in a way of grace, or puniſhed: or, *whether* the man, the hidden man, be *good or evil* [x], ſo *Alſhech*; all mankind, every one, will he bring into judgment, whether he be good or evil. This is the laſt end of all things, and in which every man will be concerned. This ſhews, as well as many other things in this book, *Solomon*'s belief of a future ſtate and judgment; and that there is nothing in it to encourage the epicure and atheiſt: which being obſerved by the ancient Jews, they readily admitted it into the canon of ſcripture.

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[r] זה כל האדם hoc (eſt) omnis homo, Pagninus, Montanus, Vatablus, Mercerus; omnium hominum perfectio, Tigurine verſion; hoc eſt totus homo, Cocceius; this is all the man, Broughton.

[s] Hoc eſt omnium hominum, Piſcator, Gejerus; hoc eſt totum hominis, Junius & Tremellius.

[t] De Falſ. Sap. l. 3. c. 10.

[u] Vid. Buxtorf. Tiberias, c. 14. p. 38.

[w] על כל נעלם ſuper omnem occultum, ſc. hominem, Schmidt.

[x] Sive bonus fuerit, ſive malus, Schmidt.

The SONG of SONGS.

THIS book is intitled, in the *Hebrew* copies, *Shir Haſhirim*, the Song of Songs. The *Septuagint* and *Vulgate Latin* verſions call it, *the Song*; and the title of it in the *Syriac* verſion, is, "the Wiſdom of Wiſdoms of "the ſame *Solomon*;" that is, the ſame who wrote the two preceding books. It has always been received and eſteemed by the ancient Jews, as a valuable part of the ſacred writings, calling it, *the Holy of Holies*[a]; forbidding their children to read it, becauſe of the ſublimity and myſteriouſneſs of it, until they were at years to underſtand it: nor was there ever any controverſy among them about the authenticity of it; but all their writers[b], ancient and more modern, agree, that it was written by the inſpiration of the holy Spirit. The ancient chriſtian fathers and councils have held it as a part of the holy ſcriptures, and have continued it in the canon of them; and it has been received as canonical by Chriſtians in all ages, except a very few, as *Theodore* of *Mopſueſt*, condemned for calling it in queſtion by the ſecond council at *Conſtantinople*, in 553; and *Caſtalio*, in later times, who for the ſame was cenſured and exiled by the ſenate at *Geneva*; and Mr *Whiſton*, in our age, whoſe objections to it, I have attempted to anſwer, in my larger Commentary on this book, publiſhed in 1728, and ſince republiſhed: and I am very ſorry I am obliged to take notice of an objection to the antiquity of it, and to its being *Solomon*'s, made by a learned[c] man, very lately; who obſerves, that the word *David*, from its firſt appearance in *Ruth*, where it is written דוד without the *yod*, continues to be ſo written through the books of *Samuel*, *Kings*, *Pſalms*, *Proverbs*, *Iſaiah*, *Jeremiah* and *Ezekiel*; but appears with a *yod* דויד in the books of *Chronicles*, *Ezra*, *Nehemiah* and *Zechariah*; wherefore he ſuggeſts, that if it was cuſtomary to write this word without a *yod* till the captivity, and with one after it; then he thinks a ſtrong argument may be drawn from hence againſt the antiquity of the *Canticles*, and its being made by *Solomon*, ſince this name is written with a *yod* in *Cant.* iv. 4. the only place in it in which it is uſed: but in anſwer to this, it muſt be ſaid, that it is not fact, that the word is invariably without a *yod* in the books mentioned, particularly the book of *Kings*: for the authors of the *Maſorah* have obſerved, on 1 *Kings* iii. 14. that it is five times written in that book full, as they call it, that is, with a *yod* דויד three of the places I have traced out, 1 *Kings* iii. 14. and xi. 4, 36. and have found it ſo written in all the printed copies I have ſeen; and ſo it is read by the *Eaſtern* Jews, in *Ezek.* xxxvii. 24. This learned man is aware that it is ſo written, once in *Hoſea*, and twice in *Amos*, books written two hundred years before the captivity; but then he obſerves, that in the two laſt places, in *Bomberg*'s edition, it has a little circle (*o*) to mark it for an error, or a faulty word, though none over the word in *Hoſea*: but it ſhould be known, that that circle, in hundreds of places, is not uſed to point out any thing faulty in the copy; but is only a mark referring to the margin, and what is obſerved there; and be it, that it does point out an error, or a faulty word, the ſame circle is over the word in *Canticles*, and conſequently ſhews it to be faulty there, and to be corrected and read without the *yod*, as it was originally without it there; which obſervation deſtroys the argument from it: and ſo it is read in that place in the *Talmud*[d] without it, and in the ancient book of *Zobar*[e]; and indeed it ſeems as if it was read without the *yod*, in the copies ſeen by the authors of the Little *Maſorah*; ſince in their note on 1 *Kings* iii. 14. beſides the five places in the *Kings*, where it is written full, or with the *yod*, they ſay, it is ſo written throughout the *Chronicles*, the twelve minor prophets, and *Ezra*, which includes *Nehemiah*; but make no mention of *Solomon*'s *Song*, which, one would think they would have done, had it been ſo written there in the copies before them: ſo that, upon the whole, the argument, if it has any force in it, turns out for, and not againſt, the antiquity of *Solomon*'s *Song*. This book of *Canticles* has plain marks of a divine original, and proofs of its being of divine inſpiration: it was written by one that was inſpired of God, as appears by the books of *Proverbs* and *Eccleſiaſtes*, written by him; the greatneſs of the matter contained in it, the dignity, ſublimity and majeſty of its ſtile, ſhew it to be no human compoſure; the power and efficacy which it has had over the hearts of men, in reading it, and hearing it explained, is another evidence of its being the word of God, which is quick and powerful; the impartiality of it, the bride, who is introduced ſpeaking in it, confeſſing and proclaiming her own failings and infirmities, is no inconſiderable proof of the ſame; to which may be added, the agreement between this and other portions of ſcripture, as particularly *Pſalm* xlv. and there ſeem to be many alluſions and references to various paſſages of this book, in the New Teſtament; ſee *Matt.* ix. 13. and xiii. 52. and xxi. 38. and xxv. 1, *&c.* *John* iii. 8, 29. and vi. 44. 2 *Cor.* xi. 3. *Eph.* v. 27. *Col.* ii 17. *Rev.* iii. 20. and xix. 7, 8. compared with *Cant.* i. 3, 4. and ii. 17. and iv. 7, 16. and v. 1, 2. and vii. 13. and viii. 11, 12. In what time of *Solomon*'s life this book was written, is not agreed on: ſome of the Jewiſh writers ſay, the book of *Proverbs* was written firſt, then the *Song of Songs*, and laſt of all *Eccleſiaſtes*; others, that the Song was wrote firſt, then *Proverbs*, and then *Eccleſiaſtes* [f]; though their chronologer [g] ſays, they were all written in his old age, as indeed the laſt book ſeems to be; but the Song rather ſeems to have been written in the middle part of his life, when in the moſt flouriſhing circumſtances, as to body, mind and eſtate. Dr *Lightfoot* [h] is of opinion, it might be written in the thirtieth year of his reign, about ten years before his death, after he had built his ſummer-houſe in *Lebanon*, to which he ſuppoſes reſpect is had in *chap.* iv. 8. and vii. 4. and upon his bringing *Pharaoh*'s daughter to the houſe prepared for her, 1 *Kings* ix. 24. but be this as it may, it was not a celebration of the amours between *Solomon* and her, ſince the literal ſenſe, in many places, would be monſtrous and abſurd; and beſides, it muſt be written twenty years at leaſt after that, if the houſe of the foreſt of *Lebanon* is referred to in the above places; nor does it ſet forth their amours, and the marriage between them, as typical of the inexpreſſible love and marriage-union between Chriſt and his church; though there is a reſemblance between natural and ſpiritual marriage, and the love of perſons in ſuch a relation to one another, and to which there may be an alluſion in ſome paſſages. Nor is this book hiſtorical and prophetic, expreſſing either the ſtate of the people of *Iſrael*, from the times of *Abraham* to *Solomon*, and ſo to the Meſſiah; in which way go many Jewiſh interpreters, as the *Targum*, *Jarchi*, *Aben Ezra*, and others: nor is it to be conſidered as deſcribing the ſtate of the church of God, whether legal, from the times of *David* and *Solomon*, and before, in and after the captivity, to the birth and death of Chriſt; or the goſpel-church, in its beginning, progreſs, various changes, and conſummation, as *Brightman* and *Cotton*: nor as ſetting forth the ſeveral ages and periods of the chriſtian church, in agreement with the ſeven churches of *Aſia*, as *Cocceius*, and thoſe that follow him, *Horchius*, *Hofman*, and *Heuniſchius*; which latter, particularly, makes this diſtribution of them: 1. The *Epheſian* church, *Cant.* i. 5—17. from the aſcenſion of Chriſt to heaven, A.C. 33, to 370. 2. The *Smyrnæan* church, *Cant.* ii. 1—17. from A.C. 371, to 707. 3. The church at *Pergamus*, Cant. iii. 1—11. from A.C. 708, to 1045. 4. The *Thyatirian* church, *Cant.* iv. 1—*chap.* v. 1. from A.C. 1046, to 1383. 5. The *Sardian* church, *Cant.* v. 2—*chap.* vi. 8. from A.C. 1384, to 1721. 6. The church at *Philadelphia*, Cant. vi. 9—*chap.* vii. 14. from A.C. 1722, to 2059. 7. The *Laodicean* church, *Cant.* viii. 1—14. from A.C. 2060, and onwards. But theſe ſenſes are very arbitrary, uncertain and precarious, and limit the ſeveral parts of it to certain periods; whereas it is applicable to believers, in all ages of time. The whole is figurative and allegorical; expreſſing, in a variety of lively metaphors, the love, union and communion between Chriſt and his church; ſetting forth the ſeveral different frames, caſes and circumſtances of believers, in this life; ſo that they can be in no caſe and condition ſpiritual whatever, but there is ſomething in this Song ſuitable to them; and which ſerves much to recommend it, and ſhews the excellency of it; and that it juſtly claims the title it bears, *the Song of Songs*, the moſt excellent. M. *Boſſuet* [i] is of opinion, that whereas the nuptial feaſt with the *Hebrews* was kept ſeven days, this Song is to be diſtributed into ſeven parts, a part to be ſung, one each day, during the celebration: The firſt day, *chap.* i—ii. 16. The ſecond day, *chap.* ii. 7—17. The third day, *chap.* iii.—v. 1. The fourth day, *chap.* v. 2—vi. 9. The fifth day, *chap.* vi. 10—vii. 11. The ſixth day, *chap.* vii. 12—viii. 3. The ſeventh day, *chap.* viii. 4—14. The thought is ingenious, but ſeems too fanciful, and without foundation.

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[a] Miſnah Yadaim, c. 3. ſ. 5. Shir Haſhirim Rabba, fol. 2. 4. Abarbinel in 1 Reg. iii. 12. fol. 209. 2.

[b] Zohar in Exod. fol. 59. 3. Shir Haſhirim Rabba, fol. 2. 4. Targum, Jarchi, & Aben Ezra in loc.

[c] Dr Kennicott's Diſſert 1. p. 20, &c.

[d] T. Bab. Beracot, fol. 30. 1.

[e] In Gen. fol. 114. 3.

CHAP. I.

IN this chapter, after the general title of the book, ℣. 1. the church expreſſes her ſtrong deſires, and moſt ardent wiſhes, for ſome freſh diſcoveries of the love of Chriſt to her, and for communion with him; having taſted of his love, ſmelt a ſweet ſavour in his grace, and enjoyed fellowſhip with him in his houſe, ℣. 2—4. She obſerves her blackneſs and uncomelineſs in herſelf; the trials and afflictions ſhe met with from others; and her careleſſneſs and negligence of her own affairs, ℣. 5, 6. and intreats her beloved to direct her where ſhe might meet with him, feeding his flocks, and giving them reſt: to which he returns a kind and gracious anſwer; gives her proper inſtructions where to find him, ℣. 7, 8. and commends her beauty; ſets forth her amiableneſs and lovelineſs, by various metaphors; and makes promiſes of more grace, and good things to her, ℣. 9—11. And then ſhe declares what a value ſhe had for Chriſt, her beloved; and how precious he was unto her, like a bundle of myrrh, and a cluſter of camphire, ℣. 12—14. Chriſt again praiſes her beauty; and particularly takes notice of her eyes, and her modeſt look, ℣. 15. and ſhe returns the encomium back to him, and expreſſes her pleaſure and ſatisfaction in the houſe he had built for her, and the furniture of it, ℣. 16, 17.

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[f] Shir Haſhirim Rabba, fol. 3. 3. Yalkut Simeoni, par. 2. fol. 28. 3.

[g] Seder Olam Rabba, c. 15. ſo Shir Haſhirim Rabba, Ibid.

[h] See his Works, vol. 1. p. 76.

[i] Vid. Lowth de Sacr. Poeſi Heb. Prælect. 30. p. 393, 394. & Not. Michaelis in Ibid. p. 156—159.

℣. 1. *The ſong of ſongs, which is Solomon's.*] Wrote by *Solomon*, king of *Iſrael*, as the *amanuenſis* of the holy Ghoſt; and not by *Hezekiah* and his men, as the Jews ſay [k]: or, *concerning Solomon* [l]; Chriſt, of whom *Solomon* was a type; ſee *chap.* iii. 7. of his perſon, excellencies, love to his church, care of her, and concern for her; and of the nearneſs and communion he admitted her to, and indulged her with. The Jews have a ſaying [m]; that wherever the word *Solomon* is uſed in this ſong, the holy One is meant, the holy God, or Meſſiah: it is called *the ſong of ſongs*, becauſe the moſt excellent, as the Holy of holies, King of kings, *&c.* which, with the *Hebrews*, expreſs a ſuperlative; this being more excellent than the One hundred and Five ſongs, written by *Solomon*, or than any human compoſure whatever; yea, preferable to all ſcriptural ſongs, as to ſubject, manner of ſtile, and copiouſneſs of expreſſion, and the comprehenſiveneſs of it.

℣. 2. *Let him kiſs me with the kiſſes of his mouth*, &c.] That is, *Solomon*; Chriſt, the antitype of *Solomon*, the church's beloved: or it is a relative without an antecedent, which was only in her own mind, *let him*; him, whom her thoughts were ſo much employed about; her affections were ſo ſtrongly after; and whoſe image was as it were before her, preſent to her mind: and the *kiſſes of his mouth*, ſhe deſires, intend ſome freſh manifeſtations and diſcoveries of his love to her; by ſome precious word of promiſe from his mouth, applied to her; and by an open eſpouſal of her, and the conſummation of marriage with her. It may be rendered, *with one of the kiſſes of his mouth* [n]; kiſſes with the ancients were very rare, and uſed but once when perſons were eſpouſed, and as a token of that; and then they were reckoned as huſband and wife [o]: on which account, it may be, it is here deſired; ſince it was after this we hear of the ſpouſe being brought into the nuptial chamber, and of the keeping of the nuptial feaſt, ℣. 4, 12. *For thy love is better than wine*; or *loves* [p]; which may denote the abundance of it; the many bleſſings of grace which flow from it; and the various ways in which it is expreſſed; as well as the high eſteem the church had of it. This is ſaid to be *better than wine*; for the antiquity of it, it being from everlaſting; and for the purity of it, being free from all dregs of diſſimulation and deceit on the part of Chriſt, and from all merit, motives and conditions, on the part of the church; for its plenty, being ſhed plenteouſly in the hearts of believers, and who may drink abundantly of it; and for its freeneſs and cheapneſs, being to be had without money and without price: and it is preferable to wine for the effects of it; which not only revives and chears heavy hearts, but quickens dead ſinners, and comforts diſtreſſed ſaints; and of which they may drink plentifully, without hurt, yea, to great advantage.

℣. 3. *Becauſe of the ſavour of thy good ointments*, &c.] It was uſual for lovers to anoint themſelves, their hair, garments, *&c.* to recommend themſelves to each other; and it was common to commend each others ointments, and the grateful ſmell of them [q], none being like them, or ſo agreeable as theirs: by theſe ointments may be meant the grace of Chriſt, the fulneſs of it, the oil of gladneſs with which he is anointed above his fellows, and without meaſure; and which ſo greatly recommends him to his church and people, *Pſal.* xlv. 7. *John* i. 14. *Thy name* is as *ointment poured forth*; which emits the greater odour for its being poured forth out of the box. The very names of lovers are dear to one another, ſweeter than nectar itſelf [r]; the very mention of them gives an inexpreſſible pleaſure. This may reſpect not merely the fame of Chriſt ſpread abroad in the world through the miniſtry of the word; nor the goſpel only, which is his name, *Acts* ix. 15. and is like a box of ointment broke open, which diffuſes the ſavour of his knowledge every where; but ſome precious name of his, as *Immanuel*, God with us; *Jeſus*, a Saviour; but more particularly his name Meſſiah, which ſignifies Anointed, the anointed prophet, prieſt, and king of his church. *Therefore do the virgins love thee*; for the preciouſneſs of his perſon, the fulneſs of grace in him, and the truths of his goſpel: and which love ſhews itſelf in a deſire of his preſence, and communion with him; in a regard to his word and worſhip, to his truths and ordinances; and to his people, to converſation and communion with them. By theſe virgins are meant either congregational churches that ſtrictly adhere to Chriſt, and to his pure worſhip; or particular believers, for their inviolate attachment to him; for the ſingleneſs and ſincerity of their love to him; for their incorruptneſs in the doctrine of faith; for the truth and ſpirituality of their worſhip; for the purity of their lives and converſations; for their beauty and comelineſs through Chriſt; for their gay and coſtly attire, being clothed with his righteouſneſs; and for their modeſt behaviour, having the ornament of a meek and quiet ſpirit.

℣. 4. *Draw me*, &c.] With the cords of love, for what draw lovers to each other more ſtrongly? under the influence of that they cannot bear to be without each others company. *Aben Ezra* takes theſe words to be ſpoken by the virgins, who every one of them ſaid this, promiſing upon it to follow after the drawer; but they are rather the requeſt of the church, deſirous of nearer and more intimate communion with Chriſt; for this is not to be underſtood of drawing at firſt converſion, as the fruit of love, and under the influence of grace, *Jer.* xxxi. 3. *John* vi. 44. but of being brought nearer to Chriſt, and to enjoy more of him. *We will run after thee*; the church and the virgins, ſhe and her companions, or particular believers; every one of them in their reſpective ſtations would act with more vigour upon ſuch drawings; would run in a way of duty, follow Chriſt, and walk in his ſteps; and as they had him for an example, and according to his word, and in the ways of his commandments: or *that we may run after thee* [s]; intimating that there is no running without drawing; no following Chriſt, at leaſt no running after him with alacrity and chearfulneſs, without being drawn by his love, and influenced by his grace. *The king hath brought me into his chambers*; the bleſſing ſhe ſought after, and was ſo ſolicitous for in the preceding verſes; namely, to have the marriage conſummated, to be owned by Chriſt as his ſpouſe and bride, by taking her home and introducing her into the nuptial chamber; by putting her into the enjoyment of himſelf, and the poſſeſſion of his ſubſtance: and this being done by him as king of ſaints, yea of the world, ſhewed great condeſcenſion on his part, and great honour beſtowed on her; ſince by this act, as he was king, ſhe was declared queen! *We will be glad and rejoice in thee*; ſhe and her bride-maids, the virgins that attended her; that is, *when he ſhould introduce* her into his chambers, as ſome[t] render the words; then they ſhould expreſs their joy and gladneſs on that occaſion; and that in the greatneſs, glory, and fitneſs of his perſon; in the fulneſs of grace in him; in the bleſſings of grace from him; in what he has done for, and is to his church and people; in the offices he bears, and in the relations he ſtands in to them; and particularly that of an huſband, now declared. *We will remember thy love more than wine*; which upon the introduction of the bride to the bridegroom might be plentifully drank; of the preferableneſs of Chriſt's love to wine, ſee the note on ℣. 2. it may deſign more particularly the love of Chriſt, expreſſed at this time of ſolemnizing the marriage between him and his church in an open manner, *Hoſea* ii. 19. and which would never be forgotten: Chriſt's love is remembered when thought of, and meditated upon; when faith is exerciſed on it, and the deſires of the ſoul are drawn after it, and the affections ſet upon it; and when it is often ſpoken of to others, being uppermoſt in the mind; ſaints under the goſpel-diſpenſation have an ordinance for this purpoſe, to commemorate the love of Chriſt. *The upright love thee*; or *uprightneſſes*[u]; men of upright hearts and converſations, who have right ſpirits renewed in them; or *Iſraelites* indeed, in whom there is no guile; who have the truth of grace in them, walk uprightly according to the rule of God's word and the goſpel of Chriſt; and do all they do ſincerely, from a principle of love, and with a view to the glory of God; ſuch love Chriſt ſuperlatively, ſincerely, fervently, and conſtantly; and *love* him *rightly*, or *moſt uprightly*, as ſome[w] render the phraſe.

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[k] T. Bab. Bava Bathra, fol. 15. 1.

[l] לשלמה de Solomone, Cocceius.

[m] Maimon. Yeſode Hatorah, c. 6. ſ. 12.

[n] מנשיקות פיהו uno tantum, vel altero de oſculis oris ſui, Michaelis; ſo Guſſetius, p. 446.

[o] Salmuth. in Pancirol. Memorab. Rer. par. 1. tit. 46. p. 215.

[p] דדיך amores tui, Pagninus, Montanus, Junius & Tremellius, Piſcator, &c.

[q] Nam omnium unguentûm odos præ tua nautea eſt, Plauti Curculio, act. 1. ſc. 2. v. 5.

[r] Nomen nectari dulcius beato. Martial. l. 9. epigr. 9.

[s] נרוצה ut curramus, ſo ſome in Marckius.

℣. 5. *I am black, but comely, O ye daughters of Jeruſalem*, &c.] The church having obtained of Chriſt what ſhe wanted, turns to the daughters of *Jeruſalem*, the ſame perhaps with the virgins her companions; they ſeem to be young converts, it may be not yet members of the viſible church, but had a great reſpect for the church, and ſhe for them; and who though they had but a ſmall knowledge of Chriſt her beloved, yet were deſirous of knowing more of him, and ſeeking him with her; ſee *chap.* iii. 9—11. and v. 8. 9. and vi. 1. to theſe ſhe gives this character of herſelf, that ſhe was *black* in herſelf[x] through original ſin and actual tranſgreſſion; in her own eyes through indwelling ſin, and many infirmities, ſpots, and blemiſhes in life; and in the eyes of the world, through afflictions, perſecutions, and reproaches, ſhe was attended with, and ſo with them the offſcouring of all things: *but comely* in the eyes of Chriſt, called by him his *fair one*, the *faireſt among women*, and even *all fair*, ℣. 8, 15. and *chap.* iv. 7. through his comelineſs put upon her, the imputation of his righteouſneſs to her; thro' the beauties of holineſs upon her; thro' the ſanctifying influences of his Spirit; and being in a church-ſtate, walking in goſpel-order, attending to the commands and ordinances of Chriſt; and ſo beautiful as *Tirzah*, and comely as *Jeruſalem*, chap. vi. 4. and upon all accounts *deſirable*[y] to Chriſt, and to his people, as the word may be rendered. *As the tents of Kedar, as the curtains of Solomon*; each of which are thought by ſome to refer to both parts of her character; and ſuppoſe that the tents of *Kedar*, though they might look mean without, were full of wealth and riches within; and *Solomon*'s curtains, or hangings, might have an outward covering not ſo rich and beautiful as they were within ſide; but rather the blackneſs of the church is deſigned by the one, and her comelineſs by the other. With reſpect to her blackneſs ſhe compares herſelf to the tents of *Kedar*, to the inhabitants of thoſe tents, who were of a black or ſwarthy complexion; *Kedar* ſignifies the name of a man whoſe poſterity theſe were, that dwelt in tents, even of *Kedar* the ſecond ſon of *Iſhmael*, and who inhabited ſome part of *Arabia*; and their employment being to feed cattle, moved from place to place for the ſake of paſturage, and ſo dwelt in tents, which they could eaſily remove, and hence were called *Scenites*; and the tents they dwelt in being made of hair-cloth, and continually expoſed to the ſun and rain, were very black, and yet a number of them made a fine appearance, as Dr *Shaw* relates[z]; though black yet were beautiful to behold; he ſays, "the *Bedoween Arabs* at this day live in tents called *hhymes*, from the ſhelter which they afford the inhabitants; and *beet el ſhaar*, i. e. *houſes of hair*, from the materials or webs of goats-hair whereof they were made; and are ſuch hair-cloth as our coal-ſacks are made of; the colour of them is beautifully alluded to *Cant.* i. 5. for nothing certainly can afford, ſays he, a more delightful proſpect than a large extenſive plain, whether in its verdure, or even ſcorched up by the ſun-beams, than theſe moveable habitations pitched in circles upon them; of which, he ſays, he has ſeen from three to three hundred." And for her comelineſs the church compares herſelf either to the curtains of *Solomon*, about his bed, or to the rich hangings of tapeſtry in the ſeveral apartments of his palace, which no doubt were very coſtly and magnificent.

℣. 6. *Look not upon me*, &c.] Meaning not with ſcorn and diſdain becauſe of her meanneſs; nor as prying into her infirmities to expoſe her; nor with joy at her trials and afflictions; neither of theſe can be ſuppoſed in the daughters of *Jeruſalem* addreſſed by her: but rather, not look on her as amazed at her ſufferings, as though ſome ſtrange thing had befallen her; nor at her blackneſs only, on one account or another, leſt they ſhould be ſtumbled; but at her beauty alſo. *Becauſe I am black*; or *blackiſh*; ſomewhat black[a], but not ſo black as might be thought, or as ſhe was repreſented: the radicals of the word being doubled, ſome underſtand it as diminiſhing; but rather it increaſes the ſignification; ſee *Pſal.* xlv. 2. *Prov.* viii. 31. and ſo it may be rendered *very black*[b], exceeding black; and this ſhe repeats for the ſake of an opportunity of giving the reaſon of it, as follows. *Becauſe the ſun hath looked upon me*; and had burnt her, and made her black; which effect the ſun has on perſons in ſome countries,

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[t] Quum introduxerit me, Junius & Tremellius, Piſcator, ſo Schmidt.

[u] מישרים ευθυτης, Sept. rectitudines, Montanus, Vatablus, Marckius, Michaelis, ſo ſome in Vatablus.

[w] Junius & Tremellius, ſo Cocceius and Jarchi.

[x] Nigra per naturam, formoſa per gratiam, Aug. de Tempore, ſerm. 201. p. 354. tom. 10. Fuſca per culpam, decora per gratiam, Ambroſ. in Pſal. cxviii. octon. 2. col. 881. tom. 2.

[y] נאוה optabilis, Pagninus, Montanus, Tigurine verſion, Mercerus, ſo Aben Ezra.

[z] Travels, p. 220. edit. 2.. See Plin. Nat. Hiſt. l. 6. c. 28. Solin. Polyhiſt. c.46.

[a] שחרחרת paululum denigrata, Pagninus, Mercerus, Junius & Tremellius, Piſcator, Cocceius, ſo Ainſworth and Aben Ezra.

[b] Valde fuſca, Bochart; prorſus vel valde, & tota nigra, Marckius, Michaelis.

tries, and eſpecially on ſuch who are much abroad in the fields, and employed in rural ſervices[c]; as ſhe was, being a keeper of vineyards, as in this verſe, and of flocks of ſheep, as in the following. This may be underſtood of the ſun of perſecution that had beat upon her, and had left ſuch impreſſions on her, and had made her in this hue, and which ſhe bore patiently; nor was ſhe aſhamed of it, nor ſhould ſhe be upbraided with it, nor ſlighted on account of it; ſee *Matt.* xiii. 6, 21. *My mother's children were angry with me*; by whom may be meant carnal profeſſors, members of the ſame ſociety, externally children of the ſame mother, pretend to godlineſs, but are enemies to it: theſe were *angry* with the church for holding and defending the pure doctrines of the goſpel; for keeping the ordinances as they were delivered; and for faithful reproofs and admonitions to them and others, for their diſagreeable walk: and theſe grieved the church, and made her go mourning and in black; and more blackened her character and reputation than any thing elſe whatever: though it may be underſtood of any carnal men, who deſcend from mother *Eve*, or ſpring from mother earth, angry with the church and her members for preciſeneſs in religion; and particularly violent perſecutors of her, who yet would be thought to be religious, may be intended. *They made me the keeper of the vineyards*; this is another thing that added to her blackneſs, lying abroad in the fields to keep the *vineyards* of others, by which may be meant falſe churches, as true ones are ſometimes ſignified by them; and her compliance with their corrupt worſhip and ordinances, which was not voluntary but forced; *they made me*, obliged her, and this increaſed her blackneſs; as alſo what follows. But *mine own vineyard have I not kept*; which made her blacker ſtill; her church-ſtate, or the ſpiritual affairs of her own, her duty and buſineſs incumbent on her[d], were ſadly neglected by her: and this ſin of hers ſhe does not pretend to extenuate by the uſage of her mother's children; but ingenuouſly confeſſes the fault was her own, to neglect her own vineyard and keep others, which was greatly prejudicial to her, and was reſented by Chriſt; upon which it ſeems he departed from her, ſince ſhe was at a loſs to know where he was, as appears from the following words. With the *Romans* neglect of fields, trees, and vineyards, came under the notice of the cenſors, and was not to go unpuniſhed[e].

℣. 7. *Tell me, O thou whom my ſoul loveth*, &c.] With all her heart, cordially and ſincerely; for, notwithſtanding her ſinful compliance with others, and neglect of her own affairs, ſhe had not loſt her love to Chriſt; and, being ſenſible of her ſin and folly, whereby ſhe was deprived of his company, and communion with him, applies to him to guide, direct and reſtore her wandering ſoul; and particularly inform her, *Where*, ſays ſhe, *thou feedeſt*; that is, his flock, like a ſhepherd: for this phraſe ſuppoſes him to be a ſhepherd, as he is, of God's chooſing, appointing, and ſetting up, the chief, the good, the great, and only ſhepherd of the ſheep; and that he has a flock to feed, which is but one, and a little one, is his property, given him by God, purchaſed by his blood, called a flock of ſlaughter, and yet a beautiful one, he has undertook to feed; and feeding it, includes the whole buſineſs of a ſhepherd, in leading the ſheep into paſtures, protecting them from all enemies, reſtoring them when wandering, healing their diſeaſes, watching over them in the night-ſeaſons, and making all neceſſary proviſions for them. Or, *tell me, how thou feedeſt*[f]? the manner of it, and with what; which he does by his miniſters, word and ordinances; with himſelf, the bread of life; with the doctrines and promiſes of the goſpel, and with the diſcoveries of his love. *Where thou makeſt* thy flocks *to reſt at noon*; either at the noon of temptation, when Satan's fiery darts fly thick and faſt; when Chriſt is a ſhadow and ſhelter in his perſon, grace, blood, righteouſneſs and ſacrifice, *Iſa.* xxv. 4, 5. or the noon of affliction, when he makes their bed in it, and gives them reſt from adverſity; or the noon of perſecution, when Chriſt leads his flocks to cooling ſhades, and gives them reſt in himſelf, when troubled by others: the alluſion is to ſhepherds, in hot countries, leading their flocks to ſome ſhady place, where they may be ſheltered from the ſcorching heat of the ſun; which, as *Virgil* ſays[g], was at the fourth hour, or ten o'clock, two hours before noon: we read of προβατια μεσημβριαζοντα[h], ſheep nooning themſelves, or lying down at noon, under a ſhade, by a fountain, aſleep. *For why ſhould I be as one that turneth aſide by the flocks of thy companions?* not real aſſociates with Chriſt, that keep company with him, and are attached to his word and ordinances; but falſe friends, hypocrites and heretics[i], rivals with him, who ſet up ſchemes of worſhip and doctrine in oppoſition to his; ſuch as Papiſts, Socinians, *&c.* now ſuch falſe teachers have had their flocks in all ages, ſuch as have followed them, and have formed ſeparate ſocieties; and therefore the church, ſenſible of their craftineſs, and her own weakneſs, and liableneſs to go aſtray, deſires ſhe might not be under, and left to ſuch a temptation, as to apoſtatize from Chriſt, and join to ſuch perſons and their flocks, or ſeem to do ſo: or, *be as one that covereth herſelf*, or *is covered*[k]; as a harlot; ſo *Tamar*, Gen. xxxviii. 14. or as a widow in mourning; ſhe choſe not to be, or to be thought to be, either as one that left her huſband, an unchaſte woman; or had loſt her huſband, or as if ſhe had none, when neither was the caſe: or, *as one that ſpreads the tent*[l]; by the flocks of ſuch; as if in communion with them, and joining with them in feeding their flocks; and therefore deſires ſhe might ſpeedily know where Chriſt was, and repair to him, that ſuch an aſperſion or ſuſpicion might at once be wiped from her.

℣. 8. *If thou know not*, &c.] Or *ſeeing thou knoweſt not*[m]; the ſaints in this imperfect ſtate know but in part, are ignorant of many things, and in ſome meaſure of themſelves; for though they know much of the ſinfulneſs and deceitfulneſs of their hearts, yet they know not all; and of their imperfection and weakneſs, yet not the whole of it; and ſome render the words, *if thou know not to thee*, or *for thyſelf*, as *Ainſworth*; or *know not thyſelf*[n], as others; hence *Ambroſe*[o] obſerves that *noſce teipſum* was not originally from the *Pythian* oracle; *Solomon* had it before that, and he from *Moſes*, Deut. iv. 9.

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[c] Peruſta ſolibus pernicis uxor, Horat. Epod. ode 2. v. 41, 42. Αλιοκαυστον, Theocrit. Idyll. 10. v. 27.

[d] So Horace calls his own works Vineta, Epiſt. l. 2. ep. 1. v. 220.

[e] A. Gell. Noct. Attic. l. 4. c. 12.

[f] איכה תרעה quomodo paſcas? Tigurine verſion, ſo the Syriac verſion and Jarchi; ſee Ainſworth.

[g] Inde, ubi quarta ſitim cœli collegerit hora, Virgil. Georgic. l 3. v. 327.

[h] Platonis Phædrus, p. 1230.

[i] So Stockius, p. 302.

[k] כעטיה quaſi operiens ſe, Piſcator; ut obnubens, Cocceius; ſicut obvelans ſe, Marckius; velut operta, Michaelis.

[l] So Junius & Tremellius.

[m] אם quandoquidem, Junius & Tremellius, Piſcator.

[n] So the Septuagint, Syriac, Arabic, and Ethiopic verſions.

[o] Hexaëmeron. l. 6. c. 6. & in Pſal. cxviii. octon. 2. p. 883.

Saints have not a perfect knowledge of Chriſt and his truths, and are ſometimes at a loſs to know where he is, his word is purely preached, and his ordinances faithfully adminiſtered. *O thou faireſt among women*; theſe are not the words of the daughters of *Jeruſalem*, as ſome think, who were not capable of giving her the following advice and directions; but of Chriſt himſelf, to whom the church applied for it; who though black in her own eyes, and in the eyes of others, yet was fair, ſurpaſſingly fair, fairer than all others in his eye, even notwithſtanding her late ſinfulneſs and negligence; which ſhews the invariableneſs and unalterableneſs of his love; who directs her as follows. *Go thy way forth by the footſteps of the flock*; not *from the footſteps*[p]; as if it was an exhortation to depart from falſe teachers, their doctrine and worſhip, and the abettors of them, ſhe was tempted to turn aſide to; but the *footſteps* are the rule and mark by which ſhe was to go, and on which ſhe was to keep her eye, and ſteer her courſe by, in ſeeking after Chriſt: for by *the flock* is meant the flock of Chriſt; and by the *footſteps* of it the ways and ordinances in which ſaints walk in obedience to Chriſt; and who are to be followed ſo far as they follow him; their ſteps are to be trod in; and this is the readieſt and moſt likely way to find Chriſt, even where ſaints meet together, the word is preached, and ordinances adminiſtered. *And feed thy kids beſide the ſhepherds tents*; the faithful miniſters of the word, who are Chriſt's under-ſhepherds, have their miſſion and commiſſion from him, and are qualified by him to feed his flocks, and do feed them by the pure adminiſtration of the word and ordinances; and by the *tents* are meant the places of public worſhip, where they uſually preach the goſpel, and adminiſter ordinances. The alluſion is to the tents of ſhepherds pitched for the convenience of feeding their flocks; and *by* or *near*[q] theſe the church is directed to *feed* her *kids*, young converts weak in the faith; men of *little faith*, as *Aben Ezra* interprets it; called *kids*, or young goats, laſcivious[r], and of an ill ſmell; becauſe of ſin in them, of an ill ſmell to themſelves and others; and of whom the world have an ill opinion; and ſuch on all accounts need encouragement from the church and miniſters. It was common in the eaſtern countries, as *Philo* ſays[s] of the *Arabs*, not for men only to keep flocks, but women alſo, and young virgins; and not the common people only, but nobles; of women keeping flocks ſee *Gen.* xxix.9. *Exod.* ii.16. This and the preceding verſe ſhew this ſong to be a paſtoral; ſince the bridegroom and bride, the principal perſons in it, are repreſented in it as a ſhepherd and ſhepherdeſs.

℣. 9. *I have compared thee, O my love*, &c.] The church having taken the direction of Chriſt, had now found him, and was with him; and when for her encouragement and comfort he ſalutes her as his *love*, an appellation very uſual among lovers; and in the chaſteſt ſenſe between huſband and wife; the church was Chriſt's love, being both the object and ſubject of it; to whom he had ſhewed love, and whoſe love was ſhed abroad in her heart: or *my friend*[t], another name uſed among lovers; there is a mutual friendſhip between Chriſt and his people; they are Chriſt's friends, and he is theirs, *chap.* v. 1, 16. The *Septuagint* render it *my neighbour*, whom Chriſt loves as himſelf; and they dwell near each other; he dwells in them, and they in him, *John* vi. 56. and here are compared by him *to a company of horſes in Pharaoh's chariots*; or *I have likened thee*, or reckoned thee like[u]; formed ſuch an image of thee in my mind, with regard to ſome peculiar excellencies in her which agreed therewith: or to *my mare*[w], as ſome tranſlate the word, which ran in one of his chariots, called *Pharaoh*'s chariot; becauſe perhaps it was made a preſent of to him by *Pharaoh* king of *Egypt*, his father-in-law, for which he had a particular regard, as *Alexander* for his *Bucephalus*; nor is ſuch a compariſon of a woman a diſagreeable one, ſince, as *Marckius* obſerves, many women have had their names from the horſe, becauſe of ſome celebrated excellency in them[x]; and *Theocritus*[y] compares queen *Helena* to a *Theſſalian* horſe in a chariot; and it is thought he took the hint from this ſong, as admiring it; ſo by others[z], perſons are compared to mares for their beautiful form. Chriſt's church and people may be compared to *the horſe* for their ſtrength, courage, majeſty, and comelineſs; they are ſtrong in Chriſt, and in his grace, and of an undaunted courage in bearing hardſhips, reproaches, and perſecutions for his ſake, and in fighting the Lord's battles; and are ſtately and majeſtic, eſpecially a company of them in goſpel-order, *chap.* vi. 4. and are very comely and beautiful in their trappings, clothed with the righteouſneſs of Chriſt, and the graces of his Spirit; and to a *company* of them, a collection of goodly ones, as *Egyptian* ones, reckoned the beſt; and thoſe in *Pharaoh*'s chariot beſt of all; choice, coſtly, well fed, and well taken care of; and not wild and looſe, but coupled and joined together in a chariot, all drawing one way. Chriſt's church and people are a choice and ſelect company, diſtinguiſhed from others by the grace of God; coſt a great price, the blood of Chriſt; are well fed with the fineſt of the wheat; and are under the care both of angels and goſpel-miniſters; and look very beautiful as under the yoke of Chriſt, and joined together in goſpel-bonds, being of the ſame faith and judgment; drawing one way, ſtriving together for the faith of the goſpel, and endeavouring to keep the unity of the Spirit in the bond of peace.

℣. 10. *Thy cheeks are comely with rows* of jewels, &c.] Or *beautiful as turtle doves*, as the *Septuagint*; or it may be rendered *with turtles*, ſince the word *jewels* is not in the text; not with images of turtles on the bridles of the horſes before mentioned, as *Aben Ezra*; but rather ſome ornaments of women having ſuch images on them may be meant, called *turtles*, or *turturellas*; they ſeem to me to be the ſame with the earings, which being faſtened to a thin plate of gold or ſilver, which went croſs the forehead, or to a ribbon bound on it, as *Aben Ezra* on *Gen.* xxiv. 22. obſerves; hung down by the ears in rows on both ſides of the cheeks, and made but one ornament; as they did when another jewel from the ſame plate or ribbon hung down from the forehead to the noſe, called a noſe-jewel, *Ezek.* xvi. 12.[a] and ſuch an ornament conſiſting of theſe ſeveral parts *Abraham*'s ſervant is ſaid to put upon the face or cheeks of *Rebekah*, Gen. xxiv. 47. and theſe may reſpect the gifts and graces of the Spirit of God, with which the church is ornamented; and are many and various, and are orderly and regularly diſpoſed, and make very comely and lovely, and may be farther deſcribed in the next clauſe. *Thy neck with chains* of gold; the word *gold* not being in the text, the chains may be underſtood, as they commonly are by the Jewiſh writers, of precious ſtones; as pearls bored and ſtrung, which make a necklace; ſo *Stockius*[b] interprets it of an ornament of pearls and precious ſtones, orderly diſpoſed and put about the neck, in uſe with great perſonages; ſo the eldeſt daughter of *Priamus* had, *collo monile baccatum*[c], a pearl-necklace, which *Æneas* made a preſent of to *Dido*; ſuch was the chain of gold beſet with amber, preſented to *Penelope* by her ſuitors, which ſhone like the ſun[d]. The church has her golden chain, or pearl-necklace; which are either the graces of the Spirit, ſo linked together, that where there is one there are all; and which conſiſts of thoſe ten links, or pearls, faith, hope, love, repentance, humility, patience, ſelf-denial, contentment in every ſtate, ſpiritual knowledge, long-ſuffering, or forbearance; ſincerity goes through them all. Or elſe the ſpiritual bleſſings of the covenant of grace, with which the church and all the ſaints are bleſſed in Chriſt at once, and with one and all; and which golden chain of ſalvation, one link of which cannot be broken, is excellently deſcribed by the apoſtle in *Rom.* viii. 30.

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[p] So Junius & Tremellius.

[q] Juxta, V.L. Piſcator, Michaelis; apud, Mercerus, Cocceius.

[r] Hoedi petulci, Virgil. Georgic. l. 4. v. 10. Laſciva capella, Bucol. eclog. 2. v. 64. Horat. Carmin. l. 2. ode 15. v. 12.

[s] De Vita Moſis, l. 1. p. 610. Vid. Joſeph. Antiqu. l. 2. c. 11. ſ. 2.

[t] רעיתי amica mea, Pagninus, Montanus, Tigurine verſion, Mercerus, Michaelis.

[u] דמיתיך ſimilem te judico, Tigurine verſion.

[w] לססתי τη ιππω μυ, Sept. equæ meæ, Pagninus, Montanus, Guſſetius, p. 551. ſo Aben Ezra, Syriac and Arabic verſions; equabus, Piſcator.

[x] As Hippo, Hippe, Hippia, Hippodomia, Hippothoe, Hipponoe, Mercippe, Alcippe, Archippe.

[y] Idyll. 18. v. 29.

[z] Ιππος εγω καλη, Theognis Sententiæ, v. 257. Η δ' ιππω - ειδο αριςη, Phocylides. So by Plato in Hippias Major, p. 1250. & Horat. Carmin. l. 3. ode 11. v. 9.

℣. 11. *We will make thee borders of gold with ſtuds of ſilver.*] Chriſt here in his own name, and in the name of the other two divine perſons, promiſes to the church a greater glory than as yet ſhe had enjoyed; and ſeems to have reſpect to the goſpel-diſpenſation: for by *golden borders* ſtudded with *ſilver* may be meant the ordinances of the goſpel, preferable to thoſe under the law; and therefore ſaid to be of *gold* and *ſilver* for their glory, ſplendor, and durableneſs: or elſe the doctrines of the goſpel, being of more worth than thouſands of gold and ſilver; and being called *borders*, or rather *rows*[e], may denote their orderly diſpoſition and connection, their harmony and agreement with and dependence on each other: and the goſpel is full of ſilver *ſpecks* or *ſtuds* of exceeding great and precious promiſes; a variety of them uſeful and pleaſant; a greater meaſure of the grace of the Spirit may be here promiſed: or the *borders* may intend the ground-work of the church's faith and hope, the juſtifying righteouſneſs of Chriſt, more clearly revealed; and the *ſtuds of ſilver* the curious work of ſanctification, more enlarged and increaſed; and ſo take in both Chriſt's righteouſneſs imputed to her, and his grace implanted in her; but perhaps theſe phraſes may be beſt of all underſtood of the new *Jeruſalem*-ſtate, and of the ultimate glory of the ſaints in heaven, ſometimes ſet forth by ſuch ſimilies, *Iſa.* liv. 11, 12. *Rev.* xxi. 18, 19, 21. Both grace and glory are given by Chriſt, and in which all the Three divine Perſons are concerned; for not angels, nor the daughters of *Jeruſalem*, are here the ſpeakers, to whom ſuch things promiſed cannot agree; nor God, ſpeaking after the manner of men, and for honour's ſake, is deſigned: but the Trinity of Perſons, Father, Son, and Spirit, are meant; the ordinances are of their inſtitution, and adminiſtered in their name, *Matt.* xxviii. 19. they have all a concern in the goſpel and the doctrines of it, which is called the goſpel of God, and the goſpel of Chriſt, and the miniſtration of the Spirit; the grace of God, in regeneration and converſion, is ſometimes aſcribed to one, and ſometimes to another; and an increaſe of it in the heart, is wiſhed for from all Three, *Rev.* i. 4. and they have an hand in all the glory the ſaints ſhall enjoy hereafter: the Father has prepared the kingdom from the foundation of the world; the Son has made way for it by his obedience, ſufferings and death; and the Spirit is the earneſt of it, makes meet for it, and introduces into it.

℣. 12. *While the king* ſitteth *at his table*, &c.] Theſe are the words of the church, relating what influence the preſence of Chriſt, her Lord and King, had upon the exerciſe of her graces, while he was keeping the nuptial feaſt, on account of his marriage with her. He was anointed King of ſaints from eternity, before his incarnation, when he was rejoicing before God his Father, as if at a feaſt; and while he was thus diſtant, the faith, hope, deſire, and expectation of the ſaints, were exerciſed on him, as their Lord and King that was to come: when he did come, he came as a King, as was foretold of him, though his kingdom was not of this world; and while he was here, the goſpel of the kingdom of heaven was preached, and emitted a ſweet ſavour in *Judea*: and when he went up to heaven, after his reſurrection, he was declared Lord and Chriſt, and ſat down at the right hand of God, *in his circuit*[f], or at his round table; alluding to ſuch the ancients uſed, and great perſonages fed on, peculiar to themſelves[g]; being encircled by angels and glorified ſaints: and in the mean while, before his ſecond coming as King, when he will appear as ſuch in a more glorious manner, he ſits down at his table, in the ordinance of the ſupper, feaſting with, entertaining, and welcoming his church and people. When, as follows, ſhe ſays, *My ſpikenard ſendeth forth the ſmell thereof*; or *nard*, of which there are many ſorts; but that which grows in ſpikes is reckoned the beſt, and from thence is called *ſpikenard*; it was a chief ingredient in ointments, as *Pliny* ſays[h]; ſee *John* xii. 3. and was much uſed at feſtivals to anoint gueſts with; and with which their head and hair being anointed, gave a fragrant ſmell, and therefore uſed to make them acceptable[i]: in *Syria*, at royal banquets, as this here was, it was uſual to go round the gueſts, to ſprinkle them with *Babylonian* ointment[k]. This may have reſpect to the grace of the Spirit in the church, comparable to the moſt excellent ointment; and which grace being in exerciſe in her, both before and after the incarnation of Chriſt, and ſince his aſcenſion to heaven, and whilſt he grants his preſence in goſpel-ordinances, is very delightful and acceptable to Chriſt: or this ſpikenard, according to ſome[l], may be meant of Chriſt himſelf, juſt as he is ſaid to be in the following verſes, *a bundle of myrrh*, and *a cluſter of camphire*; and as ointments were uſed at feaſts, and the church was at one with Chriſt, and as he was both maſter and feaſt, ſo he was the ointment of ſpikenard to her; and it is as if ſhe ſhould ſay, my beloved is at table with me; he is my food, and he is my ſpikenard [l]; I need no other; he is inſtead of ſpikenard, myrrh, cypreſs, or any unguents made of theſe: his perſon is exceeding precious; his graces, or ointments, have a delightful ſavour in them; his ſacrifice is of a ſweet odour; his garments of righteouſneſs and ſalvation ſmell of myrrh, aloes and caſſia; he is all in all.

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[a] Vid. Hieronym. in Ibid.

[b] Clavis Ling. S. p. 387.

[c] Virgil. Æneid. 1. v. 650.

[d] Homer. Odyſſ. 18. v. 295.

[e] תורי ordines, Marckius, Michaelis.

[f] במסבו in circuitu ſuo, Montanus, Piſcator, Michaelis.

[g] Vid. Cuperi Obſerv. l. 1. c. 2. p. 13.

[h] Nat. Hiſt. l. 12. c. 12.

[i] Illius puro deſtillant tempora nardo, Tibullus, l. 2. eleg. 2. v. 7. & l. 3. eleg. 7. v. 31. Madidas nardo comas, Martial. l. 3. ep. 56. tinge caput nardi folio, Ibid. Aſſyriaque nardo potemus uncti, Horat. Carmin. l. 1. ode 11. v. 16, 17. Vid. Ovid. de Arte Amandi, l. 3.

[k] Athenæi Deipnoſoph. l. 15. c. 13. p. 692.

[l] Theodoret, Sanctius, and Marckius.

℣. 13. *A bundle of myrrh* is *my well-beloved unto me*, &c.] Theſe are the words of the church continued; expreſſing her great delight in Chriſt, and her ſtrong love and affection for him, and therefore calls him, *my well-beloved*; which is expreſſive both of the greatneſs of Chriſt's love to her, and of the ſtrength of her affection to him, as well as of her faith of intereſt in him; hence ſhe ſays, he was as *a bundle of myrrh* to her. Some think [m], ſweet marjoram is meant, or an herb of a ſweet ſmell, very much like it, called *marum*; but myrrh is commonly underſtood; and not twigs or branches of it, but ſprigs, or the flowers of it, bound up as a noſegay, and carried in the boſom; or better, liquid myrrh, or *ſtacte*, as the *Septuagint* render it, put in a bag [n] or bottle, as the word is rendered, *Job* xiv. 7. *Hag*. i. 6. the alluſion being to perſons that carry ſmelling-bottles in their boſoms, for refreſhment or for pleaſure. Now what theſe were to ſuch, that, and much more, is Chriſt to his church; like ſweet-ſmelling myrrh, exceeding delightful and reviving, and make him very acceptable; his very garments ſmell of myrrh: and *a bundle* of this, or a bag of it, denotes the abundance of the odours of divine grace in Chriſt, who is full of it, which he communicates in great plenty: and now Chriſt is all this, not to any and every one; but to his church and people, to whom alone he is precious, *my beloved is unto me*; which expreſſes not only the ſtrength of her affection to Chriſt, and the value ſhe had for him, and the delight ſhe had in him; but the particular application of him to her own ſoul by faith. *He ſhall lie all night betwixt my breaſts*; *it* or *he*; the bundle of myrrh, or Chriſt, which comes to the ſame ſenſe: by her *breaſts* are meant her heart, where Chriſt dwells by faith, which is the beſt room the church has, and where ſhe deſires Chriſt might lodge; ſo *Alſhech* explains it of being in her heart: and the time in which ſhe would have him continue here is *all night*; meaning the night of affliction, temptation, &c. or rather, the whole time of this life, until the everlaſting day breaks; and ſo it is a deſire of Chriſt's preſence with her, and of her having communion with him, as long as ſhe lived in the world; and between her breaſts, and in her boſom, ſhe deſires he might be for an ornament to her, like ſweet flowers, and for her delight and pleaſure, refreſhment and comfort; and that he might be always in her ſight, and never be forgotten by her.

℣. 14. *My beloved* is *unto me* as *a cluſter of camphire, in the vineyards of En-gedi*.] *En-gedi* was a place near *Jericho*, and famous for palm-trees, as that was, hence called *Hazzazon-tamar*, 2 Chron. xx. 2. *Pliny* [o], ſpeaking of this place, which he calls *Engadda*, ſays, it is ſecond to *Jeruſalem* for fertility and groves of palm-trees; and *Joſephus* [p] obſerves, that there grew the beſt palm-trees and opobalſam; wherefore *Aben Ezra*, and other Jewiſh writers, think that dates, the fruit of the palm-trees, which grow in cluſters, are here meant: and becauſe the balſam-tree alſo grew in this place, as obſerved before from *Joſephus*, and grew in the manner of vines, as others [q] aſſert; and this being ſaid to be in vineyards, ſome have thought, that that might be intended; but what is valuable in it is, a gum or tear, that drops from it, and not fruit in cluſters, which it bears not: nor can it be ſuppoſed that what we call *camphire*, ſhould be meant, which grows not in cluſters, and was unknown to the ancients; nor the *cyperus*, or *cypirus*, as *Cocceius* and others. The *Septuagint* verſion renders it, *cyprus*; and there was a tree of this name, which grew in *Aſcalon* in *Judea*, which, according to *Pliny* [r], bore a white flower, of a ſweet ſmell; and which, in *Italy*, was called *liguſtrum*, the privet-tree, commended by the poets [s] for its peculiar whiteneſs; and the cypreſs-tree is reckoned by *Joſephus* [t], among the odoriferous trees which grew about *Jericho*, near to which *En-gedi* was. The word here uſed is to be found in the *Miſnah* [u]; and the commentators [w] on it ſay, it is the ſame which, in *Arabic*, is called *albena*, the cypreſs-tree, and refer to this place; of which Dr *Shaw* [x] ſays, "this beautiful and odoriferous plant, *albenna*, if it is not annually cut, and kept low, grows ten or twelve feet high, putting out its little flowers in cluſters, which yield a moſt grateful ſmell, like camphire." But after all, perhaps the *Cyprus*-vine is here meant, which, according to *Pliny* [y], was the beſt and largeſt of vines; and which, though it grew in *Cyprus*, from whence it had its name, yet ſome plants of it might be obtained by *Solomon*, and planted in the vineyards of *En-gedi*; or there were ſuch there like them, and were called by the ſame name: *Jarchi*, from an ancient expoſition of theirs, relates, that the vineyards of this place brought forth fruit four or five times a year; *Alſhech* ſays, ſeven. Now as Chriſt compares himſelf to a vine, *John* xv. 1. the church may compare him to a cluſter of the grapes of the *Cyprus*-vine, reckoned the beſt; there being a cluſter of all perfections, divine and human, in him; and of all the ſpiritual bleſſings of the everlaſting covenant, and of all the precious promiſes in it; and of all the grace of the Spirit, and the fulneſs of it, which is in him. The Jews calls a man, eminent for virtue, and a large ſhare of knowledge, *cluſters* [z]; and they interpret *eſhcol*, a cluſter, by איש שהכל בו *a man that has all things in him* [a]: ſuch an one is Chriſt, in the higheſt ſenſe, having all perfections, excellencies and virtues, in him. Some leave the word untranſlated, *copher* [b], and which has the ſignification of atonement and propitiation; and ſo well agrees with Chriſt, who is the propitiation for ſin, and has made atonement for it. Biſhop *Patrick* obſerves, that the ancient *Hebrew* doctors, by dividing the firſt word *eſhcol*, found out the myſtery of the Meſſiah; conſidering it as if thus read, איש כל כופר *my beloved is unto me, the man that propitiates* or *expiates all things*; that is, all ſins and tranſgreſſions: in the *Talmud*[c] it is explained, "he, whoſe all things are, "has atoned for my iniquity;" which Chriſt has done for his church and people; and which makes him precious, and is matter of joy and gladneſs to them, *Rom.* v. 11. and iii. 25. 1 *John* ii. 2. and iv. 10.

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[l] Tu mihi ſtacte, tu cinnamomum, &c. Plauti Curculio, act. 1. ſc. 2. v. 6.

[m] Vid. Fortunat. Schacc. Eleochriſm. Sacr. l. 1. c. 51. p. 256, 257.

[n] צרור folliculus, Cocceius; ſacculum, Marckius; faſciculus, vel ſacculus, Michaelis.

[o] Nat. Hiſt. l. 5. c. 17.

[p] Antiqu. l. 9. c. 1. ſ. 2.

[q] Juſtin. e Trogo, l. 36. c. 3. Plin. Nat. Hiſt. l. 12. c. 25. Vid. Follot in loc.

[r] Plin. Nat. Hiſt. l. 12. c. 29.

[s] Virgil. Eclog. 2. v. 18. Ovid. Metamorph. l. 13. fab. 8.

[t] De Bello Jud. l. 4. c. 8. ſ. 3.

[u] Sheviith, c. 7. ſ. 6.

[w] Maimon. & Bartenora in Ibid.

[x] Travels, p. 113, 114. edit. 2.

[y] Nat. Hiſt. l. 14. c. 1.

[z] Miſnah Sotah, c. 9. ſ. 9.

[a] T. Bab. Temurah, fol. 15. 2. Jarchi, & Ez Chayſim in Sotah Ibid.

[b] כפר copher, Pagninus, Montanus, Cocceius, Marckius.

℣. 15. *Behold, thou* art *fair, my love*, &c.] Theſe are the words of Chriſt, commending the beauty and comelineſs of the church, expreſſing his great affection for her, and his high eſteem of her; of her fairneſs and beauty, ſee the note on ℣. 5, 8. of the title of Chriſt's love, as given her by him, ſee the note on ℣. 9. a *behold*, is prefixed to this account of her, as a note of attention, to conſider her complete comelineſs in Chriſt, and not pore on her own blackneſs; and as a note of admiration, that ſhe who was ſo black and uncomely in herſelf, ſhould be ſo fair and beautiful in his eyes, through his blood, righteouſneſs and grace; and as a note of aſſeveration, aſſuring her of the truth of it, which ſhe might be apt to call in queſtion; and to prevent which, it is alſo repeated, *Behold, thou* art *fair*; exceeding fair, really ſo, both inwardly and outwardly; both with reſpect to juſtification and ſanctification. *Thou* haſt *doves eyes*; or, *eyes like doves*[d]; theſe are taken notice of, becauſe much beauty lies in the eyes, either in the ſize or colour of them[e]: ſimilies taken from doves, are frequently uſed in this ſacred poem, both with reſpect to the bride and bridegroom; ſee *chap.* ii. 14. and iv. 1. and v. 2, 12. and vi. 9. and it may eaſily be obſerved, that this creature furniſhes much matter for poets[f], which they apply to lovers: and here the eyes of the bride are compared to the eyes of doves; meaning either the miniſters of the goſpel, who are to the church what eyes are to the body; are ſet in the more eminent part in the church, to order, guide, and direct the members of it; to watch over them, leſt any hurt come to them, and give warning of danger; to hold forth the word of light to them, and inſtruct them how to behave in the church and in the world: and they may be compared to the eyes of doves, for their clearneſs and perſpicuity in diſcerning goſpel-truths; and for their ſincerity and ſimplicity, uprightneſs and faithfulneſs, in preaching them; and for the dove-like gifts of the Spirit, whereby they are qualified for it; and for their meekneſs and humility: or rather, the eyes of her underſtanding are meant, being ſpiritually enlightened; and particularly the eye of faith, by which believers take a view of Chriſt, of his glory, fulneſs and ſuitableneſs, and look to him alone for life and ſalvation. And it may be compared to the eyes of doves, for the clearneſs and quickneſs of it, being the evidence of things not ſeen; and for its ſingleneſs and chaſtity, the dove looks only to its mate, and deſtroys thoſe that look with luſtful eyes on others[g]; believers, being eſpouſed as a chaſte virgin to Chriſt, look only to him, as their beloved, to him only for acceptance, righteouſneſs, pardon, and eternal life; and for its modeſty and humility, excluding all boaſting in the creature, and giving all glory to Chriſt; and for its beautifulneſs in the ſight of Chriſt, ſo that he is even raviſhed with it, *chap.* iv. 9.

℣. 16. *Behold, thou* art *fair, my beloved*, &c.] Theſe are the words of the church, giving back to Chriſt his commendation of her, and much in the ſame words as more properly belonging to him than her; he calls her, *my love*, ſhe calls him, *my beloved*: he ſays that ſhe was *fair*; the ſame ſhe ſays of him, with a like note of wonder, attention and aſſeveration, he had prefixed to the commendation of her; ſuggeſting, that his fairneſs and beauty were eſſential, original, and underived, but her's was all from him; and therefore he only ought to have the character: he, as man, is *fairer* than the children of men; as Mediator, is full of grace and truth, which makes him look lovely in the eyes of his people; and, as a divine perſon, is the brightneſs of his Father's glory. To which ſhe adds, *Yea, pleaſant*; looks pleaſantly, with a ſmiling countenance, on his people, being the image of the inviſible God; pleaſant to behold, as the Sun of righteouſneſs, and Saviour of men; pleaſant in all his offices and relations; the doctrines of his goſpel are pleaſant words; his ways, his ordinances, are ways of pleaſantneſs; and eſpecially having his preſence, and communion with him in them; and which may be deſigned in the next clauſe. *Alſo our bed* is *green*; the ſame with *his bed which is Solomon's*; his by gift and purchaſe; the church's, by having a right through him, and an admittance to all the privileges of it: where the word is preached, ordinances adminiſtered, ſouls are begotten and born again, there Chriſt and his church have fellowſhip with each other; ſaid to be *green*, in alluſion to the ſtrewing of beds with green herbs and leaves, and branches of trees[h]; particularly the nuptial bed, called from thence *thalamus*[i]: and it may denote the fruitfulneſs of the ſaints in grace and holineſs, like green olive-trees, in the houſe of God; or elſe, numerous converts in the church, a large ſpiritual ſeed and offspring of Chriſt and the church, as were in the firſt times of the goſpel, and will be in the latter day: a green bed is an emblem of fruitfulneſs in the conjugal ſtate; ſo the *Targum* and *Jarchi* interpret it.

℣. 17. *The beams of our houſe* are *cedar*, &c.] Or *houſes*[k]; where their bed was, and where they had fellowſhip and communion together. By which may be meant, particular congregations or churches, in which houſes Chriſt has a property, being of his building and beautifying; where he takes up his reſt and reſidence, and where he feeds and feaſts with his people; and, to the privileges of which, all the ſaints have a right: and by the *beams* of theſe houſes, may be intended the miniſters of the word, who are pillars here, as *James*, *John*, and *Cephas* were; and who are the means of ſupporting and ſtrengthening ſuch communities, by their excellent doctrines and exemplary lives: or common ſaints may be meant, who are alſo beams and pillars in the churches of Chriſt; and ſerve greatly to ſupport, ſtrengthen and cement the ſpiritual building, fitly framed together: and theſe being of *cedar*-wood, of a pleaſant ſmell, and durable, may denote their gratefulneſs and acceptableneſs to Chriſt and his church, in the exerciſe of grace and diſcharge of duty; and of their continuance and perſeverance therein, having in them the incorruptible and immortal ſeed of divine grace; ſee *Pſalm* xcii. 12. And *our rafters of fir*; which *Pliny* ſays[l], is the beſt and ſtrongeſt wood for roofing and raftering: by theſe may be meant the ordinances of the goſpel, which are that to the churches as *rafters* are to an houſe, the means of ſupporting and ſtrengthening it; ſo by the ordinances, ſaints are ſupported in their ſpiritual ſtate, and by them their ſpiritual ſtrength is renewed; and theſe being ſaid to be of *fir*, which is a pleaſant and laſting wood, may ſignify the delight that is had in ordinances, and the continuance of them. Some render the word by *cypreſs*[m]; which is alſo of a pleaſant ſmell[n], and very durable, never admits of worms, nor ever rots, nor is ever ſenſible of old age[o]; and ſo may denote the pleaſure that ſaints take in ordinances, and the long continuance of them, as of the preſent ones, which will remain until the ſecond coming of Chriſt. Some think the *brutine* tree[p] is meant, which *Pliny* calls *bruta*[q]; and is near in ſound to the word here uſed, is much like the cypreſs, and of a ſweet ſmell, like cedar; it grows beyond *Paſitigris*, on mount *Zagras*. Some will have it to be the tree of paradiſe; and, ſo applied to ordinances, may ſignify the ſame as before. The word for *rafters*, is elſewhere rendered *gutters* and *troughs* for water; and ſome[r] render it ſo here, and are ſo called from water running in them: and as the grace of God is often expreſſed by water, this is commonly conveyed in the uſe of ordinances; theſe are the canals in which it runs. Moreover, the ſame word is tranſlated *galleries*, in *chap.* vii. 5. which, as *Kimchi* and *Ben Melech* obſerve, were buildings in high houſes, in which men walked from houſe to houſe, or from one end of the houſe to the other; and might be called by this name, from their running along the ſides of houſes, and ſeem to be like our *balconies*: now ordinances are the galleries or *walking-places*[s], where Chriſt and his people walk and converſe together.

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[c] T. Bab. Sabbat, fol. 88. 2.

[d] עיניך יונים oculi tui veluti columbarum, Pagninus, Munſter, ſo Ben Melech.

[e] So Juno is called the large-eyed Juno, and Minerva the blue-eyed goddeſs, and Chryſeus the black-eyed maid, Homer. Iliad. 1. v. 99, 206, 551.

[f] Vid. Barthii Animadv. ad Claudian. in Nupt. Honor. ode 4. v. 21.

[g] Plin. Nat. Hiſt. l. 10. c. 34. Ælian. Hiſt. Animal. l. 3. c. 5. p. 44.

[h] Vid. Alſtorph. de Lectis Veterum, c. 1. p. 2, 8, 9, 10. Viridante toro conſederat herbæ, Virgil. Æneid. 5. v. 388. In medio torus eſt de mollibus ulvis impoſitus lecto, Ovid. Metamorph. 8. v. 685.

[i] Alſtorph. Ibid. c. 13. p. 73, 74.

[k] בתינו domorum noſtrarum, V. L. Pagninus, Montanus, &c. ædium noſtrarum, Marckius.

CHAP. II.

HERE begins a new colloquy between Chriſt and his church; in which they alternately ſet forth the excellencies of each other; and expreſs their mutual affection for, and delight and pleaſure they take in, each other's company. Chriſt ſeems to begin, in an account of himſelf and his own excellencies, and of the church in her preſent ſtate, ℣. 1, 2. then ſhe, in her turn, praiſes him, and commends him above all others; relates ſome choice proofs ſhe had had of his love to her, and of communion with him in his houſe and ordinances, to ſuch a degree as to overcome her, ℣. 3—6. and then either he or ſhe gives a charge to the daughters of *Jeruſalem*, not to diſturb either the one or the other in their ſweet repoſe, ℣. 7. Next the church relates, how ſhe heard the voice of Chriſt, and had a ſight of him on the hills and mountains, at ſome diſtance; then more nearly, behind her wall, and through the lattices, ℣. 8, 9. and expreſſes the very words in which he ſpake to her, and gave her a call to come away with him; making uſe of arguments from the ſeaſon of the year, the ſigns of which are beautifully deſcribed, ℣. 10—13. and requeſts that ſhe would come out of her ſolitude, that he might enjoy her company, whoſe countenance and voice are ſo delightful to him; and gives a charge to her and her friends, to ſeize on ſuch as were hurtful and prejudicial to their mutual property, ℣. 14, 15. And ſhe cloſes the chapter, with expreſſing her faith of intereſt in Chriſt; and with a petition for his ſpeedy approach to her, and continued preſence with her, ℣. 16, 17.

℣. 1. *I am the roſe of Sharon, and the lily of the vallies.*] Whether Chriſt, or the church, is here ſpeaking, is not certain: moſt of the Jewiſh writers[t], and ſome Chriſtian interpreters[u], take them to be the words of the church, expreſſing the excellency of her grace, lovelineſs and beauty, ſhe had from Chriſt; and intimating alſo, her being in the open fields, expoſed to many dangers and enemies, and ſo needed his protection. The church may be compared to a *roſe*, for its beautiful colour and ſweet odour[w], and for its delight in ſunny places, where it thrives beſt, and is moſt fragrant. This figure is exceeding juſt; not only the beauty of women is expreſſed by the colour of the roſe[x], as is common in poems of this kind; to give inſtances of it would be endleſs[y]; ſome have had the name of *Rhoda* from hence; ſee *Acts* xii. 13. No roſe can be more beautiful in colour, and delightful to the eye, than the church is in the eyes of Chriſt, as cloathed with his righteouſneſs, and adorned with the graces of his Spirit: nor is any roſe of a more ſweet and fragrant ſmell, than the perſons of believers are to God and Chriſt, being conſidered in him; and even their graces, when in exerciſe, yea, their duties and ſervices, when performed in faith; and, as the roſe, they grow and thrive under the warming, comforting and refreſhing beams of the Sun of righteouſneſs, where they delight to be. The church may alſo be compared to a *lily of the vallies*, as ſhe is, in the next verſe, to one among thorns. This is a very beautiful flower; *Pliny*[z] ſays, it is next in nobleneſs to the roſe; its whiteneſs is ſingularly excellent; no plant more fruitful, and no flower exceeds it in height; in ſome countries, it riſes up three cubits high; has a weak neck or body, inſufficient to bear the weight of its head. The church may be compared to a lily, for her beauty and fragrance, as to a roſe; and the redneſs of the roſe, and the whiteneſs of the lily, meeting in her, make her ſomewhat like her beloved, white and ruddy; like the lily, being arrayed in fine linen, clean and white, the righteouſneſs of the ſaints; and like it for fruitfulneſs, as it is in good works, under the influence of divine grace, and grows up on high into her head, Chriſt Jeſus; and though weak in herſelf, yet ſtrong in him, who ſupports her, and not ſhe him: and the church may be compared to a *lily of the vallies*; which may not deſcribe any particular lily, and what we now call ſo; but only expreſſes the place where it grows, in low places, where plants are in danger of being plucked and trodden upon; though they may have more moiſture and verdure than thoſe in higher places: ſo the church of Chriſt is ſometimes in a low eſtate, expoſed to enemies, and liable to be trampled and trodden under foot by them, and to be carried away with the flood of perſecution, were it not guarded by divine power; and, being watered with the dews of grace, it becomes flouriſhing and fruitful. But the more commonly received opinion is, that theſe are the words of Chriſt concerning himſelf; and which indeed beſt become him, and are more agreeable to his ſtile and language, *John* xiv. 6. and xv. 9. and ſuit beſt with the words in the following verſe, as one obſerves [a]; nor is it unfitly taken by the bridegroom to himſelf, ſince it is ſometimes given by lovers to men [b]. Chriſt may be compared to a roſe for its colour and ſmell; to the roſe for its red colour; and which may be expreſſive of the truth of his humanity, and of his bloody ſufferings in it; and this, with the whiteneſs of the lily, finiſhes the deſcription of him for his beauty, *chap.* v. 10. and for its ſweet ſmell; which denotes the ſame things for which he is before compared to ſpikenard, myrrh and camphire. The roſe, as *Pliny* ſays [c], delights not in fat ſoils and rich clays, but in rubbiſh, and roſes that grow there, are of the ſweeteſt ſmell; and ſuch was the earth about *Sharon* [d]; and to a roſe there Chriſt is compared, to ſhew the excellency and preferableneſs of him to all others. The word is only uſed here and in *Iſa.* xxxv. 1. where it is in many verſions rendered a *lily*; it ſeems to be compounded of two words; one which ſignifies to *cover* and hide, and another which ſignifies a *ſhadow*; and ſo may be rendered, *the covering ſhadow*: but for what reaſon a roſe ſhould be ſo called, is not eaſy to ſay; unleſs it can be thought to have the figure of an umbrella; or that the roſe-tree in thoſe parts was ſo large, as to be remarkable for its ſhadow; like that *Montfaucon* [e] ſaw, in a garden at *Ravenna*, under the ſhadow of the branches of which, more than forty men could ſtand: Chriſt is ſometimes compared to trees for their ſhadow, which is pleaſant and reviving, as in ℣. 3. *Hoſ.* xiv. 7. Some render it, *the flower of the field* [f]; which may be expreſſive of the meanneſs of Chriſt in the eyes of men; of his not being of human production; of his being acceſſible; and of his being liable to be trampled upon, as he has been. And as he is compared to a roſe, ſo to a *lily*, for its colour, height and fruitfulneſs; expreſſive of his purity in himſelf, of his ſuperiority to angels and men, and of his being filled with the fruits and bleſſings of grace; and to a lily of the vallies, denoting his wonderful condeſcenſion in his low eſtate of humiliation, and his delight in dwelling with the humble and lowly: ſome render the words, *I am the roſe of Sharon, with the lily of the vallies* [g]; by the former epithet meaning himſelf; and by the latter, his church, his companion, in ſtrict union and communion with him; of whom the following words are ſpoken.

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[l] Nat. Hiſt. l. 16. c. 42.

[m] ברותים κυπαρισσοι, Sept. cypreſſina, V. L. Tigurine verſion; ſo David de Pomis, and others.

[n] Plin. Nat. Hiſt. l. 16. c. 33. Ευωδει κυπαρισσω, Theocrit. Epigram. 4. v. 7.

[o] Plin. Nat. Hiſt. l. 16. c. 33, 40, 42.

[p] E brutis, Junius & Tremellius, Ainſworth, Brightman, Marckius; brutina, Cocceius, Michaelis.

[q] Nat. Hiſt. l. 12. c. 17.

[r] רהטינו canales noſtri, ſo ſome in Vatablus, Tigurine verſion; impluvium noſtrum, Hiller. de Keri & Kethib, p. 84.

[s] Ambulachra noſtra, Junius & Tremellius, Piſcator, Marckius, Michaelis.

[t] Zohar in Gen. fol. 46. 2. Targum, Aben Ezra, & Yalkut in loc.

[u] Ainſworth, Brightman, Vatablus, Cocceius, Michaelis.

[w] The roſe, by the Arcadians, was called ευομφαλον, i. e. ſweet-ſmelling, Timachidas apud Athenæi Deipnoſophiſt. l. 15. c. 8. p. 682. and roſy is uſed for beautiful; roſea cervice refulſit, Virgil. Æneid. l. 1. Vid. Servium in Ibid.

[x] So Helena, for her beauty, is called Ροδοχρως Ελενα, in Theocrit. Idyll. 18. The roſe was ſacred to Venus, Pauſaniæ Eliac. 2. ſive l. 6. p. 391.

[y] Vid. Barthii Animadv. ad Claudian. de Nupt. Honor. v. 247.

[z] Nat. Hiſt. l. 21. c. 5.

℣. 2. *As the lily among thorns*, ſo is *my love among the daughters.*] Theſe are manifeſtly the words of Chriſt concerning his church, whom he calls *my love*, as in *chap.* i. 9. ſee the note there; and was his love ſtill, though in ſuch company, and in ſuch an uncomfortable condition. In what ſenſe ſhe is comparable to a lily, has been ſhewn in the preceding verſe; but here ſhe is compared to one among *thorns*: by which may be meant wicked men, comparable to thorns for their unfruitfulneſs and unprofitableneſs; for their being hurtful and pernicious to good men; and for their end, which is to be burned; eſpecially perſecutors of religion, who are very diſtreſſing to the ſaints who dwell among them; ſee 2 *Sam.* xxiii. 6. and her being among ſuch ſerves for a foil, to ſet off her excellency the more: and the ſimile is deſigned, not ſo much to obſerve that Chriſt's lily grows among thorns, as to ſhew that the church is as preferable to ſuch perſons, as a lily is to thorns; which is juſtly remarked by *Carolus-Maria de Veil*; and which ſenſe the compariſon requires, as appears by the reddition, ſo is *my love among the daughters*; the nations and men of the world, and even carnal profeſſors, members of the viſible church, whom ſhe as much exceeds in beauty, grace and fruitfulneſs, as the lily exceeds thorns. *Ainſworth* thinks, the *woodbind* or *honey ſuckle* is meant, which grows in thorn-hedges, and is ſometimes called *lilium inter ſpinas*, as *Mercer* obſerves; this is indeed of a ſweet ſmell, yet very weak, and cannot ſupport itſelf; and therefore twiſts and wraps itſelf about other trees, their twigs and branches, *convolvens ſe adminiculis quibuſcunque*, as *Pliny* [h] ſays; hence we call it *woodbind*, and for the ſame reaſon its name in *Greek* is *periclymenon*: ſo ſaints are of a ſweet fragrance to Chriſt, and weak in themſelves, cannot ſupport themſelves; yet they twine about Chriſt, lean on him, and are upheld by him, and depend on him for all good things. But it is the ſame word as in the preceding verſe, and may be rendered *lily* here as there; and not a *roſe*, as it is in the *Targum*, from which it is there diſtinguiſhed. The lily is often mentioned in this love-ſong; it is ſaid to be the delight of *Venus* [i]. Some call it *ambroſia*.

℣. 3. *As the apple-tree among the trees of the wood*, &c.] As the apple-tree, in a garden or orchard, excels and is preferable to the wild, barren trees of a foreſt [k], eſpecially it appears ſo when laden with choice fruit; ſo the church, who here returns the commendation to Chriſt, aſſerts, that he as much excels all the *ſons*, the creatures of God, angels or men: angels, as the *Targum*; who, tho' ſons of God by creation, Chriſt is the Son of God in a higher ſenſe; he is their Creator, and the object of their worſhip; they are confirmed by him in the eſtate they are, and are miniſtering ſpirits to him; and he is exalted above them in human nature: men alſo, the greateſt princes and monarchs of the earth, are ſometimes compared to large and lofty trees; but Chriſt is higher than they, and is poſſeſſed of far greater power, riches, glory, and majeſty. All the ſons of *Adam* in general may be meant; wicked men, who are like foreſt-trees, wild, barren and unfruitful; yea, even good men, Chriſt has the pre-eminence of them, the ſons of God by adopting grace; for he is ſo in ſuch a ſenſe they are not; he is their Creator, Lord, Head, Huſband and Saviour, and they have all their fruit from him; and ſo miniſters of the word have their gifts and grace from him, and therefore Chriſt excels all that come under this appellation of ſons. Chriſt may be compared to an apple-tree, which is very fruitful; and when full of fruit, very beautiful; and whoſe fruit is very cooling, comforting and refreſhing. Chriſt is full of the fruits and bleſſings of grace, which are to be reached by the hand of faith, and enjoyed; and as he is full of grace and truth, he looks very beautiful and glorious in the eye of faith; and which bleſſings of grace from him, being applied to a poor ſenſible ſinner, inflamed by the fiery law, and filled with wrath and terror, ſweetly cool, refreſh, and comfort him. The apple-tree has been accounted an hieroglyphic of love, under which lovers uſed to meet, and ſit under its delightful ſhade, and entertain each other with its fruit; to which the alluſion may be; ſee *chap.* viii. 5. the apple was ſacred to love[l]. The *Targum* renders it, the pome-citron, or citron-apple-tree; which is a tree very large and beautiful; its fruit is of a bitter taſte, but of a good ſmell; has always fruit on it; is an excellent remedy againſt poiſon, and good for the breath, as naturaliſts[m] obſerve; and ſo is a fit emblem of Chriſt, in the greatneſs of his perſon, in the fulneſs of his grace, in the virtue of his blood, and righteouſneſs and grace, which are a ſovereign antidote againſt the poiſon of ſin; and whoſe preſence, and communion with him, cure panting ſouls, out of breath in ſeeking him; and whoſe mediation perfumes their breath, their prayers, whereby they become grateful to God, which otherwiſe would be ſtrange and diſagreeable. *I ſat down under his ſhadow with great delight*; under the ſhadow of the apple-tree, to which Chriſt is compared; whoſe perſon, blood and righteouſneſs, caſt a ſhadow, which is a protecting one, from the heat of divine wrath, from the curſes of a fiery law, from the fiery darts of Satan, and from the fury of perſecutors, *Iſa.* xxv. 4, 5. and is a cooling, comforting and refreſhing one, like the ſhadow of a great rock to a weary traveller, *Iſa.* xxxii. 2. and though the ſhadow of ſome trees, as *Pliny*[n] obſerves, is hurtful to plants that grow under them, others are fructifying; and ſuch is Chriſt; *they that dwell under his ſhadow, ſhall revive and grow*, &c. *Hoſ.* xiv. 7. *Sitting* here, ſuppoſes it was her choice; that ſhe preferred Chriſt to any other ſhadow, looking upon him to be a ſuitable one in her circumſtances, *chap.* i. 6, 7. it intimates that peace, quietneſs, ſatisfaction and ſecurity, ſhe enjoyed under him; it denotes her continuance, and deſire of abiding there, *Pſalm* xci. 1. for the words may be rendered, *I deſired, and I ſat down*[o]; ſhe deſired to ſit under the ſhade of this tree, and ſhe did; ſhe had what ſhe wiſhed for; and ſhe ſat *with great delight*; having the preſence of Chriſt, and fellowſhip with him in his word and ordinances, where Chriſt is a delightful ſhade to his people. *And his fruit was ſweet to my taſte*; the fruit of the apple-tree, to which the alluſion is. *Solon*[p] adviſed the bride to eat a quince-apple, before ſhe went into the bridegroom, as leaving an agreeable ſavour; and intimating, how graceful the words of her mouth ſhould be. By *his fruit* here, are meant the bleſſings of grace, which are Chriſt's in a covenant-way, come through his ſufferings and death, and are at his diſpoſe; ſuch as peace, pardon, juſtification, *&c.* and freſh diſcoveries and manifeſtations of his love, of which the apple is an emblem: and theſe are ſweet, pleaſant and delightful, to thoſe that have taſted that the Lord is gracious; whoſe vitiated taſte is changed by the grace of God, and they ſavour the things of the Spirit of God.

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[a] Durham in loc.

[b] Mea roſa, Plauti Bacchides, ſc. 1. v. 50. Aſinaria, act. 3. ſc. 3. v. 74. Curculio, act. 1. ſc. 2. v. 6.

[c] Nat. Hiſt. l. 21. c. 4.

[d] Miſnah Sotah, c. 8. ſ. 3.

[e] Diar. Italic. c. 7. p. 100.

[f] Ανθος τȣ πεδιȣ, Sept. flos campi, V. L. Pagninus, Mercerus.

[g] Ego roſa Sharon lilio vallium, Marckius.

[h] Nat. Hiſt. l. 27. c. 12.

[i] Nicander apud Athenæum, l. 15. c. 8. p. 683.

[k] Quantum lenta ſolent inter viburna cupreſſi, Virgil. Bucolic. eclog. 1. v. 26. Lenta ſalix, &c. eclog. 5. v. 16.

℣. 4. *He brought me to the banqueting-houſe*, &c.] Or *into it*[q]. The *houſe of wine*[r], as it is literally in the original; either the *wine-cellar*[s], as ſome, where ſtores of it were kept; or, *the place of feaſting*[t], as others, and, as we render it, a *banqueting-houſe*; where it was diſtributed and drank; a banquet of wine being put for a feaſt, and here the nuptial feaſt; and may deſign the goſpel-feaſt in the houſe of God, where there is plenty of the wine of goſpel-truths, and proviſions of rich food, with which believers are ſweetly refreſhed and delightfully regaled: and to be brought hither, under the drawings and influences of divine grace, is a ſpecial privilege, a diſtinguiſhing favour; and ſhews great condeſcenſion in Chriſt, the King of kings, and Lord of lords, to take his people by the hand, as it were, and introduce them into his houſe, ſo well furniſhed, and to a table, ſo well ſpread: and ſo the church relates it as an inſtance of divine favour, and as a freſh token of Chriſt's love to her; which further appears by what follows: the covenant of grace, and the ſcriptures of truth may be thought of as a banqueting-houſe, well ſtored with bleſſings, and promiſes, and rich proviſions; which, to be led and let into, is a ſingular kindneſs. *And his banner over me* was *love*; ſignifying, that ſhe was brought into the banqueting-houſe in a grand, ſtately and majeſtic manner, with flying colours; the motto on which inſcribed was *love*: the alluſion may be to the names of generals being inſcribed on the banners of their armies; ſo *Veſpaſian*'s name was inſcribed on the banners throughout his armies[u]. Chriſt's name, inſcribed on his, was *love*, his church's love; and by which, his company or band was diſtinguiſhed from all others, even by electing, redeeming, calling love. It may ſignify the ſecurity and protection of the ſaints, whilſt in the houſe of God, and enjoying communion with him, being under the banner of love, with which they are encompaſſed as a ſhield; and it may denote the very manifeſt and viſible diſplays of it, which the church now experienced.

℣. 5. *Stay me with flagons*, &c.] Of wine, which is a ſupporter of the animal ſpirits[w]. The church was now in an houſe of wine, where was plenty of it; even of the love of Chriſt, compared to wine, and preferred unto it, *chap.* i. 2, 4. the church, though ſhe had had large diſcoveries of it, deſired more; and ſuch that have once taſted of this love, are eagerly deſirous of it, and cannot be ſatisfied until they have their fill of it in heaven: the flagons, being veſſels in which wine is put, and from thence poured out, may ſignify the word and ordinances, in which the love of Chriſt is diſplayed and manifeſted; the church deſires ſhe might be ſtayed and ſupported hereby, whilſt ſhe was attending on Chriſt in them. *Comfort me with apples*; with exceeding great and precious promiſes; which, when fitly ſpoken and applied, are *like apples of gold in pictures of ſilver*, Prov. xxv. 11. and are very comforting: or rather, with freſh and greater manifeſtations of his love ſtill; for the apple is an emblem of love, as before obſerved; for one to ſend or throw an apple to another, indicated love [x]. It may be rendered, *ſtrew me with apples* [y]; in great quantities, about me, before me, and under me, and all around me, that I may lie down among them, and be ſweetly refreſhed and ſtrengthened: the words, both in this and the former clauſe, are in the plural number; and ſo may be an addreſs to the other Two divine perſons, along with Chriſt, to grant further maniſeſtations of love unto her, giving the following reaſon for it: *For I* am *ſick of love*; not as loathing it, but as wanting, and eagerly deſirous of more of it; being, as the *Septuagint* verſion is, *wounded* [z] with it; love's darts ſtuck in her, and ſhe was inflamed therewith: and *languiſhed* [a], as the *Vulgate Latin* verſion is; with earneſt deſires after it; nor could ſhe be eaſy without it, as is the caſe of lovers.

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[l] Scholiaſt. in Ariſtoph. Nubes, p. 180. The ſtatue of Venus had ſometimes an apple in one hand, and a poppy in the other, Pauſan. Corinth. ſive l. 2. p. 103.

[m] Athenæi Deipnoſoph. l. 3. c. 7. p. 83. Plin. Nat. Hiſt. l. 11. c. 53. & 12. c. 3. Solin. Polyhiſtor. c. 59. Macrob. Saturnal. l. 3. c. 19.

[n] Nat. Hiſt. l. 17. c. 12.

[o] חמדתי וישבתי concupivi, & ſedi, Pagninus, Montanus, Mercerus, Marckius.

[p] Plutarch. Conjug. Præcept. vol. 2. p. 138.

[q] אל in, Pagninus, Junius & Tremellius, Piſcator, Marckius, Michaelis.

[r] בית היין domum vini, Pagninus, Montanus, &c.

[s] Cellam vinariam, Tigurine verſion.

[t] Locum convivii, Junius & Tremellius.

[u] Suetonii Vita Veſpaſian. c. 6.

[w] Vino fulcire venas cadentes, Senecæ Ep. 95.

℣. 6. *His left hand* is *under my head, and his right hand doth embrace me.*] The church, having deſired to be ſtayed, ſupported, ſtrengthened and comforted, preſently found her beloved with her, who with both hands ſuſtained her; which ſhews his tender love to her, care of her, and regard for her; and is expreſſive of the near and intimate communion ſhe had with him, as the effect of union to him, often enjoyed in his houſe and ordinances; likewiſe of bleſſings of every kind ſhe received from him; temporal mercies, or left-hand-bleſſings, which are neceſſary to ſupport and carry through this wilderneſs; and ſpiritual, or right-hand-bleſſings, as juſtification, pardon, adoption, &c. and moreover, may denote the ſafety and ſecurity of the church, being encircled in the arms of her beloved, ſuſtained by Chriſt's left hand, and embraced by his right hand, out of whoſe hands none can pluck. Some read the words prayerwiſe, *let his left hand be*, &c. [b] ſtill deſiring further tokens of his love to her, and more and nearer communion with him: others read it in the future, *his left hand will be*, &c. [c] *his right hand ſhall embrace*, &c. expreſſing the ſtrength of her faith, that ſhe ſhould for the future enjoy his gracious preſence; and that he would ſupport her, that ſhe ſhould not ſink and faint.

℣. 7. *I charge you, O ye daughters of Jeruſalem*, &c.] Of whom, ſee *chap.* i. 5. There is ſome difficulty in theſe words, whether they are ſpoken by the church, or by Chriſt: according to our verſion, they are the words of the church, and bids fair to be the ſenſe; ſince they are ſpoken to the virgins, her companions, that waited on her; and the manner of ſpeech is not by way of command, as by way of adjuration; and the matter, ſtile and language of it, Chriſt being the church's love; and the phraſe, *till he pleaſe*, beſt agrees with his ſovereignty and authority, who is at liberty to ſtay with, and remove from, his people at pleaſure; and the context, and ſcope of the place, ſeem to confirm it; the church, enjoying communion with Chriſt, chooſes not that he ſhould be diſturbed, and by any means be cauſed to depart from her. Others think, they are the words of Chriſt, and not without reaſon; ſince it was the church that was in Chriſt's arms, and fallen aſleep in them; and the phraſe, *my love*, is uſed by Chriſt concerning his church, *chap.* vii. 6. and not this, but another is uſed by her concerning him; and beſides, both the word for *my love*, and that which is rendered *he pleaſe*, are feminine, and beſt agree with her, *that ye ſtir not up, the* or *this love, until ſhe pleaſe*: ſo *Michaelis* [d] interprets and renders the word for *love*, by *this lovely one*; the word is very emphatical, the love, the famous love, the well known love [e]: add to which, the following words ſeem to confirm this ſenſe, *the voice of my beloved!* which ſhe had heard, adjuring the daughters of *Jeruſalem*. This charge is made, *by the roes, and by the hinds of the field*; not that either Chriſt or his church ſwore by them; but the words may be deſcriptive of the perſons addreſſed by the creatures, among whom they were feeding their flocks, or whom they delighted to hunt [f]; or were loving and lovely creatures, as they: and the charge is, that they would continue among them, and mind their buſineſs, and give no diſturbance to Chriſt or the church; or theſe creatures are called as witneſſes to this charge, which, if not obſerved, would be brought againſt them: or the charge is made by all that is dear, theſe being pleaſant and lovely creatures, that they would not interrupt the mutual communion of Chriſt and his church; or it may be a ſevere threatening, that, ſhould they diſregard the charge, they ſhould become food as common as roes and hinds; and that they ſhould be as cautious of ſtirring up and awaking the perſon meant, as they would be of ſtarting thoſe timorous creatures. The charge is, *That ye ſtir not up, nor awake* my *love, till he* or *ſhe pleaſe*; if it is the charge of the church, it may lead to obſerve, that Chriſt is the object of the church's love; and that ſhe is his reſting-place; that he may not be diſturbed and raiſed up from it by an unfriendly carriage to him, or by animoſities among themſelves; that ſaints ſhould be very careful that they do not provoke Chriſt to depart from them; and that communion with him is entirely at his pleaſure, when and how long it ſhall continue; it depends as much upon his ſovereign will, as the firſt acts of his grace towards them. But if this is the charge of Chriſt, not to diſturb his church, then it may be obſerved, that the church is the object of Chriſt's love, and always continues ſo; that the church ſleeps and takes her reſt in Chriſt's arms; which is not to be underſtood of a criminal drowſineſs and ſleep, but of comfortable repoſe and reſt, Chriſt gives his beloved ones, in communion with himſelf; that he loves and delights in the company of his people, and would not have them diſturbed in their fellowſhip with him; and though, whilſt grace is in exerciſe, ſaints are deſirous of enjoying Chriſt's preſence always; yet, when it is otherwiſe, they become indifferent to it, which provokes Chriſt to depart from them; and therefore it is ſaid, *till ſhe pleaſe:* and as this charge is given to the *daughters of Jeruſalem*, young converts, or weak believers; it ſuggeſts, that they are apt to diſturb both Chriſt and his church; to diſturb Chriſt by their impatience and frowardneſs, like children; hence the church acts the part of a mother, charging her children to be quiet, and not diſturb her loving huſband, whilſt ſhe enjoyed his company; and to diſturb the church, through their weakneſs, not being able to bear the ſublime doctrines of the goſpel, and through their ignorance of goſpel-order.

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[x] Malo me Galatea petit, Virgil. Bucolic. eclog. 3. v. 64. Vid. Theocrit. Idyll. 3. v. 10. & Idyll. 6. v. 6, 7. & Suidam in voce Μηλον.

[y] רפדוני ſternite ante me, ſo ſome in Vatablus; ſubſternite mihi, Tigurine verſion, Piſcator.

[z] Τετρωμενη, Sept.

[a] Langueo amore, V. L. ſo Michaelis; ægrotus is uſed in this ſenſe, in Terent. Heautont. l. 1.

[b] Tigurine verſion, ſome in Mercer. Marckius; ſo Ainſworth.

[c] V. L. Pagninus, Montanus.

[d] Not. in Lowth Prælect. de Poeſ. Heb. p. 158.

[e] So lovers are frequently called Amor & Amores, love and loves, vid. Theocrit. Idyll. 2. & Ovid. Briſeis Achilli, v. 12. Plauti Curculio, act. 2. ſc. 3. v. 78. Miles, act. 4. ſc. 8. v. 67. Pœnulus, act. 5. ſc. 3. v. 42. Moſtell. arg. v. 1. Perſa, arg. v. 1.

[f] Virginibus Tyriis mos eſt geſtare pharetram, Virgil. Æneid. l. 1.

ỳ. 8. *The voice of my beloved!* &c.] So ſays the church, who well knew Chriſt her beloved's voice; which is known by all believers in him, and is diſtinguiſhed by them from the voice of others; by the majeſty and authority of it; by the power and efficacy of it; by its directing them to himſelf, and by the pleaſure it gives them: and ſhe ſpeaks of it, as being very delightful to her; it being the voice of him whom ſhe loved, and a voice of love, grace and mercy, of peace, pardon, righteouſneſs and ſalvation; and, being obſerved before, what follows ſhews that Chriſt is heard before he is ſeen; he is firſt heard of in the goſpel, before he is ſeen, by an eye of faith: and ſuch would have others obſerve the voice of Chriſt as well as they, for here the church ſpeaks to the daughters of *Jeruſalem*; and it ſeems by this, that, by ſome means or another, Chriſt had been diſturbed, and had departed from the church for a while, and was now upon the return to her, which made his voice the more joyful to her. *Behold, he cometh, leaping upon the mountains, ſkipping upon the hills*; this may be underſtood, either of Chriſt's firſt coming in the fleſh, much propheſied of, long expected, and was very welcome: this was attended with many difficulties, comparable to mountains and hills; that the Son of God ſhould become man; that he ſhould obey, ſuffer and die for men, fulfil the law, ſatisfy juſtice, atone for ſin, and ſave from all enemies; but thoſe which ſeemed inſuperable, were eaſily ſurmounted by Chriſt: or of his ſpiritual coming; ſometimes he withdraws himſelf, and then returns again, and faith, ſpying him at a diſtance, rejoices at his nearer approach; for impediments in his way, occaſioned by the unbelief, carnality, lukewarmneſs, backſlidings, and ingratitude of his people, are removed and got over by him, nothing being able to ſeparate from his love; and his coming, either way, is with all readineſs, ſwiftneſs, ſpeed, and haſte. And a *behold*, is prefixed to this, as a note of admiration and attention; and is ſo, whether applied to the one or the other. Chriſt's incarnation was matter of wonder, *behold, a virgin*, &c. *Iſa.* vii. 14. and ſo his manifeſtation of himſelf to his people, and not to others, is marvellous, *Lord, how is it*, &c. *John* xiv. 22. and both comings are viſible, glorious, and delightful. *Ambroſe* [g] has theſe remarkable words, by way of paraphraſe, on this paſſage, "Let us ſee him leaping; he leaped out of heaven into the virgin, out of the womb into the manger, out of the manger into *Jordan*, out of *Jordan* to the croſs, from the croſs into the tomb, out of the grave into heaven." The alluſion is to the leaping of a roe, or a young hart, as in the next verſe, which is remarkable for its leaping, even one juſt yeaned [h]; ſo a young hart is deſcribed by the poet [i], as leaping to its dam; the leap of one of theſe creatures is very extraordinary [k].

ỳ. 9 *My beloved is like a roe, or a young hart*, &c.] The church, upon the ſwift and ſpeedy approach of Chriſt unto her, compares him to theſe creatures; which are well known for their ſwiftneſs [l] in running, and agility in leaping, as before obſerved: and, beſides theſe things, Chriſt may be compared to them on other accounts; they are pleaſant and lovely, choice and valuable; bear an antipathy to ſerpents, which they eaſily overcome; are very good for food, and very agreeable, and are long-lived creatures [m]; Chriſt is lovely and amiable in his perſon, and high in the eſteem of his divine Father, angels and men; is choice and excellent in his nature, offices and grace; bears an antipathy to the old ſerpent, the devil, whoſe works and powers he came to deſtroy, and has got an entire victory over them; and is very agreeable food to faith; his fleſh is meat indeed, and the more ſo through his ſufferings and death; as the fleſh of thoſe creatures is ſaid to be the more tender and agreeable, by being hunted; and Chriſt, though dead, is alive, and lives for evermore. *Behold, he ſtandeth behind our wall*; not the middle wall of the ceremonial law, behind which, Chriſt, under the Old Teſtament-diſpenſation, ſtood, ſhewing himſelf to believers; nor the wall of our humanity he partook of, when he came in the fleſh, and under which, his glorious deity was in ſome meaſure covered and hid; but rather, the wall of our hearts, *Jer.* iv. 19. the hardneſs, infidelity, and carnal reaſonings of it, which are ſo many walls of ſeparation between Chriſt and his people; behind which he ſtands, ſhewing his reſentment of them, and in order to demoliſh them, and get admittance: he is repreſented here, as nearer than when ſhe firſt ſaw him, even at her very home. *He looketh forth at the windows*; this is coming nearer ſtill; for by the manner of the expreſſion, it ſeems that he was within doors, ſince he is ſaid, not to look through the windows, but to look forth at them, meaning the ordinances; which are that to the church as windows to an houſe, the means of letting in light into the ſouls of men; and where Chriſt ſhews himſelf, in his glory and beauty, as kings and great perſonages look out at windows to ſhew themſelves to their people: though Chriſt may alſo be ſaid to look in at thoſe windows, to obſerve the behaviour of his people in his houſe and ordinances, with what attention, affection, faith and reverence, they wait upon him in them. *Shewing himſelf through the latteſs*; by which may be meant the ſame things, only a larger and clearer diſcovery of Chriſt in them, of which ordinances are the means; and yet, unleſs Chriſt ſhews himſelf through them, he cannot be ſeen in them: and a *behold*, being prefixed to theſe gradual diſcoveries of himſelf, ſhew them to be wonderful! a glance of him behind the wall is ſurpriſing; his looking in at the windows ſtill more ſo; but his ſhewing himſelf, in all his glories and excellencies, through the latteſs, is enough to throw into the greateſt rapture, to fill with joy unſpeakable and full of glory! Some render the word, *flouriſhing* [n], like a roſe or lily, or like a vine, or jeſſamine;

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[g] Enarrat. in Pſal. cxviii. octon. 7. p. 917.

[h] Vid. Dionyſ. Perieg. v. 843, 844.

[i] Νεϐρος αλοιτο, &c. Theocrit. Idyll. 8. prope finem.

[k] The hart is ſaid to leap ſixty feet at a leap, Bochart. Hierozoic. par. 2. l. 3. c. 17. col. 882.

[l] Cervi veloces, Virgil. Æneid. 5. v. 253.

[m] Vid. Pauſaniæ Arcad. ſive l. 8. p. 472. Plin. Nat. Hiſt. l. 8. c. 32. Ælian. de Animal. l. 2. c. 9. Solin. Polyhiſtor. c. 31. Frantz. Animal. Sacr. par. 1. c. 15.

[n] מציץ efflореſcens, Piſcator, Michaelis, ſo Ainſworth.

mine; which grow up by a window or lattefs, and ſeen through them, look very pleaſant and delightful. But the alluſion is rather to the quick-ſighted roe, or young hart; which, as it is remarkable for its ſwiftneſs, referred to, ỳ. 8. ſo for the ſharpneſs of its ſight; *Pliny*[o] ſays, it is never dim-ſighted; it has its name *dorcas* in *Greek*, from its ſight.

ỳ. 10. *My beloved ſpake, and ſaid unto me*, &c.] Chriſt, the church's beloved, being ſo near her, ſhe could diſtinctly hear and underſtand what he ſpoke, and relate the very words: or, *he anſwered to me*[p]; to a ſecret petition, put up to him for a more full enjoyment of him; for there is mental as well as vocal prayer, which Chriſt, as God omniſcient, knows full well, and gives anſwer to: or this may be an anſwer to her petitions in ỳ. 5. and as ſome in ỳ. 6. however, Chriſt ſaid ſomething after related, that ſhe well knew he ſpake, and not another, and to her in particular. What he ſaid, follows: *Riſe up, my love, my fair one, and come away*; the affectionate and endearing titles of *love* and *fair one*, have been met with and explained, on *chap.* i. 5, 8, 9. and are repeated to ſhew his ardent love to her, notwithſtanding the frame ſhe was in, which was very probably a ſlothful one, by the exhortations given; and to remove her diſcouragements, ariſing from her preſent ſtate; and to prevail upon her to get up from her bed of carnal ſloth and ſecurity, at leaſt to ſhake off her indolence; and to quit her ſeat and company, and go along with him, or where he ſhould direct, ſince it would be to her own advantage: for the words may be rendered, *riſe up for thyſelf, and come away for thyſelf*[q]; it will turn to thy account, and to do otherwiſe will be detrimental to thee. The arguments follow.

ỳ. 11. *For lo, the winter is paſt; the rain is over and gone.*] A ſeaſon of the year which keeps perſons within doors, makes going abroad unſafe, unpleaſant, and uncomfortable; very unfit for travelling, roads bad, rivers unpaſſable, and journeying very difficult; but now this ſeaſon being over, and the ſpring come, the weather fair, and every thing gay and pleaſant, it is inviting to be abroad; winter is by ſome writers[r] uſed not for the ſeaſon of the year, but for a ſtorm or tempeſt. Thus the winter and rain may be deſcriptive of the ſtate and condition of Jews and Gentiles before the coming of Chriſt[s], and which then ceaſed; it having been a ſtormy diſpenſation with the one, and a time of darkneſs and ignorance with the other, *Heb.* xii. 18—27. *Acts* xvii. 30. or rather it may in general repreſent the ſtate of God's people both before and after converſion; before converſion it is a time of darkneſs, coldneſs, barrenneſs, and unfruitfulneſs; and which are removed by the powerful and efficacious grace of Chriſt: and after converſion it is often a winter-ſeaſon with them, through the bluſtering winds of Satan's temptations; the ſtorms of impending wrath for ſin, as they imagine; the nipping blaſts of perſecution, and ſharp and ſevere afflictions they are at times expoſed unto: moreover they are often in great darkneſs of ſoul, clouds interpoſe between Chriſt and them; a great deal of coldneſs attends them, their hearts are frozen up and hard, and no impreſſion made on them by the preaching of the word, or by the providences of God; there is a chillneſs in their love to God and Chriſt, his people, ordinances, cauſe, and intereſt; great barrenneſs and unfruitfulneſs in them, they look like trees in winter, and no appearance of fruit on them; their hands are ſealed up from working, and they become indolent and inactive; and by all theſe fellowſhip with Chriſt is greatly interrupted: but when the ſpring returns again, light breaks in upon them, and their hearts are melted with a ſenſe of love; they become lively in their frames, and in the exerciſe of grace, and are fruitful in good works; and enjoy much calmneſs and ſerenity, peace and joy in the holy Ghoſt: ſometimes they think the winter is not over when it is, and fear more ſtorms are behind, even of divine wrath and vengeance, though without reaſon; ſince Chriſt has bore all wrath for them, and has ſatisfied law and juſtice, and has delivered them from wrath to come; and he that has done this, ſays, *the winter is paſt*, &c.

ỳ. 12. *The flowers appear on the earth*, &c.] One of the firſt ſigns of the ſpring being come[t]; and make the ſeaſon delightful and pleaſant; the ſun returning with its warming influences, herbs and plants are quickened and ſpring up; fields and meadows, as well as gardens, are covered with a variety of beautiful flowers, which make walking abroad very delightful. By theſe *flowers* may be meant either the graces of the Spirit in the ſaints, which when a winter-time with them ſeem to be dead, at leaſt are hid; but upon a return of the ſun of righteouſneſs, revive and are ſeen again: or the ſaints themſelves, when in a flouriſhing condition, and in the exerciſe of grace; who may be compared to the flowers of the field for the production of them in the ſpring, which is a kind of re-creation of them, *Pſal.* civ. 30. and fitly expreſſes the renovation of the holy Ghoſt, to which the revival of them is owing; and for the fragrancy of them, their perſons and ſervices being of a ſweet ſavour through the grace and righteouſneſs of Chriſt; and for their beauty and ornament to the fields in which they grow, as ſaints are through Chriſt in themſelves, and to the churches and intereſt of Chriſt; and for the gaiety and chearfulneſs in which the flowers appear in the ſpring-ſeaſon, and ſo a proper emblem of the joy and conſolation of the ſaints; when grace revives, Chriſt returns, and they are favoured with communion with him. It may not be improper to obſerve, that this may repreſent the large converſions of ſouls to Chriſt, and the numerous appearance of ſo many beautiful flowers in the church of Chriſt in the firſt ages of chriſtianity, after a long winter of Jewiſh and Gentile darkneſs. *The time of the ſinging* of birds *is come*; another ſign of ſpring, and ſuits the goſpel-diſpenſation, in which the churches of Chriſt, and the members of them, ſing the praiſes of the Lord in pſalms, hymns, and ſpiritual ſongs; and particularly young converts, thoſe little birds that ſing in warbling notes and tuneful lays the ſongs of electing, redeeming, calling, juſtifying, pardoning, and adopting grace, to the glory of God, and to their mutual comfort and edification. Some render it, *the time of the branch*;

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[o] Nat. Hiſt. l. 28. c. 11.

[p] ענה reſpondit, Montanus, Vatablus, Piſcator, Marckius, Michaelis.

[q] קומי לך ולכי לך ſurge tibi, & abi tibi, Montanus, Cocceius, ſo Vatablus, Marckius.

[r] Grandævumque patrem ſupplex, miſeranda rogabo unam hyemem, Statii Achill. l. 1. v. 50, 51. Vid. Valer. Flacc. l. 1. v. 197.

[s] Ante adventum Chriſti hyems erat, venit Chriſtus, fecit æſtatem, Ambroſ. Enarrat. in Pſal. cxviii. octon. 7. p. 821.

[t] Ver præbet flores, Ovid. de Remed. Amor. l. 1. v. 188. Omnia tum florent, Ibid. Metamorph. l. 15. fab. 3. So flowers are called τεκνα εαρος, the children of the ſpring, in Athenæi Deipnoſoph. l. 13. c. 9. p. 608. Vernus ſequitur color, omnis in herbas turget humus, Claudian. de Rapt. Proſerp. l. 2. v. 90.

branch [u], of the vine putting forth its branches; or *the time of cutting* [w], of pruning vines, of lopping trees, and cutting off unfruitful branches; as in the goſpel-diſpenſation, when the Jewiſh branches were broken off, and the Gentiles were engrafted in, and being pruned brought forth more fruit; and this agrees with the ſeaſon of the year, the ſpring being the time of cutting and pruning vines [x]; though this is by ſome objected to as unſeaſonable. *And the voice of the turtle is heard in our land*; ſo one part of rural pleaſures is deſcribed by the poet [y], not only by the ſinging of birds of various kinds, but particularly by the note of the turtle; which is a kind of dove that lies hid in the winter-time, or is gone, being a bird of paſſage, and appears and returns at the ſpring, when its voice is heard again [z]; ſee *Jer.* viii. 7. for its voice is never heard in winter, unleſs on a fine day [a]; by which may be meant, not the voice of the law, as the Jewiſh writers [b], rather of the goſpel, the joyful ſound, which for a while was heard only in the land of *Judea*, called by way of ſpecialty *our land*; but either of the voice of the Meſſiah himſelf [c], preaching the everlaſting goſpel in the land of *Iſrael* when here on earth; or of *John* the Baptiſt his forerunner; and ſo *Alſhech* interprets it of *Elijah*, who was to come before the Meſſiah, and refers to *Mal.* iv. 5. It may deſign the voice of all the apoſtles of Chriſt, and firſt miniſters of the goſpel [d]; or of the holy Ghoſt, as the *Targum*, who appeared as a dove at Chriſt's baptiſm; and whoſe voice in the hearts of his people, ſpeaking peace and pardon, and witneſſing their adoption, cauſes joy and gladneſs; or of the church itſelf, compared to a turtle-dove for its harmleſſneſs, meekneſs, chaſtity, &c. whoſe voice in prayer and praiſe is heard, and is acceptable to Chriſt, ℣. 14.

℣. 13. *The fig-tree putteth forth her green figs*, &c.] Another ſign of ſpring being come, nay of its being pretty much advanced, ſince Chriſt makes this a token of ſummer being at hand, *Matt.* xxiv. 32. *Theopompus* [e] ſpeaks of figs in the middle of the ſpring. This tree puts forth its fruit at once, and does not flower or bloſſom [f], wherefore *Hab.* iii. 17. is wrongly tranſlated; ſee the note there: though *Arrianus* [g] ſpeaks of its flowering: *Aben Ezra* thinks the word ſignifies the ſweetening of the figs, and ſo points at the time when they are ſweet and eatable. By the *fig-tree* may be meant the ſaints putting forth their grace in exerciſe on Chriſt, who may be compared to fig-trees for their leaves and fruit, and for the putting forth the latter before the former [h]; for the fig-tree is a tree full of large leaves, which may be an emblem of a profeſſion of religion, and of a converſation agreeable to it, which yet are no covering, only the righteouſneſs of Chriſt is that, yet ought to be and are ornamental; and for the fruit of it, which is wholſome, pleaſant, and delightful, as are the fruits of the Spirit, the fruits of grace and righteouſneſs, fruits meet for repentance, which ought to appear before a profeſſion of religion is made. If the *Egyptian* fig-tree is meant, that is a very fruitful tree; it is ſaid to bear fruit ſeven times a year, but ripens no other way than by ſcratching it with iron hooks [i]; and its wood cut down and caſt into water, being dry, ſinks, but when thoroughly wet will ſwim. Saints ſhould bear fruit always, and ever continue to do ſo, even to old age; nor do any ever become fruitful until their hearts have been pricked and cut by the word of God; and they never grow better, or are more fruitful, than when attended with afflictions and tribulations; when they firſt enter into the waters of affliction, like *Peter*, they ſink, but when more uſed to them, they lift up their heads above them, and bear up with great courage and reſolution. By the *green figs* may be meant the beginnings of grace in the ſoul, ſome ſtirrings of affection to Chriſt, deſires of knowledge of him, pantings and breathings after his ordinances, love to his people; all which appear ſoon, are very imperfect, and like unripe figs liable to be ſhaken off; and it is a miracle of grace that the firſt impreſſions of it are not deſtroyed by the force of corruption and temptation; and it may be obſerved, that grace in its firſt appearance, though but ſmall, is not deſpiſed, but taken notice of by Chriſt; yea he makes uſe of it as exerciſed by young converts to ſtir up old profeſſors, as here the church, to be more active and vigorous in it. *And the vines with the tender grape give a* good *ſmell*; or *being in flower give a good ſmell* [k], as the word is uſed in the *Targum* in *Iſa.* xviii. 5. and that vines do flower appears from the ſame place, and from *Gen.* xl. 10. as well as is obſerved by naturaliſts and others [l]; and theſe flowers, and not the tender grapes, emit a ſweet ſmell; and as ſome ſay [m], not in the vineyards only, but in the country round about; and theſe are fitly mentioned next to figs, ſince the black fig is by ſome called the ſiſter of the vine [n]. By the vines may be intended diſtinct congregated churches of Chriſt, or particular believers; vines are very weak, and cannot bear up of themſelves, muſt be fixed to ſome place, and be ſupported by ſomething elſe; and being ſupported, will run up a great height, and bring forth much fruit. So ſaints are weak in themſelves, and cannot ſupport themſelves; their ſtrength is in Chriſt, and they are upheld by him, and have their dependence on him; and being ſupported by him they grow up to the ſtature of the fulneſs of Chriſt; and through their engrafture into him, and abiding in him the true vine, bring forth much fruit to the glory of God, and ſuch as is not to be found in others. The wood of the vine is of very little worth or uſe, *Ezek.* xv. 2, 3. and yet is very laſting. *Pliny* [o] aſcribes a ſort of an eternity to it. Believers in Chriſt, however weak and worthleſs they are in themſelves, as are their beſt works and ſervices, yet being in Chriſt they ſhall abide in him for ever, and never periſh, but have everlaſting life. And by the *tender grapes*, or *flowers*, may be deſigned either the graces of the Spirit, as before; or rather young converts, the fruit of Chriſt's vines, the churches;

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[u] עת הזמיר tempus palmitis, Guſſetius, p. 231.

[w] Καιρος της τομης, Sept. tempus putationis, V. L. Pagninus; ſo the Syriac, Arabic and Ethiopic verſions.

[x] Plin. Nat. Hiſt. l. 17. c. 22. Heſiod. Opera & Dies, l. 2.

[y] Εςενε τρυγων, Theocrit. Idyll. 7.

[z] Plin. ut ſupra, l. 18. c. 28.

[a] Myndius apud Athenæum in Deipnoſophiſt. l. 9. c. 11. p. 394. So Pliny, hyeme mutis, vere vocalibus, l. 10. c. 35. Vid. l. 18. c. 28.

[b] In Zohar in Gen. fol. 121. 3.

[c] So Peſikta in Yalkut in loc.

[d] Vid. Stockium, p. 1181.

[e] Apud Athenæi Deipnoſoph. l. 3. c. 4. p. 77.

[f] Plutarch. Sympoſ. l. 6. problem. 9. Macrob. Saturnal. l. 3. c. 20.

[g] In Epictet. l. 1. c. 15.

[h] Plin. Nat. Hiſt. l. 16. c. 26.

[i] Ibid. l. 13. c. 7. Athenæi Deipnoſoph. l. 2. c. 11. p. 51. Solin. Polyhiſtor. p. 45.

[k] סמדר in flore conſtitutæ, Mercerus, Michaelis; vitis para florens, Munſter; vineæ florentes, Tigurine verſion; nihil gratius florentis odore vitis, Ambroſ. Hexaëmeron. l. 3. c. 12.

[l] Plin. Nat. Hiſt. l. 16. c. 25. & l. 17. c. 22. Si bene floruerit vinea, &c. Ovid. Faſti. l. 5. ſo Horat. Epod. ode 16. v. 44.

[m] Danæus in Hoſ. xiv. 7. Levini Lemn. Herb. Biblic. c. 2.

[n] Hipponax apud Athenæi Deipnoſoph. l. 3. c. 4. p. 78.

[o] Nat. Hiſt. l. 14. c. 1.

churches, who, though weak and tender, yet are dear to Chriſt; and when there is a large appearance of them, it is a great encouragement to churches, and promiſes a glorious vintage. And the *ſmell* of theſe vines, with their grapes and flowers, may intend the fragrancy of believers through the righteouſneſs of Chriſt on them, and the odour of their graces as exerciſed on him; and the ſweet ſavour of their godly converſation, obſerved by all about them. *Ariſe, my love, my fair one, and come away*; repeated from ℣. 10. which ſhews ſluggiſhneſs on the part of the church, that ſhe needed one exhortation after another; and great love on the part of Chriſt, that notwithſtanding this he perſiſts in calling her; and even importunity in him, that he will have no denial[p]: and it may be obſerved, that what is entertaining to moſt of the ſenſes is mentioned to engage the church to ariſe and go along with her beloved; the flowery fields would be pleaſing to her eye, the chirping birds to her ear, the ſweet and ripening figs to her taſte, and the refreſhing odour of the vines to her ſmell.

℣. 14. *O my dove*, &c.] An epithet ſometimes uſed by lovers[q], and is a new title Chriſt gives to his church, to expreſs his affection for her and intereſt in her; and to draw her out of her retirement, to go along with him. The dove is a creature innocent and harmleſs, beautiful, cleanly, and chaſte; ſociable and fruitful, weak and timorous, of a mournful voice, and ſwift in flying; all which is ſuitable to the church and people of God: they are harmleſs and inoffenſive in their lives and converſations; they are beautiful through the righteouſneſs of Chriſt on them, and the grace of the Spirit in them; they are clean through the word Chriſt has ſpoken, and having their hearts purified by faith; they are as chaſte virgins eſpouſed to Chriſt, and their love to him is ſingle and unfeigned; they cleave to him, are fruitful in grace and good works; and the church being eſpouſed to Chriſt brings forth many ſouls unto him in regeneration; ſaints carry on a ſocial worſhip and delight in each others company; they are weak and timorous, being perſecuted and oppreſſed by the men of the world; and mourn for their own ſins and others, and often for the loſs of Chriſt's preſence; and are ſwift in flying to him for ſafety and protection. Under this character the church is ſaid to be *in the clefts of the rock*, the uſual place where the dove makes its neſt, *Jer.* xlviii. 28. or retires to it for ſafety[r]. *Adrichomius* ſays[s], there was a ſtone tower near *Jeruſalem*, to the ſouth of the mount of *Olives*, called *petra columbarum, the rock of the doves*, where often five thouſand were kept at once, to which there may be an alluſion here; or elſe it may have reſpect to the place where doves are forced to fly when purſued by the hawk, even into a hollow rock, as deſcribed by *Homer*[t]; and may be expreſſive of the ſtate of the church under perſecution, when obliged to flee into holes and corners, and caves of the earth; when the Lord is an hiding-place to her, in his love, and grace, and power; and particularly Chriſt is the rock of his people, ſo called for height, ſtrength, and duration, and they are the inhabitants of this rock; and who was typified by the rock in the wilderneſs, and particularly by that into the clefts of which *Moſes* was put, when the glory of the Lord paſſed before him: moreover, the clefts of this rock may deſign the wounds of Chriſt, which are opened for the ſalvation of men; and where ſaints dwell by faith, and are ſecure from every enemy[u]. The *Ethiopic* verſion is, *in the ſhadow of the rock*, to which Chriſt is compared, *Iſa.* xxxii. 2. and ſo the *Septuagint* verſion, *in the covering of the rock*, which is no other than the ſhade of it. Likewiſe the church is ſaid to be *in the ſecret* places *of the ſtairs*; Chriſt is the ſtairs or ſteps by which ſaints aſcend up to God, have acceſs to and communion with him; and the ſecret places may have reſpect to the juſtifying righteouſneſs of Chriſt, and atonement by him, hidden to other men, but revealed to them; and whither in diſtreſs they betake themſelves, and are ſheltered from ſin, law, hell, and death, and dwell in ſafety. Though as ſuch places are dark and duſty, and whither the dove, or any other creature, may in danger betake itſelf, ſo upon the whole both this and the preceding clauſe may deſign the dark, uncomfortable, and ſolitary condition the church was in through fear of enemies; in which ſituation Chriſt addreſſes her, ſaying, *let me ſee thy countenance*, or *face*; and encourages her to appear more publicly in his houſe and courts for worſhip, and preſent herſelf before him, and look him full in the face, and with open face behold his glory, and not be ſhamefaced and fearful; not to be afraid of any thing, but come out of her lurking holes and be ſeen abroad by himſelf and others, ſince the ſtormy weather was over, and every thing was pleaſant and agreeable. *Let me hear thy voice*; in prayer to him and praiſe of him, commending the glories and excellencies of his perſon, and giving thanks to him for the bleſſings of his grace. *For ſweet is thy voice*; pleaſant, harmonious, melodious, having a mixture of notes in it, as the word ſignifies; and ſo exceeds the voice of a natural dove, which is not very harmonious: *Herodotus*[w] makes mention of a dove that ſpoke with an human voice; and ſuch a voice Chriſt's dove ſpeaks with, and it is ſweet; that is, pleaſant and delightful to him, who loves to hear his people relate the gracious experiences of his goodneſs, and ſpeak well of his truths and ordinances; prayer is ſweet muſic to him, and praiſe pleaſes him better than all burnt-offerings. *And thy countenance is comely*; fair and beautiful, and therefore need not cover her face, or hang down her head, as if aſhamed to be ſeen, ſince ſhe was in the eye of Chriſt a perfection of beauty.

℣. 15. *Take us the foxes*, &c.] Of which there were great numbers in *Judea*; ſee *Judges* xv. 4. theſe words are directed not to angels, nor to civil magiſtrates, but to miniſters of the word; but whether the words of Chriſt, or the church, is not eaſy to determine; ſome think they are the words of the church, who had hitherto been relating what Chriſt ſaid to her, and who having neglected her vineyard, *chap.* i. 6. and now ſtirred up by Chriſt to a greater care of it, expreſſes her concern for its flouriſhing; and therefore calls upon her attendants and companions, to aſſiſt in taking and deſtroying thoſe which were hurtful to it: but rather, they ſeem to be the words of Chriſt continued; ſince they not only ſhew the care of his vines, the churches; but expreſs power and authority over thoſe they are ſpoken to: and perhaps they may be the words of them both jointly; ſince the church, with Chriſt, and under him, has a right to ſtir up her officers to do their work, and fulfil their miniſtry, they have received of Chriſt for her ſervice. By *foxes*, may be meant falſe teachers, to whom the falſe prophets of old were compared, *Ezek.* xiii. 3, 4. foxes are crafty and ſubtil creatures, malignant and miſchievous, hungry and voracious, full of deceit and diſſimulation, are of an ill ſmell, and abominably filthy; ſo falſe teachers walk in craftineſs, uſe good words and fair ſpeeches, and thereby deceive the hearts of the ſimple; their doctrines are pernicious, their hereſies damnable, and they bring deſtruction on themſelves and others; they are hungry after worldly ſubſtance, are greedy of it, and can never have enough; devour widows houſes, and make merchandize of men, to enrich themſelves; they put on ſheeps cloathing, transform themſelves into angels of light, mimic the voice of goſpel-miniſters, uſe their phraſes and expreſſions, that they may not be eaſily diſcovered; and are abominable in their principles and practices, and to be ſhunned by all good men. Now miniſters of the goſpel are ordered to take theſe, to detect them, and refute their errors, and reprove them ſharply for them; and, after proper ſteps taken, to reject them, to caſt them out of the vineyards, the churches, and keep them out. Even *the little foxes*; hereſies and heretics are to be nipped in the bud, before they increaſe to more ungodlineſs; otherwiſe errors, which may ſeem ſmall at firſt, ſoon grow larger and ſpread themſelves, and become fatal to the churches: *That ſpoil the vines*; as foxes do, by gnawing the branches, biting the bark, making bare the roots, devouring the ripe grapes, and infecting all with their noxious teeth and vicious breath [x]: ſo falſe teachers make diviſions and ſchiſms in churches; diſturb their peace; unſettle ſome, and ſubvert others; ſap the foundation of religion, and corrupt the word of God; and therefore by all means to be taken, and the ſooner the better. *For our vines* have *tender grapes*; or *flowers*; as in ℣. 13. ſee the note there. The *vines* are the churches; the *tender grapes*, or *flowers*, young converts, which Chriſt has a particular regard unto, *Iſa.* xl. 11. and xlii. 3. and theſe, having but a ſmall degree of knowledge, are more eaſily impoſed upon and ſeduced by falſe teachers; and therefore, for their ſakes, ſhould be carefully watched, and vigorouſly oppoſed, ſince otherwiſe a promiſing vintage is in danger of being ſpoiled. Chriſt, in this addreſs, intimates, that not only he and the church, but the miniſters alſo, had an intereſt in the vines and tender grapes, as they have; ſee *chap.* viii. 11, 12. and therefore ſhould be the more concerned for their welfare; hence he calls them *ours*; intereſt carries a powerful argument in it.

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[p] Odit verus amor, nec patitur moras, Senecæ Hercul. Fur. v. 587.

[q] Mea columba, Plauti Caſina, act. 1. ſc. 1. v. 50. Doves were birds of Venus, her chariot was drawn by them, Chartar. de Imag. Deor. p. 218. Vid. Apulei Metamorph. l. 6.

[r] Qualis ſpelunca ſubito commota columba, cui domus & dulces latebroſo in pumice nidi, Virgil. Æneid. 5. v. 213.

[s] Theatrum Terræ S. p. 171.

[t] Iliad. 21. v. 493, 494.

[u] In tegimento petræ, i. e. tuta præſidio paſſionis meæ & fidei munimento, Ambroſ. de Iſaac, c. 4. p. 281.

[w] Euterpe, ſive l. 2. c. 55.

℣. 16. *My beloved* is *mine, and I* am *his*, &c.] Theſe are the words of the church; who, having had ſuch evidences of Chriſt's love to her, and care of her, expreſſes her faith of intereſt in him, and ſuggeſts the obligations ſhe lay under to obſerve his commands. The words are expreſſive of the mutual intereſt and property Chriſt and his church have in each other: Chriſt is the church's, by the Father's gift of him to her, to be her Head, Huſband and Saviour; and by the gift of himſelf unto her, to be her Redeemer and ranſom-price; and by marriage, having eſpouſed her to himſelf, in righteouſneſs and loving-kindneſs; and by poſſeſſion, he living and dwelling in her, by his Spirit and grace: the church alſo acknowledges herſelf to be his, as ſhe was by the Father's gift of her to Chriſt, as his ſpouſe and bride, his portion and inheritance; and by purchaſe, he having bought her with his precious blood; and by the conqueſt of her, by his grace in effectual calling; and by a voluntary ſurrender of herſelf unto him, under the influence of his grace: hence all he is, and has, are her's, his perſon, fulneſs, blood and righteouſneſs; and therefore can want no good thing. Moreover, theſe words ſuggeſt the near union there is between Chriſt and his church; they are one in a conjugal relation, as huſband and wife are one; which union is perſonal, of the whole perſon of Chriſt to the whole perſons of his people; it is a ſpiritual one, they having the ſame Spirit, the one without meaſure, the other in meaſure; it is a vital one, as is between the vine and its branches; and it is a myſterious one, next to that of the union of the Three perſons in the Godhead, and of the two natures in Chriſt; it is an indiſſoluble one, the everlaſting love of Chriſt being the bond of it, which can never be diſſolved; and from this union flow a communication of the names of Chriſt to his church, conformity to him, communion with him, and an intereſt in all he has. Likewiſe theſe phraſes expreſs the mutual affection, complacency and delight, Chriſt and his church have in each other; he is beloved by his church, and ſhe by him; ſhe ſeems to have a full aſſurance of intereſt in him, and to make her boaſt of him; excluding all other beloveds, as unworthy to be mentioned with him: of whom ſhe further ſays, *He feedeth among the lilies*; which is either an apoſtrophe to him, *O thou that feedeſt*, &c. thou only art my beloved; or is deſcriptive of him to others, enquiring who he was, and where to be ſeen: the anſwer is, he is the perſon that is yonder, feeding among the lilies; either recreating and delighting himſelf in his gardens, the churches, where his ſaints are, comparable to lilies; ſee the note on ℣. 1, 2. or feeding his ſheep in fields where lilies grow: and it may be obſerved, it is not ſaid, he feedeth on, or feeds his flock with lilies, but among them; for it is remarked [y], that ſheep will not eat them: or the ſenſe may be, Chriſt feeds himſelf, and feeds his people, and feeds among them, as if he was crowned with lilies, and anointed with the oil of them; as was the cuſtom of the ancients at feſtivals [z], thought to be here alluded to by ſome who read the words, *that feeds*; that is, ſups in or with lilies, being anointed and crowned with them. The lily is a ſummer-flower [a]; the winter was now paſt, ℣. 11.

℣. 17. *Until the day break, and the ſhadows flee away*, &c.] Which may be connected with the preceding verſe; either with the former part, *my beloved is mine*, &c. and then the ſenſe is, as long as night and day continue, and God's covenant with both ſtands ſure; ſo long union to Chriſt, and covenant-intereſt in him, will abide: or with the latter part, *he feedeth among the lilies until*, &c. even until his ſecond coming: or with the next clauſe in this verſe, *turn my beloved*; and ſo is a prayer for Chriſt's ſpeedy coming to her, and continued preſence with her, until the day ſhould break:

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[x] Vid. Theocrit. Idyll. 1. v. 48, 49. & Idyll. 5. v. 112, 113. So ſoldiers are compared to foxes, becauſe they eat the grapes, in the countries they come into, Ariſtoph. Equites, act. 3. ſc. 1. p. 350.

[y] Tuccius in Soto Major in loc.

[z] Vid. Fortunat. Schacc. Eleochryſm. Sacr. l. 1. c. 28. p. 137.

[a] Theophraſt. apud Athenæum in Deipnoſoph. l. 15. c. 7. p. 679.

which may be underſtood, either of the goſpel-day made by the riſing of Chriſt, the ſun of righteouſneſs, at his firſt coming in the fleſh; when the ſhadows of the ceremonial law diſappeared, Chriſt, the body and ſubſtance of them, being come, and the darkneſs of the Gentile world was ſcattered, through the light of the goſpel being ſent into it: the words may be rendered, *until the day breathe*, or *blow* [b]; and naturaliſts obſerve [c], that, upon the ſun's riſing, an air or wind has been excited, and which ceaſes before the middle of the day, and never laſts ſo long as that; and on Chriſt's, the ſun of righteouſneſs, ariſing with healing in his wings, ſome cool, gentle and refreſhing breezes of divine grace and conſolation, were raiſed, which were very deſirable and grateful: or this may be underſtood of Chriſt's ſecond coming; which will make the great day of the Lord, ſo often ſpoken of in ſcripture; and which ſuits as well with the *Hebrew* text, and the philoſophy of it, as the former; for, as the ſame naturaliſts [d] obſerve, the wind often blows freſh, and fine breezes of air ſpring up, at the ſetting, as well as at the riſing of the ſun; ſee *Gen.* iii. 8. and may very well be applied to Chriſt's ſecond coming, at the evening of the world; which will be a time of refreſhing to the ſaints, and very deſirable by them; and though it will be an evening to the world, which will then come to an end; with them there will be no more night of darkneſs, deſertion, affliction and perſecution; the ſhadows of ignorance, infidelity, doubts and fears, will be diſperſed, and there will be one pure, clear, unbeclouded and everlaſting day; and till then the church prays, as follows: *Turn, my beloved*; that is, to her; who ſeemed to be ready to depart from her, or was gone; and therefore ſhe deſires he would turn again, and continue with her, until the time was come before mentioned: or, *turn about* [e]; ſurround me with thy favour and loving-kindneſs, and ſecure me from all enemies, until the glorious and wiſhed-for day comes, when I ſhall be out of fear and danger: or, *embrace me* [f]; as in ỳ. 6. during the preſent diſpenſation, which was as a night in compariſon of the everlaſting day. *And be thou like a roe, or a young hart, upon the mountains of Bether*; the ſame with *Bethel*, according to *Adrichomius* [g]; where were mountains, woody, ſet with trees, full of graſs and aromatic plants; and ſo may be the ſame with the mountains of ſpices, *chap.* viii. 14. where the *Ethiopic* verſion has *Bethel*; and ſo that and the *Septuagint* verſion, in an addition to ỳ. 9. here; ſee 2 *Kings* ii. 23, 24. unleſs *Bithron* is meant, 2 *Sam.* ii. 29. a place in *Gilead*, beyond *Jordan*, ſo called, becauſe it was parted from *Judea* by the river *Jordan*: and the words are by ſome rendered, *the mountains of diviſion*, or *ſeparation* [h]; which, if referred to Chriſt's firſt coming, may regard the ceremonial law, the wall of partition between Jew and Gentile, broke down by Chriſt, and the two people divided by it, which were reconciled by him; if to his ſpiritual coming, the ſame things may be intended by them as on ỳ 9. but if to his ſecond coming, the ſpacious heavens may be meant, in which Chriſt will appear, and which now interpoſe and ſeparate from his bodily preſence; and therefore the church importunately deſires his coming with ſpeed and ſwiftneſs, like a roe or a young hart, and be ſeen in them; ſee *Rev.* xxii. 20.

CHAP. III.

IN this chapter an account is given of an adventure of the church, in queſt of her beloved; of the time when, and places where, and the perſons of whom ſhe ſought him; and of her ſucceſs upon the whole; with a charge ſhe gave to the daughters of *Jeruſalem*, ỳ. 1—5. by whom ſhe is commended, ỳ. 6. And then Chriſt, her beloved, is deſcribed by her; by his bed, and the guard about it, ỳ. 7, 8. by the chariot he rode in, ỳ. 9, 10. and by the crown he wore on his coronation-day, ỳ. 11.

ỳ. 1. *By night on my bed I ſought him whom my ſoul loveth*, &c.] The day being not yet broke, the night of Jewiſh darkneſs ſtill on the church, and the ſhadow of the ceremonial law as yet ſtretched upon her; and having ſome knowledge of Chriſt by types and propheſies, deſires more, and ſeeks it in the uſe of means: though the words may be taken in a more large ſenſe, and repreſent the ſtate and condition of the church and of all true believers in any age, and at one time as well as another; who, when their beloved is abſent, it is *night* with them; as Chriſt's preſence makes day, his abſence makes night; and it was now night with the church, either of affliction, or of darkneſs and deſertion, and indeed of both. The word is plural, *by nights* [i]; one night after another, ſucceſſively, ſhe ſought her beloved; which both expreſſes the continuance of her ſtate, and her diligence and conſtancy in ſeeking Chriſt. The place where ſhe ſought him, was *her bed*; not the ſame as in *chap.* i. 16. and iii. 7. which was both Chriſt's and her's, and where a different word is uſed; but this was purely her own: either a bed of affliction, when good men uſually ſeek the Lord, *Iſa.* xxvi. 16. *Hoſ.* v. 15. or rather, of carnal eaſe and ſecurity, in which ſhe continued, and roſe not up from it to ſeek her beloved; which ſhews the cold, lukewarm, lazy frame, ſhe was in, and formal manner in which ſhe ſought him, and ſo ſucceeded not: however, he was ſtill the perſon *whom her ſoul loved*, cordially and ſincerely, though not ſo fervently as ſhe had done; true love, though it may be abated, cannot be loſt. *I ſought him, but I found him not*; becauſe ſhe ſought him not aright; not timely, nor fervently and diligently, nor in a proper place; not in her cloſet, by prayer, reading and meditation, nor in public ordinances, ſhe afterwards did; but on her bed.

ỳ. 2. *I will riſe now*, &c.] Perceiving ſhe had taken a wrong method, and therefore unſucceſsful, ſhe fixes on another; and, in the ſtrength of divine

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[b] עד שיפוח εως ȣ διαπνευση, Sept. donec, vel dum ſpiret, Mercerus, Cocceius; aſpirat, Marckius; ſpiraverit, Michaelis.

[c] Plin. Nat. Hiſt. l. 2. c. 47. Senecæ Nat. Quæſt. l. 5. c. 8.

[d] Ibid. Ariſtot. Problem. ſ. 25. c. 4. Adſpirant auræ in noctem, Virgil. Æneid. 7. v. 8.

[e] סב circui, Montanus, Sanctius; circumito, ſome in Michaelis.

[f] Complectere, Marckius.

[g] Theatrum Terræ Sanctæ, p. 16.

[h] על הרי בתר in montibus diviſionis, Vatablus, Piſcator; ſciſſionis, Cocceius; diſſectionis, Marckius; ſectionis vel ſeparationis, Michaelis.

[i] בלילות εν νυξιν, Sept. per noctes, V. L. Junius & Tremellius, Piſcator; in noctibus, Pagninus, Montanus, Tigurine verſion, Marckius, Michaelis.

vine grace, determines to purſue it, and *now*, at once, immediately, without any delay, *riſe* from her bed of ſloth and eaſe, and forego her carnal pleaſures, in purſuit of her beloved; which ſhewed the ſincerity of her love to him. *And go about the city*; not the city of *Jeruſalem*, though there may be an alluſion to it; but the ſpiritual city, of which ſaints are fellow-citizens, where they dwell, and where the word is preached, and the ordinances are adminiſtered: and *going about* it, as ſhe propoſed, ſhewed her diligence and induſtry in ſeeking him: and the night being an unſeaſonable time to walk about a city, eſpecially for women; this is a further proof of her great love to Chriſt, in that ſhe not only expoſed herſelf to reproach and ſcandal, but to hurt and danger alſo; but being fired with love, and fearleſs of danger[k], and ſet on finding her beloved, ſhe reſolved to proceed, whatever ſhe ſuffered. Hence ſhe ſought him *in the ſtreets, and in the broad ways*; that is, of the city, ſuch as commonly are in cities; ſo *Troy* is deſcribed[l] as a city, having broad ways in it; and alſo *Athens*[m]: meaning the public ordinances of the goſpel, where he takes his walks, and often ſhews himſelf; in ſeeking him here, ſhe was right, though ſhe did not ſucceed. *I will ſeek him whom my ſoul loveth*; her love was ſtill the ſame, not abated, more likely to be increaſed through diſappointment; nor was ſhe diſcouraged, but was determined to go on ſeeking, till ſhe found him. *I ſought him, but I found him not*; this was to chaſtize her for her former negligence; to try her faith, love, and patience; and to ſhew that even the beſt means, though to be uſed, are not to be depended on; and that Chriſt has his own time and way to make himſelf known to his people, which depends on his ſovereign will.

℣. 3. *The watchmen, that go about the city, found me*, &c.] By whom are meant the miniſters of the goſpel; who are called watchmen, as the prophets were under the Old Teſtament, *Iſa.* lii. 8. and lxii. 6. *Ezek.* xxxiii. 7. in alluſion to watchmen in cities; and are ſo called in regard to themſelves, it being their duty to watch over themſelves; and to their doctrine, and all opportunities to preach it, and the ſucceſs of it: their buſineſs with reſpect to others, is to give the time of night; to point out the ſtate and condition of the church; to give notice of danger to ſinners, in the broad road to deſtruction; and to ſaints, through the prevalence of error, hereſy, and immorality; all which require ſobriety, vigilance, prudence, courage, and faithfulneſs; and ſhew the neceſſity and utility of the goſpel-miniſtry, and the awfulneſs of it; and the care Chriſt takes of his churches, in providing ſuch officers in them. Theſe are ſaid to *go about the city*, denoting their induſtry and diligence; and being in the way of their duty, they *found* the church, fell upon her caſe in their miniſtry, and hit it exactly; which ſhews the efficacy of the word under a divine direction; which finds out ſinners, and their ſins; ſaints, and their particular caſes, unknown to miniſters: and the church, having met with ſomething ſuitable to her caſe under their miniſtry; took an opportunity privately to diſcourſe with them, and put this queſtion to them, *Saw ye him, whom my ſoul loveth?* meaning Chriſt; who was ſtill the object of her love, and uppermoſt in her thoughts; whom ſhe thus deſcribes, without mentioning his name, as if he was the only *Him* in the world, worthy of any regard; which ſhews how much he was in her mind, how much the deſires and affections of her ſoul were towards him, and that theſe miniſters needed no other deſcription of him. No anſwer is returned to her queſtion, that is recorded; not becauſe they were not able to give one, nor becauſe they did not; and if they did not, it might be owing to her haſte, not waiting for one; and if they did, ſhe not being able to apply it to her caſe, no notice is taken of it: however, though ſhe did not find immediate relief by them; yet ſhe met with ſomething from them that was of uſe to her afterwards, as appears by what follows.

℣. 4. It was *but a little that I paſſed from them*, &c.] Either a ſmall moment of time, as the *Targum* and *Aben Ezra*; or a little diſtance of place, that is, from the watchmen or miniſters, from whom ſhe paſſed; not through diſreſpect to them, much leſs contempt of them; nor becauſe ſhe received no benefit at all from them; but her going on ſhews ſhe did not reſt in means, but looked beyond them, and went on farther in the exerciſe of her faith, and hope of finding her beloved: and meeting with him a little after ſhe had paſſed from the miniſters, ſuggeſts, that Chriſt is not far from his miniſters and ordinances; for it follows, *but I found him whom my ſoul loveth*; which ſhe expreſſes with the utmoſt exultation and pleaſure; which meeting with him muſt give her, after ſuch long and fruitleſs ſearches, and ſo many diſappointments; ſee *John* i. 41. and for Chriſt to ſhew himſelf, without which there is no finding him, is a proof of the greatneſs of his love, and of the freeneſs and ſovereignty of it; and that means, though to be uſed, are not to be depended on; nor ſhould we be diſcouraged when they fail, ſince Chriſt can make himſelf known without them, as he did here to the church; who ſays, *I held him, and would not let him go*; which on the part of the church is expreſſive of her faith in him, ſignified by laying hold on him, his perſon, righteouſneſs, grace, and ſtrength, *Prov.* iii. 18. and of her ſtrong affection to him, graſping and embracing him in her arms of faith and love; and of her fear and jealouſy leſt he ſhould depart from her again; and of her ſteady reſolution to hold him, whatever was the conſequence of it: and on his part, it intimates a ſeeming offer to be gone; and a gracious allowance to lay hold on him; and his wonderful condeſcenſion to be held by her; and the delight and pleaſure he took in the exerciſe of her faith upon him; for it was not againſt but with his will he was held by her; and this ſhe determined to do, and not let go her hold, *until*, ſays ſhe, *I had brought him into my mother's houſe, and into the chambers of her that conceived me*; the alluſion is to the tents and apartments women had in former times diſtinct from their huſbands, *Gen.* xxiv. 67. and xxxi. 33. and all this may be underſtood either of the viſible church, and the ordinances of it, the mother of all true believers, where they are born again, brought up and nouriſhed; and where Chriſt may be ſaid to be brought, when his name is profeſſed, his goſpel is embraced, and his ordinances are ſubmitted to; and here the church is deſirous of introducing Chriſt, that ſhe with others might magnify him, and praiſe him for all the inſtances of his grace and goodneſs, and have communion with him: or elſe the heart, and the inmoſt receſſes of it may be meant; where the incorruptible ſeed of divine grace is caſt; where the new creature is conceived, born, and brought up, until it becomes a perfect man; and where Chriſt is deſired to be, and to dwell by faith, and ſaints may have uninterrupted communion with him: unleſs the heavenly manſions are intended, the houſe of the *Jeruſalem* above, the mother of us all; where ſaints long to be with Chriſt, enjoy him, and never loſe his preſence more; till then the church reſolves to hold him faſt in the arms of faith, hope, and love, and not let him go.

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[k] Audacem faciebat amor. Ovid. Metamorph. l. 4. fab. 4.

[l] Homer. Iliad. 2. v. 29, 66, 141, 329. & 14. v. 88. Odyſſ. 22. v. 230.

[m] Ib. Odyſſ. 7. v. 80.

℣. 5. *I charge you, O ye daughters of Jeruſalem,* &c.] Which are either the words of Chriſt, adjuring the young converts not to diſturb the church; who had now Chriſt in her arms, taking repoſe with him, being wearied with running about in ſearch of him: or they are the words of the church; who having experienced a long abſence of Chriſt, and having been at much pains in ſearch of him, and now had found him, was very unwilling to part with him; and fearing theſe young converts ſhould by any unbecoming word or action provoke him to depart, ſhe gives them a ſolemn charge. *By the roes and by the hinds of the field, that ye ſtir not up,* nor *awake* my *love, till he pleaſe*; ſee the note on *chap.* ii. 7.

℣. 6. *Who* is *this that cometh out of the wilderneſs,* &c.] This is ſaid by the daughters of *Jeruſalem*, adjured in the preceding verſe; who upon the happy meeting of Chriſt and his church, ſaw a greater glory and beauty in her, than they had ſeen before; and therefore put this queſtion, not as ignorant of her, but as admiring at her. By the wilderneſs ſhe is ſaid to *come out* of, is meant either a ſtate of nature, as *Theodoret*; in which all the elect of God are before converſion, and out of which they are brought by efficacious grace; called a wilderneſs, becauſe of the barrenneſs and unfruitfulneſs of perſons in ſuch a ſtate; and becauſe of the perplexed ways and tracks in it, which bewilder a man that he knows not which to take; and becauſe of the want of ſpiritual proviſions in it; and becauſe of the danger men are expoſed unto through holes and pits, and beaſts of prey: in ſuch a ſtate God finds his people, convinces them of it, and brings them out of it; which is an inſtance of ſurprizing and diſtinguiſhing grace: or elſe the world itſelf may be meant, the wilderneſs of the people, *Ezek.* xx. 35. ſo called becauſe of the roughneſs of the way, the many tribulations the ſaints paſs through in it; and becauſe of the traps and ſnares that are in it, through evil men, the luſts of the fleſh, and the temptations of Satan; becauſe of the many evil beaſts in it, ungodly men, falſe teachers, and Satan the roaring lion; and becauſe of the plentiful table God furniſhes here for his people, feeding them in the wilderneſs with goſpel-doctrines and ſpiritual ordinances, *Rev.* xii. 14. and becauſe of the many windings and turnings of providence in it, through all which they are led in a right way to the city of their habitation: now though they are in the world, they are not of it; they are called out of it, and quit as much as may be the company and converſation of the men of it; and through the grace of God are more and more weaned from it, and long after another and better world; all which may be intended by their coming out of this: or elſe this may deſign a ſtate of ſorrow and diſtreſs when under deſertion, and without the preſence of Chriſt; which had lately been the caſe of the church, who had been in a bewildered condition, and not knowing where her beloved was, ran about here and there in queſt of him, like one in a wood, ſeeking him and calling after him; but now having ſight of him, and ſome communion with him, is repreſented as coming out of that ſtate. She is farther deſcribed as being *like pillars of ſmoke, perfumed with myrrhe and frankincenſe*; her heart being inflamed with love to Chriſt, her affections moved upwards, heavenwards, and were ſet on things above; and which were ſincere and upright, roſe up in the form of palm-trees, as the word[n] ſignifies, a very upright tree; and theſe moved ſteadily towards Chriſt, and could not be diverted from him by the winds of temptation, affliction, and perſecution; and tho' there might be ſome degree of dullneſs and imperfection in them, hence called *pillars of ſmoke*; yet being perfumed with the ſweet ſmelling myrrhe of Chriſt's ſacrifice, and the incenſe of his mediation, became acceptable to God. It is added, *with all powders of the merchant*; odorous ones, ſuch are the graces of the Spirit, which Chriſt the merchant-man is full of; and makes his people, their affections and prayers, of a ſweet-ſmelling ſavour with. *Ben Melech* interprets it of garments perfumed with ſpices; ſee *Pſal.* xlv. 8. Some render the words, *above* or *more excellent than all powders of the merchant*[o], druggiſt or apothecary[p]; no ſuch drug nor ſpice to be found in their ſhops, that ſmell ſo ſweet as Chriſt, his grace and righteouſneſs.

℣. 7. *Behold, his bed which* is *Solomon's,* &c.] Not *Solomon* the ſon of *David*, and penman of this ſong, but a greater than he, the antitype of him; ſo it is interpreted of the Meſſiah by many Jewiſh writers[q]: they were both ſons of *David* and ſons of God, and kings and preachers in *Jeruſalem*. *Solomon* was a type of Chriſt in his wiſdom and wealth, in the largeneſs and peaceableneſs of his kingdom; in his marriage with *Pharaoh*'s daughter, and in building the temple, a figure of the church: and by *his bed* is meant the place where ſaints meet together for religious worſhip, his church viſible, which is his reſting and dwelling place; where ſouls are begotten and born again, and have fellowſhip with Chriſt; and which he has a property in by gift and purchaſe: and a *behold* is prefixed to it as a note of attention, directing the daughters of *Jeruſalem* to turn off the diſcourſe from her, and from commendation of her, to conſider the greatneſs of Chriſt her beloved; who might conclude, that if his bed was ſo ſtately as after deſcribed, how great muſt he himſelf be; and as a note of admiration to ſhew how much ſhe was affected with the greatneſs of his grace to her, and the privileges ſhe enjoyed of having nearneſs to him, and fellowſhip with him. *Threeſcore valiant men are about it, of the valiant of Iſrael*; miniſters of the goſpel, ſuch as are *Iſraelites* indeed, faithful and upright; and who are valiant, and heartily concerned for the good and welfare of Chriſt's people, and are careful that nothing hurt them, nor diſturb their reſt and repoſe. In the number of them, the alluſion may be to the guard about *Solomon*'s bed; which might conſiſt of ſo many, partly for the ſecurity of his royal perſon, and partly for grandeur and majeſty; and were juſt double the number of his father's worthies, he excelling him in greatneſs and glory; though it may be a certain number is put for an uncertain; and this is a competent and ſufficient one.

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[n] כתימרות ut columnæ ad formam palmæ aſſurgentes, Buxtorf; ut palmæ, Mercerus, Cocceius; inſtar palmarum, Tigurine verſion, Michaelis.

[o] So Junius & Tremellius, Piſcator, Schmidt.

[p] רוכל μυρεψου, Sept. pigmentarii, V.L. Pagninus, Montanus; pharmacopolæ, Tigurine verſion; ſeplaſiarii, Mercerus, Cocceius; aromatarii, Junius & Tremellius, Marckius.

[q] Targum, Aben Ezra, Jarchi, Kimchi, Ben Melech, and Abendana.

℣. 8. *They all hold ſwords*, &c.] Or a *ſword*[q]; the word is ſingular, which deſigns the word of God, called the ſword of the Spirit, and ſaid to be ſharper than a two-edged ſword, *Eph.* vi. 17 *Heb.* iv. 12. which every one of the miniſters of the goſpel hold in their hands; and which denotes not only their apprehenſion, but their retention of it, and firm adherence to it; it cleaves to them, and they to that; they and their ſword cannot be parted, as *Guſſetius*[r] obſerves the word ſignifies; theſe miniſters could not be prevailed upon to drop it, or part with it, but retained it to the laſt; which ſhews them to be valiant men. Being *expert in war*; in military affairs, in the ſpiritual war againſt ſin, Satan, and the world, in common with other chriſtians; and in fighting the good fight of faith, againſt all oppoſers of the doctrines of the goſpel; knowing how to uſe to the beſt advantage the ſpiritual ſword, the ſcriptures of truth, to defend the goſpel, and refute error. *Every man* hath *his ſword upon his thigh*; as a preparation for war, and an indication of readineſs to engage in it, *Pſal.* xlv. 3 for being on the thigh it is near, eaſy to come at, at once upon occaſion, and ſo always in a poſture of defence; all which expreſſes the familiar acquaintance miniſters have with the word of God, its nearneſs, ſo that they can eaſily come at it, and furniſh themſelves with a ſufficient proof of truth, and with proper arguments for the refutation of error. And this is done *becauſe of fear in the night*; when there is moſt danger; hence *Cyrus* conſidering that men are moſt eaſily taken when eating and drinking, and in the bath, and in bed, and in ſleep, looked out for the moſt faithful men to be his body-guard[s]. By *night* or *nights*[t] may be meant the nights of deſertion, temptation, affliction and perſecution; when ſaints are in fear of their ſpiritual enemies, and of being overcome and deſtroyed by them: now Chriſt has provided a guard for his people, to prevent or remove theſe fears, and defend them from ſuch as would make inroads upon their faith and comfort; namely, his miniſters, that by their miniſtrations they may be a means of ſecuring their peace and comfort, and of freeing them from all terrible apprehenſions of things; which as it ſhews the ſafety and ſecurity of the ſaints, ſo the tender care and concern of Chriſt for them.

℣. 9. *King Solomon made himſelf a chariot of the wood of Lebanon.*] The word tranſlated *chariot* is only uſed in this place; ſome render it a bride-chamber[u]; others a nuptial bed[w], ſuch as is carried from place to place; it is uſed in the *Miſnah*[x] for the nuptial bed, or open chariot, in which the bride was carried from her father's houſe to her huſband's. The *Septuagint* render it by φορειον, a word near in ſound to that in the *Hebrew* text, and was the *lectica* of the ancients, ſomewhat like our *ſedan*; ſome of which were adorned with gold and precious ſtones, and had ſilver feet[y], or pillars, as follows: it ſeems upon the whole to be the nuptial chariot in which, according to *Pauſanias*[z], three only were carried, the bride, who ſat in the middle, then the bridegroom, and then the friend of the bridegroom: ſomething of this kind is the *palki* or *palanquin* of the *Indians*, in which the bride and bridegroom are carried on the day of marriage on four mens ſhoulders[a]: and by this *chariot* may be meant either the human nature of Chriſt, in which he deſcended and aſcended to heaven; or his church, in which he ſhews himſelf to his people in his ordinances, where he rides in triumph, conquering and to conquer, by his Spirit and grace, in his word; or the covenant of grace, in which Chriſt ſhews the freeneſs and ſovereignty of his love in being the mediator, ſurety, and meſſenger of it; and in which his people are bore up and ſupported under, and carried through many trials and exerciſes in this life, and are brought triumphantly to heaven; or rather the goſpel, and the miniſtration of it, in which Chriſt ſhews himſelf as in a chariot, in the glory of his perſon, offices, grace, and love; in this he is carried up and down in the world, *Acts* ix. 15. and by it is conveyed to the ſouls of men; and in it he triumphs over his enemies, and cauſes his miniſters to triumph alſo: and he is the ſubject, ſum, and ſubſtance of it, and the alone author of it; for he is the *Solomon* here ſpoken of that made it; it is not a device of mens, but a revelation of his, and therefore called *the goſpel of Chriſt*; and which he gives to men to preach, a commiſſion to preach it, and qualifications for it: and this he does *for himſelf*, to ſet forth the glories of his perſon and office, to diſplay the riches of his grace, and to ſhew himſelf to be the only way of ſalvation to loſt ſinners: and this chariot being ſaid to be *of the wood of Lebanon*, cedar, which is both incorruptible and of a good ſmell; may denote the incorruptneſs of the goſpel, as diſpenſed by faithful miniſters, and the continuance and duration of it, notwithſtanding the efforts of men and devils to the contrary; and the acceptableneſs of it to the ſaints, to whom it is the ſavour of life unto life; and it being a nuptial chariot that ſeems deſigned, it agrees with the goſpel, in the miniſtry of which ſouls are brought to Chriſt, and eſpouſed as a chaſte virgin to him, 2 *Cor.* xi. 2.

℣. 10. *He made the pillars thereof* of *ſilver*, &c.] The truths and doctrines of the goſpel are the *pillars* of it; which, like pillars, are ſolid and ſubſtantial, and continue firm and immoveable, and are of great uſe to ſupport the children of God under the ſeveral trials and exerciſes they are attended with; and for their utility, value, and duration, are ſaid to be of *ſilver*, and are as carefully to be ſought for and into as that is, and even to be preferred to it, being of more worth than *thouſands of gold and ſilver*; the miniſters of the goſpel are ſometimes compared to pillars, and the church itſelf is ſaid to be the pillar and ground of truth, *Gal.* ii. 9. 1 *Tim.* iii. 15. *The bottom thereof* of *gold*; Chriſt, the golden bottom of the goſpel, the ſum and ſubſtance of it, the principal ſubject in it to be inſiſted on; he is laid in it as the bottom, ground, and foundation of faith and hope, and of everlaſting life and ſalvation; and for its richneſs, firmneſs, and duration, may be ſaid to be of gold, as the ſtreet of the new *Jeruſalem*, Rev. xxi. 21. or its *pavement*[b], as the word here ſignifies. The *Septuagint* render it, a *reclining*[c] place, to ſit and reſt, or lean upon; ſuch is Chriſt. *The covering of it* of *purple*; or the top of it; the word ſignifies a chariot itſelf: it may reſpect ſuch doctrines of the goſpel which relate to redemption, pardon of ſin, and juſtification through the blood of Chriſt; and all under the purple covering of the blood of Chriſt are ſecure from wrath to come, and go ſafe to heaven. *The midſt thereof being paved* with *love*, *for the daughters of Jeruſalem*; the carpet wrought with lovely figures, or with love-ſtories: the doctrines and ordinances of the goſpel are full of love, of God in Chriſt, in providing Chriſt as a Saviour, and ſending him to be one; and of the love of Chriſt in aſſuming human nature, and ſuffering and dying in it for ſinners, even for *Jeruſalem* ſinners; the goſpel ſets forth the heart of Chriſt as *inflamed*[d], as the word here uſed ſignifies, with love to the daughters of *Jeruſalem*, his dear children, which moved him to do all he did and ſuffered for them; and could his heart be looked into, the very images of theſe perſons would be ſeen upon it: the ordinances of the goſpel are deſigned both to ſet forth, in the moſt ſtriking manner, the love of Chriſt to his ſons and daughters, for whoſe ſake he became man, and ſuffered death, and to draw forth their love to him; ſo the words may be rendered, *paved with love by the daughters of Jeruſalem*[e], or *with the love of them*[f]: how delightful muſt it be to ride in ſuch a chariot, or ſit under ſuch a miniſtry, where there is nothing but love! moreover the whole deſcription of the *bride-chamber*, which ſome chooſe to render the word for *chariot* by, well agrees with the new *Jeruſalem*-ſtate, as given in *Rev.* xxi. where the church being as a bride prepared for her huſband, will be introduced, the nuptial feaſt will be kept, and Chriſt will be ſeen by the daughters of *Zion* in all his regal glory, with the royal diadem on his head, as he is deſcribed in the following verſe.

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[q] Ρομφαιας, Sept. gladium, Pagninus, Junius & Tremellius, Cocceius.

[r] Ebr. Comment. p. 28.

[s] Xenophon. Cyropædia, l. 6. c. 29.

[t] בלילות in noctibus, Pagninus, Montanus, Piſcator, Marckius, Michaelis.

[u] אפריון thalamum ſponſarum, Montanus.

[w] So Schmidt, Marckius, David de Pomis, Kimchi in Sepher ſhoraſh. rad. פרח & Ben Melech in loc.

[x] Sotah, c. 9. ſ. 14. & Jarchi in Ibid.

[y] Vid. Alſtorph de Lecticis Veter. c. 3.

[z] Vid. Suidam in voce Ζευγος.

[a] Agreement of Cuſtoms between the Eaſt-Indians and Jews, artic. 17. p. 68.

[b] רפידתו pavimentum ejus, Vatablus, Grotius.

[c] Ανακλιτον, Sept. reclinatorium ejus, Arabic interpreter.

℣. 11. *Go forth, O ye daughters of Zion*, &c.] The ſame with the daughters of *Jeruſalem*; the reaſon of the variation is, becauſe Chriſt, here ſo gloriouſly deſcribed, is king of *Zion*, and they his ſubjects; theſe the church obſerving, being intent on looking at the bed and chariot ſhe had deſcribed, calls them from thoſe objects to look at a more glorious one; to whom *Solomon* in all his glory, on his coronation or marriage-day, to which the alluſion is, was not equal; wherefore ſhe invites them to *go forth* and look at him, as people are forward to go out of their houſes to ſee a crowned king paſs along the ſtreets, eſpecially on his coronation-day; and men never ſee any glory and excellency in Chriſt, until they go out of themſelves, and look off of every other object to him alone. *And behold king Solomon with the crown wherewith his mother crowned him in the day of his eſpouſals*; alluding to a cuſtom with the Jews[g] and other nations[h], to put nuptial crowns on the heads of married perſons, both men and women, on the marriage-day: Chriſt is undoubtedly here meant by *Solomon*, who is king of *Zion*, king of ſaints; ſee the note on ℣. 7. by whoſe mother is meant either the church, the *Jeruſalem* above, the mother of us all, of Chriſt myſtical; or elſe every believer, who is not only his brother and ſiſter but his mother, *Matt.* xii. 50. and this may refer to the time when Chriſt is firſt made known unto and beheld by a ſenſible ſinner, in the glory of his perſon, and the fulneſs of his grace, as ſitting and riding in the chariot of the everlaſting goſpel; when ſuch honour him, and crown him by venturing on him, and believing in him; for every act of faith on Chriſt, is putting the crown upon his head; and every ſubmiſſion to his ordinances, is an acknowledging him king of ſaints; and every aſcription of ſalvation to him and his grace by any, is caſting their crowns at his feet, and ſetting one on his head; and ſuch a time is the time of his open eſpouſals to them, when ſuch conſent to be his for ever, and give up their whole ſelves to him; there was a ſecret eſpouſal of all the elect to Chriſt, upon the Father's grant of them to him in eternity; and there is an open eſpouſal of them to him perſonally, at their converſion under the miniſtry of the word, when they are eſpouſed as chaſte virgins to Chriſt; at which time there is a large breaking forth of Chriſt's love to them, and of theirs to him: hence it is called *the love of their eſpouſals*; ſee 2 *Cor.* xi. 2. *Jer.* ii. 2. and here *the day of the gladneſs of his heart*; when Chriſt gladly and chearfully receives ſuch ſouls into his embraces, and rejoices over them as the bridegroom over the bride: now the church would have the daughters of *Jeruſalem behold*, look at this glorious perſon with an eye of faith and love, with attention and admiration; there being ſuch aſtoniſhing, incomparable, and tranſcendent excellencies in him, which require ſuch looks as theſe.

CHAP. IV.

IN this chapter is contained a large commendation of the church's beauty by Chriſt; firſt, more particularly, by an enumeration of ſeveral parts, as her eyes, hair, teeth, lips, temples, neck and breaſts, ℣. 1—5. and more generally, ℣. 7. And having obſerved where he himſelf was determined to go, he invites her to go with him; which he enforces, partly from the danger ſhe was expoſed unto where ſhe was, ℣. 6, 8. and partly from the comelineſs of her perſon and graces in his eſteem; with which he was raviſhed, and therefore was extremely deſirous of her company, ℣. 9—11. And then enters into ſome new deſcriptions of her; as a garden and orchard, as a ſpring and fountain, ℣. 12—14. all which ſhe makes to be owing to him, ℣. 15. And the chapter is cloſed with an order from Chriſt to the winds, to blow on his garden, and cauſe the ſpices of it to flow out; and with an invitation of the church to Chriſt, to come into his garden, and recreate himſelf there, ℣. 16.

℣. 1. *Behold, thou* art *fair, my love, behold, thou* art *fair*, &c.] The ſame as in *chap.* i. 15. here repeated by Chriſt, to introduce the following commendation; to expreſs the greatneſs of his love to his church; and ſhew that he had the ſame opinion of her, and eſteem for her, notwithſtanding what had paſſed between that time and this. *Thou* haſt *doves eyes within thy locks*; the ſame compariſon as in *chap.* i. 15. ſee the note there; only with this difference, here her eyes are ſaid to be *within* her *locks*: which, whether underſtood of the miniſters of the goſpel; or of the eyes of the underſtanding, particularly of the eye of faith, as has been obſerved on the above place; do not ſeem ſo much to deſign the imperfection of the ſight of the one or of the other, in the preſent ſtate, as eyes within, or under locks, and in ſome meaſure covered with them, hinder the ſight of them; as the modeſty of either of them; locks being decently tied up, as the word ſignifies[i], is a ſign thereof, as the contrary is a ſign of boldneſs and wantonneſs. Doves eyes themſelves are expreſſive of modeſty and humility, and, this phraſe added to them, increaſes the idea; ſuch miniſters, who have the largeſt gifts, greateſt grace, light and knowledge, are the moſt humble, witneſs the apoſtle *Paul*; and this phraſe expreſſes the beauty of them, not only in the eyes of Chriſt, but in the eyes of thoſe to whom they publiſh the good tidings of ſalvation: and ſo it may denote what an exceeding modeſt grace faith is, which receives all from Chriſt, and gives him all the glory, and takes none to itſelf; and what a beauty there is in it, inſomuch that Chriſt is raviſhed with it, ℣. 9. and ſeems rather to be the ſenſe here. *Thy hair* is *as a flock of goats*; like the hair of goats, ſo *Ben Melech*. Hair adds much to the comelineſs of perſons, and is therefore frequently mentioned, both with reſpect to the bride and bridegroom, in this ſong, *chap.* v. 11. and vi. 5. and vii. 5. and ſo in all poems of this kind[k]: and one part of the comelineſs of women lies in their hair; "let a woman, ſays *Apuleius*[l], be adorned with ever ſuch fine garments, and decked with gold and jewels, yet without this ornament, ſhe will not be pleaſing; no, not *Venus* herſelf." The women[m], in *Homer*, are deſcribed by their beautiful hair; nor is it unuſual to compare the hair of women, and repreſent it as ſuperior to a fleece of the choiceſt flock[n]. And here the church's hair is ſaid to be like the hair of goats, for that is the ſenſe of the expreſſion; and which is thought to be moſt like to human hair, 1 *Sam.* xix. 13. and it is compared to that, not ſo much for its length and ſleekneſs, as for its colour, being yellowiſh; which, with women formerly, was in eſteem, and reckoned graceful[o]; this being the colour of the hair of ſome of the greateſt beauties, as *Helena*, *Philoxena*; and others, whoſe hair was flaxen and yellow; hence great care was taken to make it look ſo, even as yellow as gold[p]: the Jewiſh women uſed to have their perukes, or falſe hair, of goats hair, and ſtill have in ſome places to this day[q]; and it ſhould ſeem, the *Roman* women alſo had, to which the poet[r] refers. And the church's hair here is ſaid to be like the hair of a flock of goats, *that appear from mount Gilead*; or rather, *on mount Gilead*, as *Noldius*: *Gilead* was a mountain in the land of *Iſrael*, beyond *Jordan*, famous for paſturage for cattle, where flocks of goats were fed, as was uſual on mountains[s]; and, being well fed, their hair was long, ſmooth, neat and gliſtering; and ſo to ſpectators, at a diſtance, looked very beautiful and lovely; eſpecially in the morning at ſun-riſing, and glancing on them, with its bright and glittering rays, were delightful. So R. *Jonah*, from the uſe of the word in the *Arabic* language, which ſignifies the morning, interprets it, which *riſe early in the morning*; and which, as *Schultens*[t] obſerves, ſome render, "leading to water early in the morning:" the *Vulgate Latin* verſion is, *that aſcend from mount Gilead*, from a lower to a higher part of it; which is approved of by *Bochart*[u]. Now the hair of the church may be interpreted, either of believers, the ſeveral members of the church of Chriſt; the hairs of the head are numerous, grow upon the head, and have their nouriſhment from it; are weak in themſelves, but depend upon the head, and are an ornament to it: ſo the ſaints, though few in compariſon of the world, yet by themſelves are a great number, which no man can number; theſe grow upon Chriſt, the head of the church, and receive their nouriſhment from him; and though weak in themſelves, have ſtrength from him, and have their dependence on him; and are an ornament and crown of glory to him; and who are cared for, and numbered by him, ſo that no one can be loſt; ſee *Ezek.* v. 1—5. Or rather, it may be interpreted of the outward converſation of the ſaints; hair is viſible, is a covering, and an ornament, when taken care of and managed aright, and has its dependence and is influenced by the head: the good converſation of the church and its members, is viſible to all, as the hair of the head, and as a flock of goats on mount *Gilead*; and is a covering, though not from divine juſtice, yet from the reproaches of men; is ornamental to believers, and to the doctrine they profeſs; eſpecially when their converſation is ordered aright, according to the word of God, and is influenced by grace, communicated from Chriſt, the Head.

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[d] רצוף ſuccenſum, Montanus, Marckius; accenſum, ſive exuſtum, ſome in Vatablus, ſo Aben Ezra.

[e] מבנות a filiabus, Montanus, Cocceius, ſo Sept. a puellis, Junius & Tremellius, Piſcator.

[f] Amore fœminarum, Tigurine verſion; amore filiarum, Vatablus, Mercerus.

[g] Miſnah Sotah, c. 9. ſ. 14.

[h] Vid. Paſchalium de Coronis, l. 2. c. 16. p. 126. & Barthii Animadv. ad Claudian. de Raptu Proſerp. l. 2. v. 140. Magniſque coronis conjugium ſit, Claudian. Laus Serenæ, v. 189, 190. Στιφε, γαμηλιον, Bion. Idyll. 1. prope finem.

℣. 2. *Thy teeth* are *like a flock* of ſheep, *&c.*] That is, like the teeth of a flock of ſheep; as her eyes were like the eyes of doves, and her hair like the hair of goats: and *Galen* long ago obſerved, that human teeth are much like the teeth of ſheep, in figure, order and ſtructure, as well as are ſmall and white; neatly ſet, innocent and harmleſs, not ravenous and voracious, cropping herbs and graſs only[w]; the whiteneſs of the teeth is chiefly intended, in which the beauty of them lies, for which they are ſometimes compared[x] to *Parian* marble for whiteneſs. The *Targum* interprets theſe teeth of the prieſts and Levites; but it is much better to underſtand them of the miniſters of the goſpel: teeth are boney, ſolid, firm and ſtrong, ſharp to cut and break the food, and prepare it for the ſtomach: all which well agree with miniſters; who are ſtrong in the Lord and in his grace, to labour in the word and doctrine; to oppoſe gainſayers, withſtand Satan's temptations; bear the reproaches of the world, and the infirmities of weaker ſaints; and remain firm and unmoved in their miniſtry; unſhaken by all they meet with, from without and from within: they are ſharp to rebuke ſuch who are unſound in the faith, or corrupt in their morals, and to penetrate into goſpel-truths; to cut and rightly divide the word of truth, and break the bread of life to others, and ſo chew and prepare ſpiritual food for ſouls; not raw and crude, nor hard and difficult of digeſtion, but plain and eaſy to be underſtood. And they are like to a flock of ſheep, even *ſhorn*; on which no wool is left, ſticking out here and there; which is another good property of teeth, that are of equal ſize and bigneſs, do not ſtand out, nor riſe up one above another; and are as if they had been *cut*, and *planed*, and made *alike*[y], as ſome render the word: which may denote the equality of goſpel-miniſters in power and authority; one having no ſuperiority over another; all having the ſame miſſion and commiſſion, employed in the ſame work, preaching the ſame goſpel; and though their gifts are different, yet there is a harmony and agreement in the doctrines they preach. *Which came up from the waſhing*; white and clean, which is another property of good teeth; as the teeth of ſheep be, and they themſelves are, when juſt come up out of the waſhing-pit: this may ſignify the waſhing of regeneration, and renewing of the holy Ghoſt, which are neceſſary to miniſters of the word, in order to preach it; and more eſpecially the purity of their lives and converſations, in which they ſhould be examples to the flock. *Whereof every one bear twins, and none* is *barren among them*; the figures are juſt and beautiful; it is common with ſheep to bear twins, or more, in the eaſtern countries, as the philoſopher obſerves[z]; frequent mention is made of goats bearing twins[a]: theſe may anſwer to the two rows of teeth, and the word for *teeth* is in the dual number; and when theſe are white and clean, and equal, are well ſet, and not one wanting, none rotten, nor ſhed, nor fallen out, look very beautiful. This may expreſs the fruitfulneſs and ſucceſs of goſpel-miniſters, in bringing many ſouls to Chriſt; and was particularly true of the apoſtles, and firſt miniſters of the goſpel, who were inſtrumental in the converſion of many; and who bore twins to Chriſt, Jews and Gentiles; and none were without their uſefulneſs. Likewiſe all this may be underſtood of believers in general, and of meditation and faith in them; by meditation they feed upon Chriſt, his goſpel, doctrines and promiſes; they chew the cud, and ruminate on the word of God; and are *equal*, alike partakers of the ſame grace, and bleſſings of it; and are ſanctified, and, in ſome meaſure, *cleanſed*, from the pollution of their minds and actions; *aſcend* heavenwards in their thoughts, deſires and affections; and are not *barren* and unfruitful in the knowledge of Chriſt and his goſpel; and generally, through meditation, bring forth the *twins* of prayer and praiſe: by faith alſo they feed on Chriſt and his grace; and which is *alike*, precious faith in all, as to nature and quality; is *pure*, ſincere and unfeigned; is always fruitful, and bears the *twins* of love to Chriſt, and of love to his ſaints; and is not *barren*, but attended with the fruits of righteouſneſs.

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[i] לצמתך intra ligamina tua, ſome in Vatablus; vittam ſuam, Coceeius; conſtrictam comam tuam, Michaelis, ſo Jarchi. Vid. Horat. Carmin. l. 2. ode 11. v. 23, 24.

[k] Vid. Barthii Animadv. ad Claudian. Nupt. Honor. ode 1. v. 12.

[l] Metamorph. l. 2.

[m] Juno, Iliad. 10. v. 5. Diana, Odyſſ. 20. v. 80. Minerva, Iliad. 6. v. 92. Latona, Iliad. 1. v. 36. & 19. v. 413. Circe, Odyſſ. 10. v. 136, 220, 310. Calypſo, Odyſſ. 5. v. 30. Helena, Iliad. 3. v. 329. & paſſim; Thetis, Iliad. 18. v. 407. & 20. v. 207. Ceres, Odyſſ. 5. v. 125. Nymphs and others, Odyſſ. 6. v. 222, 238. & 12. v. 132. & 19. v. 542. So Venus is deſcribed by Claudian. de Nupt. Honor. v. 99. Cæſariem tunc forte Venus ſubnixa coruſco fingebat ſolio.

[n] Quæ crine vincit Bœtici gregis vellus, Martial. l. 5. ep. 38.

[o] Nondum illi flavum, &c. Virgil. Æneid. 4. prope finem. Vid. Horat. Carmin. l. 1. ode 5. v. 4. Martial. Epigr. l. 5. ep. 65.

[p] Aurea Cæſaries, Virgil. Æneid. 8. v. 659. Vid. Barthii Animadv. ad Claudian. de Rapt. Proſerp. l. 3. v. 86.

[q] Vid. Braunium de Veſt. Sacerdot. l. 1. c. 9. p. 201.

[r] Hoedina tibi pelle, &c. Martial. Epigr. l. 12. ep. 38.

[s] Theocrit. Idyll. 3. v. 1, 2.

[t] Animadv. in loc.

[u] Hierozoic. par. 1. l. 2. c. 5. col. 628.

[w] In Salazar apud Marckium in loc.

[x] Theocrit. Idyll. 6. v. 37, 38.

ỿ. 3. *Thy lips* are *like a thread of ſcarlet*, &c.] To a *thread* for thinneſs, to *ſcarlet* for colour: thin, red lips, being beautiful, as well as white teeth; ſo the beautiful *Aſpaſia* had red lips[b], and teeth whiter than ſnow; hence we read of red and purple lips[c]. Now as lips are the inſtruments of ſpeech, the words of the church, and of all true believers, may be deſigned; what is ſaid by them in their prayers, which are filled, not with great, ſwelling words of vanity, exalting themſelves, and magnifying their works, like the Phariſee; but with humble confeſſions of ſin, and acknowledgments of their unworthineſs of mercy; and they are conſtant, like one continued thread, they go on praying all their days: and the ſcarlet colour may denote the fervency of them, whereby they become available with God; and the acceptableneſs of them to God, through the mediation of Chriſt, whoſe blood, and not any worthineſs of theirs, is pleaded in them: their words of praiſe alſo may be ſignified hereby; which are not filled with big ſwoln encomiums of themſelves, and of what they have done; but with expreſſions of the goodneſs and grace of God to them; and with thankfulneſs for all mercies, both temporal and ſpiritual, beſtowed upon them; and theſe are hearty and ſincere, coming from an heart inflamed with the love of God, which make ſuch lips look like ſcarlet; and that being in great eſteem, may intimate the acceptableneſs of them to God, through the blood and ſacrifice of Chriſt. To which may be added, that the doctrines of the goſpel, delivered by the miniſters of the church, who are her lips, may be taken into the ſenſe of this clauſe; which are like a *thread*, ſpun out of the ſcriptures, and are harmonious and all of a piece, conſiſtent and cloſely connected; the ſubject and matter of which are the blood, ſufferings and death of Chriſt, and the bleſſings that come thereby; and which alſo, like ſcarlet, are valuable and precious. *And thy ſpeech* is *comely*; which explains the preceding clauſe; and ſhews, that by her lips, her ſpeech is meant, which is *comely*, that is, graceful and amiable; as it is when believers ſpeak of Chriſt, of his perſon, offices and grace; and for him, in vindication of his truths and ordinances; when they ſpeak to him, in prayer or in praiſe; and when in common converſation, their ſpeech is with grace. *Thy temples* are *like a piece of a pomegranate within thy locks*; not like a piece of the tree, but of the fruit, when the ſhell of it burſts of itſelf, through the abundance of liquor in it; ſuch the *Iſraelites* found at one of their ſtations, and therefore called it, *Rimmon-parez*, the pomegranate of rupture, or the burſtened pomegranate; and in the tribe of *Zebulun*, was a city called *Remmon-methoar*, the beautiful pomegranate, *Joſh.* xix. 13. now the rind being broken[d], it appears full of grains or kernels, of a white colour, interſperſed with a reddiſh, purple juice, like blood, as *Pauſanias*[e] remarks, and looks very beautiful; and is aptly uſed to ſet forth the church's beauty, who, like her beloved, is *white* and *ruddy*: by which may be meant eccleſiaſtical officers, placed on an eminence in the church; to take care, among other things, of the diſcipline of it, according to the laws of Chriſt, 1 *Tim.* v. 17. *Heb.* xiii. 17. *Rom.* xii. 8. The temples, in the *Hebrew* tongue[f], have their name from the thinneſs and tenderneſs of them, having but little fleſh on them, and covered with a thin ſkin; and, in the *Greek* tongue[g], from the evident beating of the pulſe in them; and their ſituation is between the ear and the eye: all which denote, that ſuch officers ſhould be ſpiritual men, and have as little carnality in them as may be; that they ſhould uſe great tenderneſs in the adminiſtrations of their office, particularly in giving admonitions and reproofs: and, as by the beating of the pulſe, the ſtate of a conſtitution is diſcerned, whether healthy or not; ſo the ſtate of the church may be judged of by the diſcipline of it; if that is neglected, it is in a bad ſtate, and in a declining condition; but if ſtrictly obſerved, it is in an healthful and flouriſhing one: and the temples being between the eye and the ear, may teach, that, in the management of church-affairs, the officers are to make uſe of both; their ears are to be open to all; and they are not to ſhut their eyes againſt clear and plain evidence: and being ſaid to be *within* her *locks*, may be expreſſive of the meekneſs and humility of ſuch officers, who are not to lord it over God's heritage; and of the private manner in which admonitions are to be given, in caſe of private offences; and of the affairs and concerns of a church being kept private, and not blazed abroad. And theſe may be compared to *a piece of a pomegranate*, becauſe of their being full of gifts, and grace, and good works, viſible to men; and for their harmony and union among themſelves, and with the church and its members; and the ſtrict regard that, in all things, is had to the rules and laws of Chriſt; all which make the officers of the church, and the diſcipline of it, acceptable to him. It may be further obſerved, that the temples, taken largely, include the *cheeks* alſo; and ſo ſome render the word [h] here; and the purple juice of the pomegranate well expreſſes the colour of them; hence we read of purple cheeks [i]: and this may denote the beauty and modeſty of the church; whoſe bluſhing looks, and ruddy cheeks, made her extremely beautiful in the eye of Chriſt.

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[y] קצובות cæſæ vel dedolatæ, Bochart. Hierozoic. par. 1. l. 2. c. 45. col. 483. æquarum, Junius & Tremellius; ſtatura æqualium, Cocceius.

[z] Ariſtot. de Animal. Hiſt. l. 6. c. 19.

[a] Theocrit. Idyll. 1. v. 25. & 3. v. 34. & 5. v. 54. & 8. v. 44.

[b] Ælian. Var. Hiſt. l. 12. c. 1.

[c] Χειλεα πυρρα, Theocrit. Idyll. 15. Purpureis labellis, Ovid. Amor. l. 3. eleg. 13.

[d] כפלח ως λεπυρον, Sept. ſicut fragmen, V. L. Pagninus, Montanus, Junius & Tremellius; pars vel fruſtum, Michaelis.

[e] Bœotica, ſive l. 9. p. 578.

[f] רקתך tenuis faciei pars, Marckius; tenuior, Michaelis. Vid Kimchii Sepher ſhoraſh. rad. רקק

[g] Κροταφοι παρα το κροτειν την αφην.

℣. 4. *Thy neck is like the tower of David, builded for an armoury*, &c.] This was either the ſtronghold of *Zion*; or ſome tower, erected by *David* for an armoury, wherein his worthies or mighty men hung up their ſhields; Mr *Sandys* [k] ſays, it ſtood aloft, in the utmoſt angle of a mountain, whoſe ruins are yet extant: though the neck is compared to this, not for its height, ſeeing an high and ſtretched-out neck is a token of pride and haughtineſs with the Jews, *Iſa.* iii. 16. ſee *Pſalm* lxxiv. 5. and ſo the phraſe is uſed in *Latin* writers [l]; but for its being ornamented with ſpoils hung up in it, as golden ſhields after mentioned, as the neck is with pearls, jewels, and chains of gold, *chap.* i. 10. The word for *armoury*, is from *alaph*, to teach; not as being a pattern to teach artificers, as *Jarchi*; nor to ſhew paſſengers their way, as R. *Jonah* and others, who think this tower was built as a *pharus*, for ſuch a purpoſe [m]; but it was as an arſenal, in which young learners of the art of war laid up their weapons, as well as what were taken from an enemy; or what were made and laid up here, as a ſtore, in time of need. By the church's *neck* may be meant, either the miniſters of the word, ſet in the higheſt part of the body, the church, next to Chriſt the head, and in ſubjection to him; to whom they hold, and whoſe name, cauſe and intereſt, they bear up and ſupport in the world; and are the means of conveying ſpiritual food from him to the ſouls of men; and are adorned with the gifts and graces of the Spirit: and may be compared to the *tower of David*, for their integrity and uprightneſs, and for their ſtrength and immoveableneſs, ſtanding firm and unmoved againſt the batteries of Satan and the world, and for the defence of the goſpel; and to that *built for an armoury*, they being furniſhed with the whole armour of God. An ancient writer [n] ſuppoſes, the apoſtle *Paul* is particularly meant; that eminent exalter of Chriſt the head, and who was ſet for the defence of the goſpel: or it may be rather, the ſcriptures themſelves are meant; which point out and hold forth Chriſt the head, and make him manifeſt to the ſons of men; and are a means of conveying ſpiritual breath; when attended with a divine power, then are they Spirit and life; and of conveying food to the ſouls of men, very nouriſhing and ſatisfying; and are beſpangled with glorious truths and precious promiſes; where every truth is a golden link, and every promiſe a pearl, to a believer: and they may be compared to the *tower of David* for their ſublimity, being out of the reach and above the capacity of a natural man; and for their firmneſs and immoveableneſs, which Satan and all his emiſſaries will never be able to remove out of the world; and like to that as *built for an armoury, whereon there hang a thouſand bucklers, all ſhields of mighty men:* no other armour is mentioned, as in this armoury, but ſhields; they being a principal part of armour, and are eſpecially [o] ſo called, as in the *Septuagint* verſion of 1 *Kings* xiv. 26, 27. theſe ſhields are armour of mighty men; mighty, through God and his grace, to perform mighty actions, and do great exploits; being furniſhed, from the ſpiritual armoury, with the whole armour of God, to repel Satan's temptations, to defend the goſpel, and refute error; particularly the miniſters of the word are thoſe mighty men; though it is applicable to all ſaints.

℣. 5. *Thy two breaſts are like two young roes that are twins*, &c.] Or, *two fauns, the twins of a doe:* Providence, as *Plutarch* obſerves [p], has given to women two breaſts, that ſhould they have twins, both might have a fountain of nouriſhment; and are fitly compared to twins of the doe. The hind, for the moſt part, brings but one roe at a time; but there are ſome, the philoſopher ſays [q], bring twins; by which the beauty of the breaſts is expreſſed: *young roes* may point at the ſmallneſs of them, large breaſts are not accounted handſome; and *twins*, at their equal ſize and bigneſs, not one larger nor higher than the other, that would be a deformity; twins are generally alike. *Which feed among the lilies*; and are fat and plump: the alluſion may be to the putting of lilies in the boſom, between the breaſts, as other flowers; lilies are reckoned among the decorations of women, *Judith* x. 3. or rather, to the creatures mentioned, the roes and hinds, which feed among lilies, in fields where lilies grow; for theſe grew in fields as well as in gardens, and are called the *lilies of the field*,

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[h] Μηλον σου, Sept. genæ tuæ, Pagninus, Cocceius.

[i] Purpureas genas, Ovid. Amor. l. 1. eleg. 4. Statii Thebaid. l. 1. v. 538. Auſonii Parental. 23. v. 16. Purpuriſſatæ buccæ, Plauti Trucul. act. 2. ſc. 2. v. 35. genæ, Apulei Apolog. p. 239.

[k] Travels, p. 139. Vid. Adrichom. Theatrum Terræ Sanctæ, p. 168.

[l] Vid. Barthii Animadv. ad Claudian. in Rufin. l. 1. v. 53. & l. 2. v. 294.

[m] Vid. Caſtell. Lexic. col. 3904. ſo Pagninus and Tigurine verſion.

[n] Pſellus in loc.

[o] Vid. Cuperi Obſerv. l. 1. c. 7. p. 42. & Gutberleth. de Saliis, c. 12. p. 69.

[p] De Liberis Educand. vol. 2. p. 3.

[q] Ariſtot. de Animal. l. 6. c. 29.

Matt. vi. 28. and we read [r] ſometimes of harts and hinds among lilies. By *breaſts* may be meant, either the miniſters of the word, who impart the ſincere milk of the word, and who deliver out the nouriſhing doctrines of grace, like milk out of the breaſt, 1 *Cor.* iii. 2. 1 *Pet.* ii. 2. and may be like to *roes* for their affection to thoſe who are under their miniſtry; and pleaſant to them, to whom they are made uſeful; and for their ſharp-ſightedneſs and penetration into the myſteries of grace; and for their quick diſpatch in doing their work, tho' through many difficulties, which, like young roes, they leap and ſkip over: and *two* of them ſhew a ſufficient number of them Chriſt provides for his church; and being *twins*, expreſs their equal authority, and harmony of doctrine; and feeding *among lilies*, is where Chriſt himſelf feeds, *chap.* ii. 16. where Chriſt feeds, they feed; and where they feed, Chriſt feeds, even among his ſaints, comparable to lilies, *chap.* ii. 2. or theſe *breaſts* may deſign the two Teſtaments, the Old and New, which contain the whole ſincere milk of the word; are like *young roes*, pleaſant and delightful to believers; and, as *twins*, are alike, agree in their doctrines concerning Chriſt, and the bleſſings of grace thro' him; the types, figures, prophecies and promiſes of the one, have their completion in the other; and both abound with the lilies of goſpel-doctrines and promiſes: though rather, theſe *breaſts* may point at the two ordinances of the goſpel, baptiſm and the Lord's ſupper; which are breaſts of conſolation to believers, out of which they ſuck, and are ſatisfied; and through feeding on Chriſt in both, they receive much nouriſhment and ſtrength; and are very amiable and lovely to the ſaints, when they enjoy the preſence of Chriſt in them, and have the diſcoveries of his love to them; and may be ſaid to be *twins*, being both inſtituted by Chriſt, and both lead unto him, and require the ſame ſubjects; and are received and ſubmitted to by ſaints, comparable to *lilies*, as before.

℣. 6. *Until the day break, and the ſhadows flee away*, &c.] Until the day of grace breaks on every elect ſinner, and the ſhadows of darkneſs, ignorance and unbelief, are in a great meaſure fled and gone; or until the everlaſting day breaks, and there will be no more night, nor any darkneſs of affliction, nor any more deſertion, doubts and fears; ſee *chap.* ii. 17. They are the words of Chriſt, declaring whither he would go till that time came, as follows: *I will get me to the mountain of myrrh, and to the hill of frankincenſe*; the alluſion may be to the mountains and hills where theſe odoriferous plants grew. It is ſaid of *Pompey* the Great, that when he paſſed over *Lebanon* (after mentioned, ℣. 8.) and by *Damaſcus*, he went through ſweet-ſmelling groves and woods of frankincenſe and balſam [s]; and *Lebanon* is thought, by ſome [t], to have its name from the frankincenſe that grew upon it; though rather, from the whiteneſs of the ſnow continually on it. By this *mountain* and *hill*, may be meant the church of Chriſt, gathered together in goſpel-order, ſo called for its viſibility and immoveableneſs, *Iſa.* ii. 2. *Pſal.* cxxv. 1. and for the trees of righteouſneſs which are planted and flouriſh there, the ſaints; and for the fragrancy of their graces; and for the ſweet-ſmelling odour of their ſacrifices of prayer and praiſe; and becauſe of the delight and pleaſure Chriſt takes in his people, and they in him here; where they have mutual communion, ſo that it is to them both a mountain of myrrh and a hill of frankincenſe: particularly, here Chriſt delights to be, and here he reſolves to dwell, until his ſecond coming.

℣. 7. *Thou* art *all fair, my love*, &c.] Being juſtified by the righteouſneſs of Chriſt, waſhed in his blood, and ſanctified by his Spirit; of the title, *my love*, ſee *chap.* i. 9. The church is often ſaid by Chriſt to be *fair*, his *fair one*, and the *faireſt among women*, chap. i. 8, 15. and ii. 10. and iv. 1. but here *all fair*, being a perfection of beauty, and perfectly comely through his comelineſs: this is ſaid to ſhew her completeneſs in Chriſt, as to juſtification; and that with reſpect to ſanctification, ſhe had a perfection of parts, though not of degrees; and to obſerve, that the church and *all* the true members of it were ſo, the meaneſt and weakeſt believer, as well as the greateſt and ſtrongeſt. It is added, There is *no ſpot in thee*; not that the ſaints have no ſin in them; nor any committed by them; nor that their ſins are not ſins; nor that they have no ſpots in them, with reſpect to ſanctification, which is imperfect; but with reſpect to their juſtification, as having the righteouſneſs of Chriſt imputed to them, and covered with that ſpotleſs robe, they are conſidered as having no ſpot in them; God ſees no ſin in them, ſo as to reckon it to them, and condemn them for it; and they ſtand unblameable and irreproveable in his ſight; and will be preſented by Chriſt, both to himſelf and to his Father, and in the view of men and angels, *not having ſpot or wrinkle, or any ſuch thing* upon them.

℣. 8. *Come with me from Lebanon,* my *ſpouſe, with me from Lebanon*, &c.] This is a new title given the church, my *ſpouſe*; here firſt mentioned, becauſe the day of eſpouſals was over, *chap.* iii. 11. and having on the wedding-garment, in which ſhe was ſo fair and ſpotleſs, as before deſcribed, ſhe looked ſomewhat like a bride, and the ſpouſe of Chriſt; and is chiefly uſed by Chriſt, to prevail upon her to go with him, which, relation, duty and affection, obliged her to do. The invitation is to come with him from *Lebanon*, which is repeated, to ſhew earneſtneſs and vehemency; not *Lebanon*, literally taken, a mountain to the north of the land of *Canaan*, famous for odoriferous trees, and where to be was delightful; but figuratively, the temple, made of the wood of *Lebanon*, and *Jeruſalem*, in which it was, which in Chriſt's time was a den of thieves, and from whence Chriſt called out his people; or this being a pleaſant mountain, may ſignify thoſe carnal, ſenſual pleaſures, from which Chriſt calls his people off. Some render the words, *thou ſhalt come with me*, &c. [u] being influenced by the powerful grace of Chriſt, and drawn by his love; and what he invites and exhorts unto, he gives grace to enable to perform. *Look from the top of Amana, from the top of Shenir and Hermon, from the lions dens, from the mountains of the leopards*; *Amana* is thought by ſome to be the mountain which divided *Cilicia* from *Syria*, taken notice of by ſeveral writers [w]; but it ſeems too diſtant from *Lebanon*; perhaps it is the ſame with *Abana*, from whence was a river of that name, 2 *Kings* v. 12. where, in the *keri* or margin, it is read *Amana*; ſo the *Targum* here explains it, of the people that dwelt by the river *Amana*, which waſhed the country of *Damaſcus*: *Jarchi* takes it to be the ſame with *Hor*, a mountain on the northern border of *Iſrael*; and indeed, wherever mention is made of this mountain, the *Targum* has it, *Taurus Umanus*; and, according to *Ptolemy*[x], *Amanus* was a part of mount *Taurus*, with which it is joined by *Joſephus*[y]; and with that and *Lebanon*, and *Carmel*, by *Ælianus*[z]. *Shenir* and *Hermon* were one and the ſame mountain, called by different names; *Hermon* might be the common name to the whole; and that part of it which belonged to the *Sidonians*, was called by them *Sirion*; and that which the *Amorites* poſſeſſed, *Shenir*, Deut. iii. 9. Now all theſe mountains might be called *dens of lions*, and *mountains of leopards*; both becauſe inhabited by ſuch beaſts of prey; hence we read of the lions of *Syria*[a], and of leopards[b] in thoſe parts; in the land of *Moab*, and in the tribe of *Gad*, were places called *Beth-nimrah*, and the waters of *Nimrim*, which ſeem to have their names from leopards that formerly haunted thoſe places, *Num*. xxxii. 36. *Iſa*. xv. 6. or becauſe inhabited by cruel, ſavage, and tyrannical perſons; particularly *Amana*, in *Cilicia* or *Syria*, as appears from *Strabo*[c], *Lucan*[d], and *Cicero*[e]; and *Shenir* and *Hermon* were formerly, as *Jarchi* obſerves, the dens of thoſe lions, *Og* king of *Baſhan*, and *Sihon* king of the *Amorites*: unleſs rather, theſe were the names of ſome places near *Lebanon*; for *Adrichomius*[f] ſays, "the mountain of the leopards, which was round and high, was two miles from *Tripoli* northward, three from *Arce* ſouthward, and one from *Lebanon*." Now theſe words may be conſidered as a call of Chriſt to his people, to come out from among wicked men, comparable to ſuch creatures; and he makes uſe of two arguments to enforce it: the one is taken from the nature of ſuch men, and the danger of being with them; who are like to lions, for their cruel and perſecuting temper; and to leopards, for their being full of the ſpots of ſin; and for their craftineſs and malice, exerciſed towards thoſe who are quiet in the land; and for their ſwiftneſs and readineſs to do miſchief; wherefore it muſt be both uncomfortable and unſafe to be with ſuch perſons: the other argument is taken from their enjoyment of Chriſt's company and preſence, which muſt be preferable to theirs, for pleaſure, profit and ſafety, and therefore moſt eligible. Beſides, Chriſt choſe not to go without his church; ſhe was ſo fair, as before deſcribed, and ſo amiable and lovely in his ſight, as follows.

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[r] En aſpicis illum, candida qui medius cubat inter lilia, cervum? Calphurnius apud Bochart. Hierozoic. par. 1. l. 3. c. 24. col. 924.

[s] Florus de Geſt. Roman. l. 3. c. 5.

[t] Vid. Gabr. Sionita de Orient. Urb. c. 6. p. 14.

[u] תבואי venies, Pagninus, Montanus, Mercerus, Junius & Tremellius.

[w] Plin. Nat. Hiſt. l. 5. c. 22. Mela de Situ Orbis, l. 1. c. 12. Solin. Polyhiſtor. c. 51.

℣. 9. *Thou haſt raviſhed my heart, my ſiſter, my ſpouſe*, &c.] Here another new title is given to the church, *my ſiſter*, with the repetition of the former, my *ſpouſe*; for one and the ſame perſon, with the *Hebrews*, might be ſiſter and ſpouſe; ſee 1 *Cor*. ix. 5. and this may be uſed in a love-ſtrain, and ſo not improper in a love-poem, as this was[g]; ſee *chap*. viii. 8. likewiſe the church may be called Chriſt's ſiſter, becauſe of his incarnation, in virtue of which he is not aſhamed to call his people his brethren, and ſo his ſiſters, *Heb*. ii. 11. and on account of their adoption; in which reſpect, he that is Chriſt's Father, is theirs; and which is evidenced in regeneration; when they, through grace, do the will of his Father, and ſo are his brother, and ſiſter, and mother, *Matt*. xii. 50. And upon the whole, it is uſed to expreſs the great affection of Chriſt for the church, and his high eſteem of her; and which appears by his ſaying, *thou haſt raviſhed my heart*; which is but one word in the *Hebrew* text, and no where elſe uſed, and is variouſly rendered: the *Vulgate Latin* verſion is, *thou haſt wounded my heart*[h]; with one of love's darts, *chap*. ii. 5. *thou haſt drawn my heart unto thee*, ſo ſome Jewiſh writers[i]; which is ſurpriſing, ſince no love nor lovelineſs are in her of herſelf; this ſhews how free and unmerited the love of Chriſt is: according to the uſe of the word with the *Talmudiſts*[k], the ſenſe is, *thou haſt coupled mine heart with thine*; the heart of Chriſt and his church are ſo cloſely knit and joined together in love, that they are but one heart, and can never be ſeparated: others, *thou haſt ſeized my heart*; or, *claimed it for thyſelf*[l]; thou art maſter over it; it is no more mine, but thine. The *Septuagint* verſion is, *thou haſt unhearted us*; Father, Son, and Spirit; particularly the ſecond Perſon: or thou haſt ſtolen away my heart; I have no heart left in me; which, as it is the caſe through fear, is ſometimes through love: this ſenſe is approved by *Aben Ezra*. Some render it juſt the reverſe, *thou haſt heartened me*[m]; put heart into me, animated me, made me of good chear; ſo the word is uſed in the *Syriac* verſion of *Matt*. ix. 2. 1 *Theſſ*. v. 14. The ſenſe may be, that ſuch was the love of Chriſt to his church, and ſo much was he charmed by her, that the thought of his having her company in heaven to all eternity, animated him to endure all ſufferings he did for her ſake, *Heb*. xii. 2. The *Targum* is, "thy love is fixed upon the table of my heart;" where the church herſelf was fixed, *chap*. viii. 6. *Thou haſt raviſhed my heart with one of thine eyes*; the alluſion may be to the cuſtom of the eaſtern women; who, when they walked or ſpoke to any, ſhewed but one eye, the other, with the reſt of the face, being covered with a veil[n]: the eyes of women are enſnaring to lovers[o]; the church has more eyes than one. Mention is made of the eyes of the underſtanding, *Eph*. i. 18. faith is one of them, and may be here chiefly intended; by which a ſoul looks on Chriſt, the glories of his perſon, and the fulneſs of his grace; and looks to him for the bleſſings of grace now, and eternal glory hereafter: and with this Chriſt's heart is raviſhed; even with *one look* from it, or *glance* of it, as ſome[p] render it. *With one chain of thy neck*; with the ſeveral graces of the Spirit, linked together as in a chain; which were about the neck of the church, and as ornamental to her as a pearl-necklace, *chap*. i. 10. and with every link in this chain, Chriſt's heart is raviſhed and delighted. The *Vulgate Latin* verſion is, *with one lock of hair of thy neck*; which hung down in it, and looked very beautiful; and with which lovers are ſometimes taken[q].

℣. 10.

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[x] Geograph. l. 5. c. 8.

[y] Antiqu. l 1. c. 6. ſ. 1.

[z] De Animal. l. 5. c 56.

[a] Ariſtot. Hiſt. Animal. l. 6. c. 3. Plin. Nat. Hiſt. l. 8. c. 16.

[b] Vid. Ignatii Epiſt. ad Roman. p. 58. Brocard. in Cocceii Lexic. p. 123.

[c] Geograph. l. 14. p. 465. & l. 16. p. 517.

[d] Pharſalia, l. 3. v. 244. venere feroces, & cultor Amana.

[e] Ad Attic. l. 5. ep. 20.

[f] Theatrum Terræ Sanctæ, p. 186.

[g] Sive tibi conjux, ſive futura ſoror, Tibullus.

[h] לבבתני vulneraſti cor meum, V. L. ſo Ben Melech; and Kimchi Sepher ſhoraſh. rad. לבב

[i] Jarchi, David de Pomis, Lexic. fol. 69. 3.

[k] Cor copulaſti mihi, Buxtorf. Hottinger. Smegma, p. 164. Vid. Miſn. Sabbat, c. 5. ſ. 2.

[l] Occupaſti, Lutherus, Marckius; vendicaſti, Tigurine verſion.

[m] Animaſti me, Cocceius, Schmidt.

[n] Tertullian. de Virg. Veland. c. 17. Le Bruyn's Voyage to the Levant, ch. 40. p. 157.

[o] See Prov. vi. 25. So the poet ſays of Helena, τας παντες επ' ομμασιν ιμεροι εντι, Theocrit. Idyll. 18. Perque tuos oculos qui rapuere meos, Ovid. Amor. l. 3. eleg. 10. Vid. Barthii ad Claudian. Napt. Honor. v. 6.

[p] באחד מעיניך uno aſpectu oculorum tuorum, Junius & Tremellius, ſo Ainſworth.

[q] Λιπαρα παρ' αυχενα σειτ' εθειρα, Theocrit. Idyll. 5.

℣. 10. *How fair is thy love, my ſiſter, my ſpouſe!* &c.] Of theſe titles, ſee the note on ℣. 8, 9. and of the love of the church to Chriſt, ſee the note on *chap.* i. 3. here ſaid to be *fair*, lovely and delightful, grateful and acceptable; as it is to Chriſt, in the ſeveral acts and effects of it, and therefore the word is plural, *thy loves*[r]; being exceeding beautiful in his eye, and extremely well-pleaſing to him; therefore ſays, *how fair!* as admiring it, it being hard to ſay how fair it was; and this appears from the large manifeſtations of Chriſt's love to thoſe that love him; and from his cauſing all things to work together for the good of ſuch; and from his preparing and laying up things, unſeen and unheard-of, for them. *How much better is thy love than wine!* which is ſaying the ſame thing of her love to him, ſhe ſays of his to her, *chap.* i. 2, 4. her love to Chriſt is more pleaſant, more chearing, and more acceptable to him, than the wine of legal ſacrifices, or than all burnt-offerings; or than any duty whatever, unleſs that is the principle from whence it flows, *Mark* xii. 33, 34. *And the ſmell of thine ointments than all ſpices!* the ſame with Chriſt's ointments, commended *chap.* i. 3. namely, the graces of the Spirit, which are in Chriſt without meaſure, and from him communicated to his people; and when exerciſed by them, are very delightful to him, and preferred by him to *all ſpices*; even to all thoſe uſed in the holy anointing oil, typical of them, *Exod.* xxx. 23, 24.

℣. 11. *Thy lips, O my ſpouſe, drop as the honeycomb,* &c.] Words for ſweetneſs, delight and pleaſure, like that; ſo the ſpeech of perſons, flowing from their mouth and tongue, is ſaid to be ſweeter than the honey-comb[s]; and lovers are ſaid to be ſweeter to one another than the ſweet honey[t]: ſo the lips or words of the church in prayer, as the *Targum*; or in praiſe of Chriſt, and thankfulneſs to him; or in the miniſtration of the doctrines of the goſpel, which are pleaſant words; or in common converſation, are pleaſing to Chriſt; when, like the honey, they drop freely and without conſtraint; gradually, at proper ſeaſons and opportunities, as prudence directs; and continually, more or leſs, ever dropping ſomething to the glory of divine grace, and the good of ſouls. *Honey and milk are under thy tongue*; rolled, as a ſweet morſel there: the ancients had a ſort of food of this mixture, a cake made of honey and milk, called by the *Greeks meligala*[u], and ſometimes *candylos*[w], which was the ſame compoſition; *Galen*[x] ſays, it was not ſafe to take goats milk without honey; *Jove* is ſaid[y] to be nurſed with ſuch a mixture: and this being very grateful to the taſte, the ſpeech of the church for pleaſantneſs is compared unto it; ſo *Pindar*[z] compares his hymn or ode to honey mixed with milk, as being ſweet and grateful; and in *Plautus*[a], "your words are honey and milk:" and it may be further obſerved, that ſuch a mixture of milk and honey, with poppies in it, was given to the new-married bride, and drank when brought home to her huſband[b]; which was now the caſe of the church. The doctrines of the goſpel may be meant, comparable to honey and milk; to *honey*, for their ſweetneſs and acceptableneſs; for their nouriſhing nature; and for their being gathered out of the choice flowers of the ſcriptures, by the laborious miniſters of the word, who are like to bees; ſee *Pſalm* xix. 10. and cxix. 103. to *milk*, for the purity of them, and the nouriſhment had by them; for their being eaſy of digeſtion, when mixed with faith; and for their being of a cooling nature, to allay the heat of a fiery law in the conſcience; and for the recovery and reſtoration of ſouls by them, in a declining condition; ſee 1 *Pet.* ii. 2. theſe may be ſaid to be *under the tongue*, when they have a place in the heart, are the ſubject of conſtant meditation, a ſweetneſs is taſted in them; and they are had in readineſs to ſpeak of them upon all occaſions. *And the ſmell of thy garments is like the ſmell of Lebanon*; the ancients formerly ſcented their garments; *Calypſo* gave to *Ulyſſes* ſweet-ſmelling garments[c]: ſuch are Chriſt's robe of righteouſneſs, and garments of ſalvation, which are ſaid to *ſmell of myrrh, aloes and caſſia*; with which the ſaints being arrayed, the ſmell of their raiment is as *the ſmell of a field the Lord has bleſſed*; and ſo like the ſmell of *Lebanon*, a mountain abounding with odoriferous trees and plants; ſee *Pſalm* xlv. 8. *Gen.* xxvii. 27. *Hoſea* xiv. 6. Or the outward converſation-garments of the ſaints may be deſigned, the mention of which fitly follows the lips and tongue; for when works go along with words, and practice with profeſſion; when to lips dropping the doctrines of the goſpel, like the honey-comb, are joined the ſweet-ſmelling garments of an agreeable life and converſation; the Chriſtian is very much ornamented, and becomes lovely and amiable.

℣. 12. *A garden incloſed is my ſiſter, my ſpouſe,* &c.] At a little diſtance from *Bethlehem* are pools of water, and below theſe runs a narrow, rocky valley, incloſed on both ſides with high mountains, which the Friars, as Mr *Maundrell* ſays[d], will have to be the incloſed garden here alluded to; but it is more likely that the alluſion is to a garden near *Jeruſalem*, called the king's garden, *Adrichomius*[e] makes mention of, which was ſhut up, and only for the king's uſe and pleaſure: to which the church may be compared; for its being diſtinguiſhed from the world's wide waſte, by the ſovereign grace of God; and for the ſmallneſs of it in compariſon of that; and for its pleaſantneſs and fruitfulneſs, having pleaſant and precious plants of great renown; or conſiſting of perſons of different gifts and graces; in whoſe hearts theſe are not naturally, or do not grow there of themſelves; but are ſown or planted, and raiſed up by the Spirit of God, for which the fallow-ground of their hearts is thrown up: and that every thing may be kept in good order, as in a garden, the plants are watered with the grace of God; the trees of righteouſneſs are pruned by Chriſt's Father, the vine-dreſſer; the fences are kept up, and the whole is watched over night and day; and here Chriſt, the owner of it, takes his delightful walks, and grants his preſence with his people. And the church is like an *incloſed* garden; for diſtinction, being ſeparated by the grace of God, in election, redemption, effectual vocation, &c. and for protection, being encompaſſed with the power of God, as a wall about it; and for ſecrecy, being ſo cloſely ſurrounded, that it is not to be ſeen nor known by the world; and indeed is not acceſſible to any, but to believers in Chriſt; and is peculiarly for his uſe, who is the proprietor of it; ſee ℣. 16. and v. 1. *A ſpring ſhut up, a fountain ſealed*; the alluſion may be to the ſealed fountains, great perſonages reſerved for their own uſe; ſuch as the kings of *Perſia* had, of which the king and his eldeſt ſon only might drink[f]; and king *Solomon* might have ſuch a ſpring and fountain in his garden, either at *Jeruſalem* or at *Ethan*, where he had pleaſant gardens, in which he took great delight, as *Joſephus*[g] relates: and near the pools, at ſome diſtance from *Bethlehem*, ſuppoſed to be his, is a fountain, which the Friars will have to be the ſealed fountain here alluded to; and to confirm which, they pretend a tradition, that *Solomon* ſhut up theſe ſprings, and kept the door of them, ſealed with his ſignet, to preſerve the waters for his own drinking; and Mr *Maundrell*[h], who ſaw them, ſays, it was not difficult ſo to ſecure them, they riſing under ground, and having no avenue to them, but by a little hole, like to the mouth of a narrow well. Now the church may be thus compared, becauſe of the abundance of grace in her, and in her ſeveral members, which is as a well of living water, ſpringing up unto everlaſting life, *John* iv. 14. and becauſe of the doctrines of the goſpel, called a fountain, *Joel* iii. 18. with which goſpel-miniſters water the plants in Chriſt's garden, the members of the church; whereby they are revived, refreſhed, and flouriſh; and their ſouls become as a watered garden, whoſe ſprings fail not. Though ſome read this clauſe in connection with the former; *a garden incloſed* art thou, *with a ſpring* or flow of water *ſhut up*, and *with a fountain ſealed*[i]; meaning Chriſt and his fulneſs; from whence all grace is received by the church and its members; and with which they are ſupplied, and their ſouls are watered: and the phraſes, *ſhut up* and *ſealed*, which, whether applied to the doctrines of grace and truth, in and from Chriſt, may denote the ſecrecy and ſafety of them from the men of the world; or to the grace of Chriſt, communicated by him to the ſaints, may denote the ſecurity of it, the inviſible operations of it, and the ſole exerciſe of it on him: for theſe phraſes denote the inviolable chaſtity of the church to Chriſt, in her faith, love, ſervice and worſhip; ſee *Prov.* v. 15—18. and are uſed in the Jewiſh writings[k], to expreſs the chaſtity of the bride. *Ambroſe* affirms[l], that what *Plato*[m] ſays concerning *Jove*'s garden, elſewhere called by him the garden of the mind, is taken out of *Solomon*'s *Song*.

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[r] דודיך amores tui, Pagninus, Montanus, &c.

[s] Vid. Theocrit. Idyll. 21. v. 26, 27. Homer. Iliad. 1. v. 249.

[t] Plauti Aſinaria, act. 3. ſc. 3. v. 24.

[u] Vid. Cohen de Lara, Ir David, p. 52. The word is uſed in T. Hieroſ. Challah, fol. 57. 4.

[w] Athenæus, l. 1. c. 8. p. 9. & l. 14. c. 13. p. 644. Suidas in voce Κανδυλος. Ariſtoph. Pax, & Florent. Chriſtian. in Ibid. p. 633.

[x] Lib. de Bono Sapore, c. 4.

[y] Lactant. de Falſ. Relig. l. 1. c. 22. See Iſa. vii. 15.

[z] Nemea, ode 3. v. 10, 11.

[a] Trucul. act. 1. ſc. 2. v. 75, 76.

[b] Nec pigeat tritum niveo cum lacte papaver ſumere, & expreſſis mella liquata favis, Ovid. Faſti, l. 4. v. 149, 150.

[c] Ειματα θυωδεα, Homer. Odyſſ. 5. v. 264. & 21. v. 52.

[d] Journey from Aleppo, &c. p. 89. edit. 7.

[e] Theatrum Terræ Sanctæ, p. 170.

℣. 13. *Thy plants* are *an orchard of pomegranates*, &c.] Theſe plants are the members of the church, true converts, believers in Chriſt; pleaſant plants, plants of renown, planted in the church by Chriſt's heavenly Father, and ſhall never be plucked up: or, *thy gardens*, as it may be rendered[n]; particular churches, well taken care of and watered; theſe make an orchard, or are like one, even a *paradiſe*, as the word[o] ſignifies: it is generally thought to be a *Perſic* word; ſee *Neh.* ii. 8. but *Hillerus*[p] derives it from פרד to *ſeparate*, it being a garden, ſeparated and incloſed as before; one like *Eden*'s garden, exceeding pleaſant and delightful: and not like an orchard of any ſort of trees, but of *pomegranates*, of which there were plenty in *Canaan*, hence called a *land of pomegranates*, Deut. viii. 8. many places in it had their names from thence, *Joſh.* xv. 32. and xix. 13. and xxi. 24. To which believers in Chriſt may be compared, for the various ſorts of them[q], for their largeneſs, fruitfulneſs and uprightneſs; ſaints have gifts and grace, differing from one another as to ſize, but all pomegranates, trees of righteouſneſs; ſome are larger, and excel others, are full of all the fruits of righteouſneſs; but all are, more or leſs, fruitful and upright in heart: and ſo the ſaints of the higher claſs may be here deſigned, as thoſe of a lower are by other trees and ſpices after mentioned. *With pleaſant fruits*; that are valuable, precious and deſirable, of which an enumeration follows: *Camphire, with ſpikenard*; or *cypreſſes*, or *cypruſſes with nards*[r]; both in the plural number: the former may intend cypreſs-trees, ſo called on account of their berries and fruits growing in cluſters; ſee *chap.* i. 14. and the latter, becauſe there are different ſorts of them, as *nardus Italica*, *Indica*, and *Celtica*: to theſe ſaints may be compared, becauſe pleaſant and delightful, of a ſweet ſmell, and rare and excellent.

℣. 14. *Spikenard and ſaffron*, &c.] The former is the beſt ſort of nard, and therefore mentioned and repeated; to which ſaints may be compared, becauſe of the graces of the Spirit in them; which, when exerciſed, give a ſweet odour, and are exceeding grateful to Chriſt; ſee *chap.* i. 12. and the latter, according to *Schindler*[s], ſeems to have been read *carcos*, the ſame with *crocus*, and is a plant well known by us for its chearing nature; and has its name from the *Arabic*, *zaffran*, becauſe of its yellow or golden colour; but *crocus*, from *Corycus*[t], a mountain in *Cilicia*, where it grew; it is properly joined with ſpikenard, ſince itſelf is a *ſpica*, and is ſometimes called *ſpica Ciliſſa*[u]. Next follow, *Calamus and cinnamon, with all trees of frankincenſe*; *calamus* is the ſweet cane in *Iſa.* xliii. 24. *cinnamon* is the rind or bark of a tree; both grow in *India*[w] and in *Arabia*[x]; as alſo trees of frankincenſe, which are only in *Arabia*; hence one of the *Arabia*'s is called *thurifera*[y], for they do not grow in all *Arabia*: the two firſt were ingredients in the holy anointing oil, and the latter in the holy perfume, *Exod.* xxx. 23, 34. *Myrrh and aloes, with all the chief ſpices*; *Solomon*'s gardens might be furniſhed with all theſe; and with the above trees, plants and ſpices, from *Arabia Felix*, where, as *Appianus*[z] ſays, *caſſia* grew in marſhy places; myrrh and frankincenſe were gathered from trees, cinnamon from ſhrubs, and their meadows naturally produced nard; hence called *aromatifera*, the ſpicy country[a]: *myrrh* was alſo an ingredient in the anointing oil; and *aloes*, according to the *Targum*, is the ſame, with lign-aloes; ſee *Numb.* xxiv. 6. not the herb which has a very bitter juice, but the tree of a ſweet a ſweet odour, which *Iſidore*[b] diſtinguiſhes, and is what is meant in *Pſal.* xlv. 8. *Prov.* vii. 17. and were both of a very fragrant ſmell. Now all theſe trees, plants and ſpices, ſignify truly precious ſouls, poſſeſſed of the graces of the Spirit; comparable to them for their valuableneſs and excellency, their ſweet ſmell, and the reviving and refreſhing nature of them; which make the ſubjects of theſe graces very agreeable to Chriſt, and to one another. What a garden is the church thus planted!

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[f] Athenæi Deipnoſoph. l. 12. c. 2. p. 515.

[g] Antiqu. l. 8. c. 7. ſ. 3. Vid. Adrichom. p. 170.

[h] Journey from Aleppo, &c. p. 88, 89.

[i] Cum fluctu obſerato, cum fonte obſignato, Marckius, ſo ſome in Michaelis.

[k] T. Bab. Yoma, fol. 75. Apud Wagenſeil. Sota, p. 240. Seder Tephillot, fol. 203. 1. Ed. Baſil. vid. Targum, Jarchi & Aben Ezra in loc.

[l] De Bono Mortis, c. 5.

[m] In Sympoſ. p. 1194.

[n] Vid. Guiſium in Miſn. Sheviith, c. 2. ſ. 2.

[o] פרדס παραδεισος, Sept. paradiſus, Pagninus, Montanus, Tigurine verſion, Cocceius, Marckius, Michaelis.

[p] Onomaſtic. Sacr. p. 291.

[q] Plin. Nat. Hiſt. l. 13. c. 19.

[r] So Junius & Tremellius, Piſcator.

[s] Lexic. Pentaglott. col. 910.

[t] Corycii preſſura croci, Lucan. Pharſal. l. 9. v. 809.

[u] Ovid. Faſt. l. 1. v. 76. in Ibin, v. 200. Propert. l. 4. eleg. 6. v. 74.

[w] Plin. Nat. Hiſt. l. 12. c. 19, 22. Strabo, l. 15. p. 478.

[x] Herodot. Thalia, c. 107. Cinnamoni & multi paſtor odoris Arabs, Propert. l. 3. eleg. 13. v. 8.

[y] Plin. Nat. Hiſt. l. 12. c. 14.

[z] Apud Schindler. Lexic. col. 1192.

[a] Strabo. Geograph. l. 16. p. 538. vid. p. 535.

℣. 15. *A fountain of gardens, a well of living waters, and ſtreams from Lebanon.*] Some[c] take theſe words to be the words of Chriſt continued, ſpeaking ſtill of his church, and explaining and enlarging upon what he had ſaid of her, ℣. 12. but they are rather the words of the church; who, upon hearing herſelf commended, and knowing that all her fruitfulneſs, and the flouriſhing condition ſhe was in, were owing to the grace of Chriſt, breaks forth in theſe words, and aſcribes all to him, ſaying, *O fountain of gardens, O well of living waters,* &c. for ſo the words may be rendered in the vocative caſe[d]. By the *gardens* may be meant, particular diſtinct churches, ſuch as were gathered in the firſt times of the goſpel, and ſince, as the churches of *Aſia*, &c. ſeparated from the world, and planted with trees of righteouſneſs, ſuch as are before deſcribed: and though there are many gardens or churches, there is but one *fountain* which ſupplies them all with gifts and grace, and that is Chriſt, and his fulneſs, the fountain from whence flow all grace, and the bleſſings of it: who alſo is the *well of living waters*; a well deep and large, fathomleſs and bottomleſs, dug by ſovereign grace, and full of all grace; ſignified by *waters*, for the abundance of it; and ſaid to be *living*, becauſe by it, dead ſinners are quickened, and drooping ſaints revived; and is ever running[e], ever flowing, and overflowing; ſo that there is always a ſupply for all Chriſt's gardens, and for all believers in all ages; who, with the bucket of faith, draw water with joy out of this well, or wells of ſalvation, *Iſa.* xii. 3. and the flows of grace from hence are like *ſtreams from Lebanon*, becauſe of the abundance of it; the conſtant and continued ſupplies of it; the rapidity and force with which it comes, bearing down all obſtacles in its way; and for the pleaſure it gives, the flows of it being as delightful and grateful as ſtreams of water in hot countries. Reſpect ſeems to be had to ſeveral places called by theſe names; there was one, called *the Fountain of Gardens*, which flowed from *Lebanon*, ſix miles from *Tripoli*, and watered all the gardens, whence it had its name, and all the country that lay between theſe two places[f]; and there was another, called *the Well of living Waters*, a little mile to the ſouth of *Tyre*; it had four fountains, from whence were cut various aqueducts and rivulets, which watered all the plain of *Tyre*, and all its gardens; which fountains were little more than a bow's caſt from the main ſea, and in which ſpace ſix mills were employed[g]: and there is a rupture in mount *Lebanon*, as Mr *Maundrell*[h] ſays, which runs up it ſeven hours travelling; and which, on both ſides, is ſteep and high, and cloathed with fragrant greens from top to bottom; and every where refreſhed with *fountains*, falling down from the rocks, in pleaſant caſcades, the ingenious work of nature: and *Rauwolff*[i], who was on this mountain in 1575, relates; "We came, ſays he, into pleaſant groves, by delightful *rivulets* that aroſe from *ſprings*, that made ſo ſweet a noiſe, as to be admired by king *Solomon*, Cant. iv. 15." and theſe ſtreams gave riſe to ſome rivers, as *Jordan*, *Eleutherus*, &c.[k] to which the alluſion is here. There were two cities, one in the tribe of *Judah*, and the other in the tribe of *Iſſachar*, called *Engannim*, the fountain of gardens, *Joſh.* xv. 34. and xix. 21.

℣. 16. *Awake, O north wind*, &c.] Theſe words, according to ſome[l], are the words of the church continued, praying for the Spirit; to which ſenſe, the order and connection of the words ſeem to incline; though the language ſuits beſt with Chriſt, who has the command of the winds, and a right and property in the garden, the church: nor does it ſeem ſo agreeable, that the church ſhould petition Chriſt to let looſe the north-wind upon her, if by that are meant afflictive diſpenſations of providence; but agrees well enough with Chriſt, ſince theſe come not without his will and order, and by him made to work together for good; by which he nips the corruptions of his people, tries their graces, and cauſes them to come forth into exerciſe: though ſome[m] think, this is a command to the north-wind to remove, and be gone, and blow no longer, ſince it was ſpring, *chap.* ii. 11. and would be hurtful to the plants in the garden; and the verb *blow* is ſingular, and only in conſtruction with the ſouth-wind; and beſides, winds diametrically oppoſite[n], cannot blow together in the ſame horizon, with a continued blaſt: though others[o] are of opinion, that both winds are deſigned, being both uſeful to gardens; the one to ſcatter the clouds, and make the air clear and wholſome, and reſtrain the luxuriancy of the plants; and the other, being moiſt and warming, of uſe to bring plants and fruits to maturity; and both may deſign the Spirit of God, in his different operations and effects, through the law and the terrors of it, and by the goſpel and its comforting doctrines. *And come thou ſouth, blow upon my garden*; the church, Chriſt's property, as ſhe aſſerts in the latter part of the verſe: the Spirit of God is intended by the *ſouth*, or ſouth-wind; who is compared to the *wind*, becauſe it blows like that, freely, and as he pleaſes, when, where, and on whom, and imperceptibly, powerfully, and irreſiſtibly, *John* iii. 8. and to the *ſouth-wind*, becauſe it is a warm wind, brings ſerenity, and makes fruitful with ſhowers of rain: ſo the Spirit of God warms the cold heart of a ſinner; thaws his frozen ſoul, and comforts with the diſcoveries of divine love; brings quietneſs and peace into the conſcience; and makes fruitful in grace and good works, by cauſing the rain of goſpel-doctrines to deſcend and diſtil upon men. The end to be anſwered is, That *the ſpices thereof may flow out*; the ſpices in the garden, the odoriferous plants, might emit a fragrant ſmell; though *Virgil*[p] repreſents the ſouth-wind as hurtful to flowers; ſo it might be in *Italy*, where it dried them up, as *Servius* on the place obſerves; and yet be uſeful to them in *Paleſtine*, where it blew from the ſea, and is ſometimes ſo called, *Pſalm* cvii. 3. Spices denote the graces of believers, rare, precious and odorous; and their *flowing out*, the exerciſe of them, their evidence, increaſe, and the ripening of them; when they diffuſe a ſweet odour to Chriſt and others, and make it delightful to walk in his garden; as it is to walk in one after a delightful ſhower of rain, and when the wind gently blows upon it. And hence what is prayed for being granted, the church ſpeaks again, and invites Chriſt, ſaying, *Let my beloved come into his garden*; which *coming* is to be underſtood, not of Chriſt's firſt, nor of his ſecond coming; but of his ſpiritual coming, to viſit his people, grant his preſence, and manifeſt his love; which is very deſirable by them; and, when granted, is reckoned a great favour, and is an inſtance of the condeſcending grace of Chriſt, *John* xiv. 22. the church is *his garden* by his own choice, his Father's gift, the purchaſe of his blood, and the power of his grace: and here he is invited to come, *and eat his pleaſant fruits*; meaning either the graces of the Spirit, which are his fruits; and called Chriſt's, becauſe they come from him, and are exerciſed on him, and he is the author and finiſher of them: or the good works of believers, which are performed by virtue of union to him, and abiding in him; are done in his ſtrength, and deſigned for his glory: and both are *pleaſant*, that is, well-pleaſing and acceptable to him; the graces of the Spirit, when in exerciſe, as appears from ℣. 9, 10. and good works, when done in faith, from a principle of love, and to his glory: and he may be ſaid to *eat* them, when he expreſſes his well-pleaſedneſs with them, and acceptation of them.

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[b] Origin. l. 17. c. 8, 9.
[c] So Cocceius, Schmidt, Hennischius, Marckius, Michaelis.
[d] So Ainſworth, Junius & Tremellius, Piſcator, Marckius.
[e] Flumine vivo, Virgil. Æneid. l. 2. v. 715. Semper fluenti, i. e. naturali, Servius in Ibid.
[f] Adrichom. Theatrum Terræ Sanctæ, p. 107, 108.
[g] Ibid. p. 6.
[h] Journey from Aleppo, &c. p. 142, 143.
[i] Travels, part 2. ch. 12. p. 187, 188. ed. Ray.
[k] Plin. Nat. Hiſt. l. 5. c. 20. Joſeph. Antiqu. l. 5. c. 3. ſ. 1.
[l] So Cocceius, Marckius, Michaelis.
[m] Foliot, Sanctius, & Tig. Not. in loc. So Ambroſe in Pſal. i. 5. p. 686.
[n] Ariſtot. Meteorolog. l. 2. c. 6.
[o] Jarchi & Aben Ezra in loc.
[p] Floribus auſtrum perditus, Bucolic. eclog. 2. v. 58.

CHAP. V.

THIS chapter begins with Chriſt's anſwer to the church's requeſt; in which he informs her, that he was come into his garden, as ſhe deſired, and gives an account of what he had done there; and kindly invites his dear friends to feaſt with him there, ℣. 1. Then ſhe relates her caſe and circumſtances, which followed upon this, her ſleepy frame, and ungrateful carriage to her beloved; which he reſenting, withdrew from her, and this gave her ſenſible pain, ℣. 2—6. what treatment ſhe met with from the watchmen; her charge to the daughters of *Jeruſalem*; and the queſtions they aſked about her beloved, ℣. 7—9. which put her upon giving a large deſcription of him, by his ſeveral parts, head, hair, *&c.* ℣. 10—15. And the chapter is concluded with a general commendation of him and his lovelineſs, and a claim of intereſt in him, ℣. 16.

℣. 1. *I am come into my garden, my ſiſter, my ſpouſe*, &c.] This verſe ſhould rather have concluded the preceding chapter, being Chriſt's anſwer to the church's requeſt, which was ſpeedily and exactly granted as ſhe deſired; which ſhews it was according to the will of Chriſt, and of which he informs her; for ſometimes he is preſent, when it is not known he is: of the titles uſed, ſee *chap.* iv. 8, 9. and of Chriſt's coming into his garden, ℣. 16. What he did when come into it, follows: *I have gathered my myrrh with my ſpice*; to make an ointment of, and anoint his gueſts with, after invited, as was uſual in thoſe times and countries, *Luke* vii. 38, 46. *Mark* xiv. 3. *oil of myrrh* is mentioned, *Eſther* ii. 12. Theſe may deſign, either the ſufferings of Chriſt; which, though like myrrh, bitter to him, are like ſpice, of a ſweet-ſmelling ſavour, to God and to the ſaints; the fruits of which, in the ſalvation of his people, are delightful to himſelf, and which he is now reaping with pleaſure: or the graces of his Spirit in exerciſe in them, in which Chriſt delights; ſee *chap.* iv. 13, 14. and teſtifies by his preſence; and having got in his harveſt, or vintage, as the word [q] uſed ſignifies, he makes a feaſt for himſelf and friends, as was the cuſtom of former times, and now is. *I have eaten my honey-comb with my honey*; bread with honey, as the *Septuagint* verſion, dipped in honey, or honey put upon it; ſee *Ezek.* xvi. 13. or the ſugar-cane with the ſugar, as *Jarchi*, approved by *Guſſetius* [r]: the meaning may be, he plucked up a ſugar-cane, and eat the ſugar out of it, which is called by *Arrianus*, μελι καλαμινον, as *Cocceius* obſerves; or rather, a piece of an honey-comb, full of honey, juſt taken out of the hive, had in great eſteem with the Jews; ſee *Luke* xxiv. 42. the word for *honey-comb* properly ſignifies wood-honey, of which there was plenty in *Judea*, 1 Sam. xiv. 25. though this was in a garden, where they might have their hives, as we have. By which may be meant the goſpel and its doctrines, ſweeter than the honey and the honey-comb; and, being faithfully diſpenſed, is pleaſing to Chriſt. *I have drunk my wine with my milk*; a mixture of wine and milk was uſed by the ancients [s]; and which, *Clemens* of *Alexandria* ſays [t], is a very profitable and healthful mixture: by which alſo may be intended the doctrines of the goſpel, comparable to wine and milk; to the one, for its reviving and chearing quality; to the other, for its nouriſhing and ſtrengthening nature; ſeee *Iſa.* lv. 1. and notes on *chap.* iv. 11. and vii. 9. Here is a feaſt, a variety of ſweet, ſavoury, wholſome food and drink; and all Chriſt's own, *my* myrrh, *my* ſpice, *&c.* as both doctrines and graces be; with which Chriſt feaſts himſelf, and invites his friends to eat and drink with him: *Eat, O friends, drink; yea, drink abundantly, O beloved*; the individuals, of which the church conſiſts, are the *friends* who are reconciled to God by the death of Chriſt, and to himſelf by his Spirit and grace; and whom he treats as ſuch, by viſiting them, and diſcloſing the ſecrets of his heart to them, *John* xv. 14, 15. and *beloved*, beloved of God, and by Chriſt, and by the ſaints; there is a mutual friendſhip and love between Chriſt and his people: and theſe he invites to eat of the proviſions of his houſe, of all the fruits of his garden, to which they are welcome; and of his love and grace, and all the bleſſings of it, which exceed the choiceſt wine; and of which they may drink freely, and without danger; *yea, be inebriated with loves* [u], as the words may be rendered; ſee *Eph.* v. 18. With the eaſtern people, it was uſual to bid their gueſts welcome, and ſolicit them to feed on the proviſions before them; as it is with the *Chineſe* now, the maſter of the houſe takes care to go about, and encourage them to eat and drink [w].

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[q] אריתי ετρυγησα, Sept. meſſui, V. L.

[r] Comment. Ebr. p. 179, 337.

[s] Et nivei lactis pocula miſta mero, Tibullus, l. 3. eleg. 5. v. 34.

[t] Pædagog. l. 1. c. 6. p. 197.

[u] ושכרו דודים & inebriamini amoribus, Mercerus, Schmidt, Cocceius, ſo Ainſworth.

℣. 2. *I ſleep, but my heart waketh*, &c.] Like perſons that are half awake, half aſleep, whom *Cicero* [x] calls *ſemiſomni.* Chriſt and the church having feaſted together at his invitation, ſhe ſoon after fell aſleep, as the diſciples did after a repaſt with their Lord; yet not ſo faſt aſleep but that ſhe was ſenſible of it; for this was not the dead ſleep of ſin, in which unconverted men are, and are inſenſible of; nor a judicial ſlumber ſome are given up unto, and perceive it not, a frame of ſpirit unbecoming ſaints, and diſpleaſing to Chriſt; though conſiſtent with grace, which at ſuch a time is not or very little in exerciſe; they are ſlothful in duty, and backward to it, the phraſe is ſometimes uſed to deſcribe a ſluggiſh, ſlothful man [y]; they are indifferent and lukewarm about divine things, content themſelves with the bare externals of religion, without the lively exerciſe of grace, and without fervency and ſpirituality in them, and ſeem willing to continue ſo; ſee the note on *Matt.* xxv. 6. but the church here was not ſo overcome with ſleep but her *heart was awake.* *Jarchi*, and ſome ancient Jewiſh writers [z], interpret this and the former clauſe of different perſons, the former, *I ſleep*, of the bride; this, *my heart waketh*, of the bridegroom; and then the ſenſe is, though I am in a ſleepy frame, he who is *my heart*, a phraſe uſed by lovers [a], my ſoul, my life, my all, he never ſlumbers nor ſleeps, he watches over me night and day, leſt any hurt me; but both clauſes are rather to be underſtood of the ſame perſon differently conſidered, as having two principles of grace and corruption, as the church has, which are repreſented as two perſons; ſee *Rom.* vii. 18, 20. *Eph.* iv. 22, 24. *Gal.* v. 17. as the carnal part in her prevailed ſhe was the *ſleeping I*, as the new man, or principle of grace appeared, her *heart* was *awake*; for notwithſtanding her ſleepy frame, ſhe had ſome thoughts of Chriſt, and ſtirring of affection to him; ſome convictions of her ſin, and ſome deſires of being in her duty perhaps, though overpowered by the fleſhly part; the ſpirit was willing, but the fleſh weak. Chriſt's carriage to his church in this caſe follows, and is obſerved by her; he ſpoke to her ſo loud, that though ſleepy ſhe heard him, and owns it, *it is the voice of my beloved*; in the miniſtration of the goſpel, which is to be diſtinguiſhed from the voice of a ſtranger, even when dull and ſleepy under hearing it, and little affected with it. Chriſt was the church's beloved ſtill, had an affection for him, though not thoroughly awaked by his voice, but ſleeps on ſtill; this method failing he takes another, or repeats the ſame with an additional circumſtance, *that knocketh*, ſaying, *Open to me*; which is to be underſtood not ſo much of his knocking by the miniſtry of the word to awaken her out of ſleep, but in a providential way, by taking in his hand the rod of affliction, or ſcourge of perſecution, and laſhing therewith in order to bring her out of her carnal ſecurity; ſee *Rev.* iii. 20. and he not only knocked but called, *ſaying*, *Open to me*, open the door unto me and let me in; ſo lovers are repreſented as at the door or gate to get admittance, and know not which to call moſt hard and cruel, the door or their lover [b]: there is an emphaſis on the word *me*; me, thy Lord, thy head, thy huſband, thy friend, that loves thee ſo dearly; to whom her heart was ſhut, her affections contracted, her deſires towards him languid; wherefore he importunes her to *open* to him, which denotes an enlarging of her affections to him, an exerciſe of grace on him, an expreſſion of the deſires of her ſoul unto him; which yet could not be done without efficacious grace exerted, as in ℣. 4. but the more to win upon her, he gives her good words, and the moſt endearing titles, expreſſive of love and relation, *my ſiſter*, *my love*, *my dove*, *my undefiled*, which are all made uſe of before, excepting the laſt; ſee *chap.* i. 9, 14. and iv. 9. that is, *my undefiled*, which ſhe was, not as a deſcendent of *Adam*, nor as in herſelf, but as waſhed in the blood of Chriſt, juſtified by his righteouſneſs, and ſanctified by his Spirit; and as having been enabled by divine grace to preſerve her chaſtity, and keep the *bed undefiled*; not guilty of ſpiritual adultery among all her infirmities, even idolatry and ſuperſtition; ſee *Rev.* xiv. 4. or *my perfect one* [c]; not in a legal, but in an evangelical ſenſe, being completely redeemed, perfectly juſtified, fully pardoned, and ſanctified in every part, though not to the higheſt degree; and perfect in Chriſt, though not in herſelf: other arguments follow to engage her attention to his requeſt. *For my head is filled with dew*, and *my locks with the drops of the night*; through ſtanding ſo long at the door, in the night-ſeaſon, waiting to be let in; ſo lovers repreſent their caſe in ſuch circumſtances, as dealt very hardly with [d]: by which may be meant the ſufferings of Chriſt, either in the perſons of his miniſters, who are expoſed to the rage and reproach of men for miniſtring in his name to the church; or which he endured in his own perſon, in his eſtate of humiliation; and particularly in the night he was betrayed, and during the time of darkneſs he hung upon the croſs, when he bore the ſins of his people, and his Father's wrath; compared to *dew*, and *drops of the night*, becauſe of the multitude of them he endured in ſoul and body, and becauſe ſo uncomfortable to human nature; though as dew is uſeful and fructifying to the earth, ſo were theſe the means of many fruits and bleſſings of grace, and of bringing many ſouls to glory; now though theſe arguments were expreſſed in the moſt ſtrong, moving, and melting language, yet were ineffectual.

℣. 3. *I have put off my coat*, &c.] In order to lie down on her bed at night, and take her eaſe; meaning her converſation-garments, which ſhe had not been careful of to keep, but had betook herſelf to carnal eaſe and reſt, and was off her watch and guard, *Neh.* iv. 23. *Rev.* xvi. 15. and being at eaſe and free from trouble, affliction, and perſecution, was unwilling to ariſe and go with her beloved, leſt ſhe ſhould meet with the ſame trials and ſufferings as before, for the ſake of him and his goſpel; which may be greatly the ſenſe of her next words. *How ſhall I put it on?* which ſuggeſts an apprehenſion of difficulty in doing it, it being eaſier to drop the performance of duty than to take it up again; and ſhews ſlothfulneſs and ſluggiſhneſs, being loth and not knowing how to bring herſelf to it; and an averſion of the carnal and fleſhly part unto it; yea as if ſhe thought it was unreaſonable in Chriſt to deſire it of her, when it was but her reaſonable ſervice;

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[w] Semedo's Hiſtory of China, par. 1. c. 13.

[x] Familiar. Epiſt. l. 7. ep. 1.

[y] Qui vigilans dormiat, Plauti Pſeudolus, act. 1. ſc. 3. v. 151.

[z] Peſikta in Jarchi, & Tanchuma in Yalkut in loc.

[a] Meum mel, meum cor, Plauti Pœnulus, act. 1. ſc. 2. v. 154, 170, 175. Meum corculum, melliculum, Ibid. Caſina, act. 4. ſc. 4 v. 14.

[b] Janua vel domina, &c. Propert. eleg. 16. v. 17, 18, 19.

[c] תמתי τελεια μου, Sept. perfecta mea, Montanus, Tigurine verſion, Marckius; integra mea, Junius & Tremellius, Piſcator, Cocceius, Michaelis.

[d] Me mediæ noctes, &c. Propert. ut ſupra, v. 22, &c.

vice; or as if ſhe imagined it was dangerous, and would be detrimental to her reſt, and prejudicial to her health. *I have waſhed my feet*; as perſons uſed to do when come off of a journey, and about to go to bed[e], being weary; as ſhe was of ſpiritual exerciſes, and of the obſervance of ordinances and duties, and ſo betook herſelf to carnal eaſe, and from which being called argues, *how ſhall I defile them?* by riſing out of bed, and treading on the floor, and going to the door to let her beloved in; as if hearkening to the voice of Chriſt, obeying his commands, and taking every proper ſtep to enjoy communion with him, would be a defiling her; whereas it was the reverſe of theſe that did it: from the whole it appears, that not only theſe excuſes were idle and frivolous, but ſinful; ſhe ſlighted the means Chriſt made uſe of to awaken her, by calling and knocking; ſhe ſinned againſt light and knowledge, ſleeping on, when ſhe knew it was the voice of her beloved; ſhe acted a diſingenuous part in inviting Chriſt into his garden, and then preſently fell aſleep; and then endeavoured to ſhift the blame from herſelf, as if ſhe was no ways culpable, but what was deſired was either difficult, or unreaſonable, or unlawful; ſhe appears guilty of great ingratitude, and diſcovers the height of folly in preferring her preſent eaſe to the company of Chriſt.

℣. 4 *My beloved put in his hand by the hole* of the door, &c.] To remove the bolt or bar which kept him from entering in. By the *door* is meant the door of her heart, which was in a great meaſure ſhut againſt Chriſt, through the prevalence of corruption; and the *hole* in it ſhews that it was not entirely ſhut up, there was a little love broke out from her to him; a little light broke in from him upon her; but her heart was much narrowed and ſtraitened, her grace low in exerciſe, yet there were ſome faith, ſome love, *&c.* wherefore Chriſt takes the advantage of the little hole or crevice there was, and *put in his hand*; which is to be underſtood of powerful and efficacious grace, and the exertion of it on her; which is as neceſſary to awake a drowſy ſaint, and reclaim a backſliding profeſſor, and to quicken to the exerciſe of grace, and performance of duty, as to the converſion of a ſinner, *Acts* xi. 22. and this is a proof of the greatneſs of Chriſt's love to his church; that notwithſtanding her rude carriage to him, he does not utterly forſake her, but left ſomething behind that wrought upon her; as well as of his mighty power, in that what calls, knocks, raps, good words, and melting language, could not do, his hand did at once. *And my bowels were moved for him*; the paſſions of her ſoul; her grief and ſorrow for ſin, in uſing him in ſo ill a manner; her ſhame for being guilty of ſuch ingratitude; her fear leſt he ſhould utterly depart from her; her love, which had been chill and cold, now began to kindle and appear in flames; her heart, and the deſires of it, were in motion towards him; and a hearty concern appeared that he ſhould be uſed ſo unfriendly by her; that his company and communion with him ſhould be ſlighted, who had ſo greatly loved her, and endured ſo much for her; other effects follow.

℣. 5. *I roſe up to open to my beloved*, &c.] As ſoon as touched by the hand of mighty grace, ſhe not only reſolved to riſe, but actually roſe, and that directly, not being eaſy to lie any longer on her bed of carnal ſecurity; being now made heartily and thoroughly willing to let in her beloved, who ſhe ſuppoſed was ſtill at the door; but in that ſhe was miſtaken; however ſhe met with a rich experience of his grace and goodneſs. *And my hands dropped* with *myrrhe, and my fingers* with *ſweet-ſmelling myrrhe, upon the handles of the lock*; when ſhe puts her hand upon it to draw it back, and let her beloved in; the myrrhe, which he had gathered, ℣. 1. and left there when he put in his hand at the hole of the door: the alluſion ſeems to be to lovers ſhut out, who uſed to cover the threſhold of the door with flowers, and anoint the door-poſts with ſweet-ſmelling ointment[f]: as by the *door*, is meant the heart of the church, ſo by the *lock*, which faſtened and kept it ſhut, unbelief may be deſigned; and by the *handles* of it, lukewarmneſs and ſluggiſhneſs, which ſtrengthen unbelief, and keep the heart cloſer ſhut againſt Chriſt; and by her *hands* and *fingers*, faith in exerciſe, attended with the fruits of it, attempting to draw back the lock of unbelief; which whilſt the church was trying to do, ſhe met with ſome freſh experience of the grace of Chriſt: her *hands* and *fingers dropped with ſweet-ſmelling myrrhe, paſſing* or *current*[g]; ſuch as weeps and drops from the tree of itſelf, and being liquid, runs upon and overflows the hands and fingers; and being excellent and valuable, is paſſing or current as money; and the odour of it diffuſive, it paſſes afar off: now this is either to be underſtood of myrrhe brought by the church, a pot of ointment of it to anoint her beloved with, who had been long waiting at her door in the night-ſeaſon, to refreſh him with it; and this pot being broke unawares, or deſignedly, or being in a panic her hands ſhook, the myrrhe run over her hands and fingers as ſhe was drawing back the lock; which may denote, that her grace was now in exerciſe and on the flow, in great abundance; which put her on her duty, and which became odorous and acceptable to Chriſt: or it may ſignify myrrhe brought and left there by Chriſt; and may expreſs the abundance of grace from him, communicated by him, to draw and allure her to him, to ſupple and ſoften her hard heart, to take off the ſtiffneſs of her will, and the ruſtineſs of her affections, and make the lock of unbelief draw back eaſier, and ſo open a way for himſelf into her heart; and to excite grace in her, her faith and love, and cauſe her to come forth in exerciſe on him: and her hands and fingers *dropping* herewith, ſhews that all the grace a believer has is from Chriſt, from whom, in the way of his duty, he receives a large meaſure of it: whilſt the church was on her bed of ſloth there was no flow of ſweet-ſmelling myrrhe; but now ſhe is up and doing her duty, her hands and fingers are overflowed with it.

℣. 6. *I opened to my beloved*, &c.] Which was what he deſired, and was done in virtue of his putting in his hand by the hole of the door; or by the exertion of his efficacious grace, working in her both to will and to do, without which it would not have been done; namely, her heart dilated, the deſires and affections of her ſoul enlarged towards Chriſt, and every grace drawn forth and exerciſed on him; and though the heart of a believer is ſometimes ſhut to Chriſt, yet when it is opened, it is only patent to him; the church thought Chriſt was ſtill at the door, and might be the more confirmed in it by what ſhe found on the handles of the lock; but lo her miſtake, *but my beloved had*

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[e] Homer. Odyſſ. 19. v. 317.

[f] At lachrymans excluſus amator, —poſteiſque ſuperbos unguit amaracino, Lucret. l. 4. prope finem.

[g] מור עבר myrrham tranſeuntem, Pagninus, Montanus, &c. probam, Tigurine verſion; lachrymantem, Bochart; quam Dioſcorides vocat Myrrham Galiræam.

withdrawn himſelf, and *was gone*; a ſad diſappointment this! ſhe expected to have ſeen him, and been received in his arms, and embraced in his boſom; but inſtead of that, he was gone out of ſight and hearing: this withdrawment was to chaſtize her for her former carriage, and to ſhew her more the evil of her ſin, and his reſentment of it; to try the truth and ſtrength of her grace, to inflame her love the more, and ſharpen her deſires after his preſence, to prize it more when ſhe had it, and be careful not to loſe it: her uſing two words of the ſame import, *he turned himſelf* [h] and *was gone*, ſignifies, that he was really gone, and not in her imagination only; and that he was gone ſuddenly, at an unawares, and as ſhe might fear would never return; and theſe words being without a copulative, *had withdrawn himſelf*, *he was gone*, ſhew her haſte in ſpeaking, the confuſion ſhe was in, the ſtrength of her paſſion, the greatneſs of her diſappointment and ſorrow; it is as if ſhe was repreſented wringing her hands and crying, He is gone, he is gone, he is gone. *My ſoul failed when he ſpake*; or *went out* [i]; not out of her body, but ſhe fell into a ſwoon, and was as one dead for a while; and this was *at* or *through his word* [k], as it may be rendered; through what he ſaid when he turned about and departed, expreſſing his reſentment at her carriage; or rather, at the remembrance of his kind and tender language he uſed when he firſt called her to ariſe, *ſaying*, *Open to me*, *my ſiſter*, *my ſpouſe*, &c. and when ſhe called to mind how ſadly ſhe had ſlighted and neglected him, it cut her to the heart, and threw her into this fainting fit. *I ſought him*, *but I could not find him*; in the public ordinances of his houſe; ſee the note on *chap.* iii. 2. *I called him*, *but he gave me no anſwer*; called him by his name as ſhe went along the ſtreets and broad ways of the city, where ſhe ſuppoſed he might be; praying aloud, and moſt earneſtly and fervently, that he would return to her; but had no anſwer, at leaſt not immediately, and thus he treated her in the ſame manner ſhe had treated him; he had called to her, and ſhe diſregarded him, and now ſhe calls to him, and he takes no notice of her; but this was not in a way of vindictive wrath and puniſhment, as in *Prov.* i. 24, 28. but of chaſtiſement and correction.

℣. 7. *The watchmen that went about the city found me*, &c.] Of the city and the watchmen in it, and of their finding the church, ſee the notes on *chap.* iii. 2, 3. *They ſmote me*, *they wounded me*; taking her for a night-walker, they gave her ill words and hard blows; this was not very becoming watchmen to uſe thoſe of the city in this manner; for as *Plato* [l] ſays, keepers of cities ſhould be mild and gentle towards their own, but to enemies rough and ſevere: if theſe were true miniſters of Chriſt, this they did by reproaching her for and upbraiding her with her lukewarmneſs and unkindneſs to Chriſt, ſharply reproving her for them; and inſtead of comforting her with the doctrines of grace, cut and wounded her with the terrors of the law; or elſe hearing ſome ſweet diſcourſes from them concerning the perſon and grace of Chriſt, her heart was ſmitten and wounded therewith; and hence ſhe charges the daughters of *Jeruſalem* in the next verſe, that if they found her beloved, that they would tell him, that ſhe was *ſick of* or *wounded with love*: but as they rather appear to be falſe teachers, ſince the church would have ſhunned them, nor did ſhe make any application to them, nor any enquiry of them about her beloved, and met with cruel and unkind uſage from them; they may be ſaid to ſmite and wound her by their falſe doctrines and ſcandalous lives, by the diviſions they made, and by the cenſures and reproaches they caſt upon her, the odious names they gave her, and by ſtirring up the civil magiſtrates againſt her; all which agree with antichriſtian miniſters. *The keepers of the walls took away my vail from me*; there were two ſorts of watchmen in a city, one that went about to ſee that all was right and ſafe within; and others placed on the walls of it, who kept their ſtand, and whoſe buſineſs it was to give notice of an enemy approaching, and to defend the city from outward attacks upon it; and ſuch are the miniſters of the word, *Iſa.* lxii. 6. but here falſe teachers are meant as before, as appears from their abuſe of the church, taking away her vail from her, ſuch as women wore for ornament, or as a ſign of modeſty, or as a token of ſubjection to their huſbands, *Iſa.* iii. 23. *Gen.* xxiv. 65. 1 *Cor.* xi. 6—10. and may here deſign either their falſly accuſing her good converſation, which was her outward covering; or their attempt to take away from her the doctrine of Chriſt's imputed righteouſneſs, which is her covering, the wedding-garment, the nuptial robe, as *Gregory Nyſſene* [m] calls the vail here: and ſuch a vail was given by the bridegroom with the *Romans*, and was called *flammeum*, from its being of a flame-colour [n], either yellow or red, expreſſive of the bluſhing and modeſty of the new married bride [o]; and the like cuſtom might obtain with the Jews.

℣. 8. *I charge you*, *O daughters of Jeruſalem*, &c.] Young converts, as before obſerved; who, upon the hideous outcry the church made in the ſtreets, came to her to know what was the matter, whom ſhe addreſſed as after related; this ſhews the humility and condeſcenſion of the church, in deſiring the aſſiſtance of weaker ſaints in her preſent caſe, and her earneſtneſs and reſolution to make uſe of all ways and means ſhe could to find her beloved; and it becomes ſaints to be aſſiſting to one another; and converſation with one another, even with weak believers, is often uſeful. And theſe the church *adjures*, or *cauſes to ſwear* [p]; charged them on oath, as they would anſwer it to God; which ſhews the ſtrength of her love, her ſincerity, and ſeriouſneſs in her enquiry after him: *If ye find my beloved*; who had but little knowledge of him, and communion with him, ſince at preſent he was yet to be found by them; and it was poſſible, notwithſtanding, that they might find him before ſhe did, as Chriſt ſhewed himſelf to *Mary Magdalen*, before he did to the diſciples. The charge ſhe gave them is, *That ye tell him*, *that I* am *ſick of love*; or, *what ſhall ye*, or *ſhould ye tell him* [q]? not her blows and wounds, the injuries and affronts ſhe had received from the watchmen and keepers of the wall; nor many things, only this one thing, which was moſt on her heart, uppermoſt in her mind, and under which ſhe muſt die, if not relieved, *tell him*,

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[h] חמק verteret ſe, Pagninus; circuierat, Montanus.

[i] יצאה εξηλθεν, Sept. egreſſa eſt, Pagninus, Montanus, Marckius.

[k] בדברו εν λογω αυτȣ, Sept. in loquela ejus, Marckius.

[l] De Legibus, l. 2. p. 602.

[m] Homil. 12. in Cant. p. 651.

[n] Non timidum nuptæ leviter tinctura pudorem, lutea demiſſos velarunt flammea vultus, Lucan. Pharſal. l. 2. v. 360, 361. Vid. Plin. Nat. Hiſt. l. 21. c. 8. Uti tibi corycio glomerarem flammea luto, Virgil. Cyris. Vid. Barthii ad Claudian. Feſcen. ode 4. v. 4.

[o] Vid. Chartarium de Imag. Deorum, p. 84, 89. & Kipping. Antiqu. Roman. l. 4. c. 2. p. 693, 694.

[p] השבעתי ωρκισα, Sept. adjuro, V. L. Pagninus, &c.

[q] מה תגידו לו quid narrabitis ei? Pagninus, Michaelis; quid indicabitis ei? Montanus, Marckius.

him, that I am ſick of love; and that for him, thro' his abſence, and her eager longing after him, and the diſcoveries of his love to her; and which, tho' not incurable, nor a ſickneſs unto death, for Chriſt ſuffers none to die through love to him, yet is a very painful one; and is to be known by a ſoul's panting after Chriſt, and its prodigious jealouſy of his love, and by its carefulneſs, diligence and induſtry, to enjoy the manifeſtations of it. Of this love-ſickneſs, ſee more on *chap.* ii. 5.

℣. 9. *What* is *thy beloved more than* another *beloved, O thou faireſt among women?* &c.] The ſame title Chriſt gives her, *chap.* i. 8. and from whom theſe daughters ſeem to have taken it; and in giving it to her, might be aſſured they were right, ſince he, who knew her perfectly well, ſo calls her; in what ſenſe ſhe was ſo fair, ſee the note there: and this they uſed to ſhew their eſteem of her, and that they were willing to do all the ſervice they could for her; and what made them ſo attentive to her charge, and ſo deſirous of knowing her beloved; ſince they concluded, he muſt be ſome extraordinary perſon, that one ſo fair and beautiful as ſhe was, ſhould make the object of her love and choice; for this queſtion they put, not in a ſcornful and diſdainful way; nor to ſhift off any trouble from themſelves, through the charge ſhe gave them; nor as altogether ignorant of her beloved, for ſome knowledge they had, though but ſmall; but as deſirous of knowing more of him, and of hearing his excellencies ſet forth, and eſpecially thoſe which diſtinguiſhed him from the beloveds of all others: with ſome, the world, its riches and grandeur, are their beloved; with others, the ſinful luſts and pleaſures of this life; with others, the praiſes and applauſe of men; and with others, near and dear relations; and with all, ſelf: but with a true believer in Chriſt, he is preferable to them all; to riches, pleaſures, honours; to all creatures, and creature-enjoyments; and ſelf, in every ſenſe of it, is parted with for him; he is fairer, wiſer and richer, than all others. And this queſtion is repeated by the daughters, *What* is *thy beloved more than* another *beloved?* to ſhew their ſurprize at the charge given them; the ſuſpicion they had of peculiar excellencies in her beloved; and to declare their ſeriouſneſs and earneſtneſs to know more of Chriſt; and their importunity to have a ſpeedy anſwer; and the rather for what follows: *That thou doſt ſo charge us?* ſo awfully and ſolemnly, ſo ſeriouſly and ſtrictly, with ſo much warmth and vehemence.

℣. 10. *My beloved* is *white and ruddy*, &c.] This, and the following verſes, contain the church's anſwer to the queſtion of the daughters; ſhe firſt gives a general deſcription of her beloved, and then deſcends to particulars: the deſcription of him in general is, that he is *white and ruddy*; having the whiteneſs of the lily, and the redneſs of the roſe, *chap.* ii. 1. which make a perfect beauty. Some underſtand this of the two natures in Chriſt, divine and human; with reſpect to his divine nature *white*, expreſſive of his ſimplicity, purity and holineſs; which colour, *Cicero* ſays[r], is chiefly becoming God, it being ſimple, and having no mixture and compoſition in it: with reſpect to his human nature *red*, being a partaker of the ſame fleſh and blood with his people. Others, only of the human nature; *white*, denoting the purity and holineſs of it, being without either original or actual ſin; *red* or *ruddy*, his bloody ſufferings in it for the ſins of his people. But it may denote in general, his fairneſs, beauty and glory; being, as a divine perſon, the brightneſs of his Father's glory; as man, fairer than the children of men; as the Mediator, full of grace and truth; and in all his offices, as Prophet, Prieſt and King, and in all the relations he ſtands in to his, as Father, Huſband, Brother and Friend, he appears moſt lovely and amiable. *The chiefeſt among ten thouſand*; whether angels or men; he is the Creator of angels, the object of their worſhip; and has a more excellent name and nature than they, to whom they are ſubject, and are miniſtering ſpirits; he is ſuperior to men, good and bad, high and low; Lord of all, King of kings, and Head of ſaints, and has the preeminence over all creatures. The *Septuagint* verſion is, *choſen out of* or *from ten thouſand*; Chriſt, as man, is choſen of God, from among the myriads of the individuals of human nature, to union with the divine Word, or Son of God; ſee *Pſalm* lxxxix. 19. as God-man and Mediator, to be the alone Saviour and Redeemer of his people; to be the Head of the body, the church; and to be the Judge of quick and dead: and he is choſen by ſenſible ſinners, to be the object of their love; to be their only Saviour; and to be their ruler and governor, whoſe laws, commands and ordinances, they chooſe to obey; ſee *Pſalm* lxxiii. 24. The words may be rendered, *the ſtandard-bearer*, or *one ſtandarded by* or *over ten thouſand*[s]; the church is militant, and has many enemies; in the name of the Lord, ſhe ſets up her banners againſt them, and the banner over her is the *love* of Chriſt, *chap.* ii. 4. and he is the ſtandard-bearer, who has a multitude of angels and ſaints under his ſtandard; and how ſtately and majeſtic does he look, and what a noble ſight is it to ſee him bearing the ſtandard before ſuch a company! *Rev.* vii. 9. Or the ſenſe is, Chriſt is a more excellent ſtandard-bearer than all others[t]; there may be ten thouſand perſons that carry a flag, but none to be compared with him, for comelineſs, ſtrength and courage: or he is lifted up, as a ſtandard, above others, angels and men; as he was upon the croſs, and now, in the miniſtry of the word, that ſouls may gather unto him, and enliſt themſelves in his ſervice; ſee *Iſa.* xi. 10.

℣. 11. *His head* is as *the moſt fine gold*, &c.] Here the church enters into a particular deſcription and commendation of her beloved, which continues to the end of the chapter; and ſhe begins with his *head*, which ſhe compares to the moſt fine gold. Some think that ſome ornament of the head is meant, as a diadem or crown of gold; or elſe the hair of the head, which, though afterwards ſaid to be black, yet being powdered with gold-duſt, looked of the colour of gold, eſpecially in the rays of the ſun upon it; as did the hair of *Solomon*'s youths that attended him, being thus decorated, as *Joſephus*[u] relates; and which cuſtom of powdering the hair with gold-duſt, was uſed by ſome of the *Roman* emperors[w]. The gold here is called *gold of Phaz*, or *Uphaz*, as in *Dan.* x. 5. *Fez*, with the *Arabs*, ſignifies gold; the city of *Fez* had its name from hence; in a place where it was built, a quantity of gold was found in it, which gave it its name[x]: according to *Schultens*[y], gold is called *phaz*,

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[r] De Legibus, l. 2.

[s] רגול מרבבה vexillatus a decem millibus, Montanus; ſub ſignis habens exercitum decem millium, Tigurine verſion.

[t] Inſignis præ decem millibus, Pagninus, ſo Cocceius, Marckius.

[u] Antiqu. l. 8. c. 7. ſ. 3.

[w] Vid. Bochart. Hierozoic. par. 1. l. 3. c. 9. col. 154.

[x] Leo African. Deſcript. Africæ, l. 3. p. 273.

[y] Comment. in Prov. viii. 19. & xxi. 5.

phaz, from its leaping as it were out of the clods of the earth, and ſhining forth and gliſtering after a ſhower of rain falling on the earth, where there is a mine of it, by which means it is diſcovered; and of ſuch gold, as the fineſt and pureſt, *Diodorus Siculus*[z] ſpeaks, as found in *Arabia*; and which, from the purity of it, was called *apyron*, becauſe it needed no purifying by fire: and this being the beſt and fineſt, is uſed to expreſs the ſuperlative excellence of Chriſt; for it may be rendered, *the gold of gold*[a], there is none like it. By Chriſt's *head*, ſome underſtand the Father of Chriſt, ſaid to be the head of Chriſt, 1 *Cor.* xi. 3. not as Chriſt is a divine perſon, but as man and Mediator, who, as ſuch, was ſubject to his Father, ſupported and upheld by him; and who, for his excellent glory, is compared to the moſt fine gold, there being no glory like his. Or elſe the divine nature in Chriſt may be meant, which is the head, the chief and principal nature in him; which puts a glory on him, and an efficacy in all he did and ſuffered; and which is like pure, fine, ſhining gold, in which all the perfections of deity ſhine reſplendently. Or rather, the headſhip of Chriſt over his church is meant; as *Nebuchadnezzar*'s monarchy is repreſented by an head of gold, *Dan.* ii. 32, 37, 38. ſo Chriſt's, becauſe his kingdom is great and glorious, pure and ſpiritual, ſolid and ſubſtantial, laſting and durable, yea everlaſting. *His locks* are *buſhy*, and *black as a raven*; which figures are uſed to ſet forth the beauty and comelineſs of Chriſt: thick, buſhy, well-ſet hair, or *pendulous*[b], as ſome render the word, hanging down upon the forehead and cheeks in a beautiful manner, makes very comely; and black hair was reckoned comely[c]; and the blackneſs of a raven is accounted a very fine black: and naturaliſts[d] ſay, that the eggs, brains and blood of ravens, have been uſed to make the hair black. By theſe *buſhy* and *black locks* of Chriſt, ſome underſtand the thoughts and purpoſes of God, the head of Chriſt; which, like hair, and like black, buſhy hair, are intricate, dark and obſcure, unſearchable and incomprehenſible; and yet, ſo far as known, are beautiful and delightful; eſpecially as they appear in the ſcheme of ſalvation, drawn in the eternal mind: or rather, as by others, believers in Chriſt are meant, for their numbers, dependence on Chriſt, and nouriſhment from him; ſee the note on *chap.* iv. 1. and, being like *locks* of hair beautifully ſet, as when congregated and united together in goſpel-order, are an ornament to Chriſt the head, and afford a delightful ſight to ſpectators, *Col.* ii. 5. and theſe being like *criſped* or *curled* hair[e], as ſome render the word, may denote the hardineſs and ſtrength of believers, to perform duty, withſtand enemies, and endure hardneſs, as good ſoldiers of Chriſt; curled hair being the hardeſt and ſtrongeſt[f]. But it ſeems beſt to underſtand by them, the adminiſtrations of Chriſt's kingly office; which are executed with the utmoſt prudence, vigour and ſtrength; for curled hair is a ſign of a dry brain[g], which produces acuteneſs and ſharpneſs of wit, as well as of vigour, ſtrength and courage; and which, how dark and obſcure they may ſeem to be, and to carry in them ſeverity to his enemies; yet being managed with wiſdom, as before obſerved, and alſo according to the rules of juſtice and equity, look very beautiful when made manifeſt, and are admired by the ſaints, *Rev.* xv. 3, 4.

℣. 12. *His eyes* are *as* the eyes *of doves*, &c.] As the church's eyes are ſaid to be, *chap.* i. 15. and iv. 1. which are her miniſters, endowed with dove-like gifts in meaſure, as Chriſt is without meaſure, in fulneſs: but theſe are Chriſt's eyes, which may ſignify his omniſcience, who has ſeven eyes, *Zech.* iii. 9. and iv. 10. eſpecially as that has reſpect unto, and is concerned with, his people in a way of grace and mercy, and ſo muſt look very beautiful in their view: his eyes are like *doves eyes*; not fierce and furious, but loving and lovely; looking upon his people, under all their trials and afflictions, with ſympathy and concern, to deliver them out of them: and like the eyes of doves *by rivers of waters*: *Sanctius* thinks, the alluſion is to the humours in which the eye is incloſed, and as it were ſwims in; hence the eyes are called *natantia lumina*, by *Virgil*[h]; but it denotes eyes like thoſe of doves, quick and lively, as clean as milk-white doves, as if they had been *waſhed in milk*; clear and perſpicuous, ſharp-ſighted, and behold all perſons and things, in all places, and at once: and as doves look only to their mates, ſo Chriſt's eyes of love are only on his church; he looks to none but her, with his eye of ſpecial and peculiar love. Moreover, his eyes are like the eyes of doves *by the rivers of waters*; which denotes the fixedneſs and conſtancy of them: doves, by the river-ſide, keep their eyes fixed on the purling ſtreams, and in drinking, as *Pliny*[i] obſerves, do not erect their necks, and lift up their heads, but, keeping their eyes upon the water, drink a large draught, in the manner the beaſts do; and they delight in clean water, of which they drink, and with which they waſh[k]: Chriſt, being greatly delighted with his people, has fixed his eyes on them, and he never withdraws them from them; for theſe waters may point at the object of Chriſt's love, even goſpel-churches, conſiſting of ſuch as are juſtified and ſanctified by his grace, compared to *clean water*; among whom the doctrines of the goſpel are powerfully preached, the ordinances purely adminiſtered, the waters of the ſanctuary flow, by which ſouls are delighted and refreſhed; and to theſe Chriſt looks, *Iſa.* lxvi. 2. and his eyes being like doves eyes, *waſhed with milk*, may denote the purity of them, being purer eyes than to behold iniquity; and the meekneſs and mildneſs of them, not red and wrathful, but full of mercy, pity and compaſſion, as if they had been waſhed with milk. And they are ſaid to be *fitly ſet*; or *ſitting in fulneſs*[l]; ſuch as exactly fill up their holes; are ſet neither too high, nor too low; neither ſunk in too much, nor ſtand out too far; but are like precious ſtones, in an incloſure of gold or ſilver, to which the alluſion is; as diamonds ſet in a ring; or as the precious ſtones in the high-prieſt's breaſt-plate, which exactly filled the cavities made for them, and hence are called *ſtones of fulneſs*, Exod. xxv. 7. and xxviii. 17, 20. or, *ſet by fulneſs*[m]; that is, by full channels of water, where doves delight to be; and may denote the fulneſs of grace, and the flows of it, by which Chriſt ſits and dwells, and leads his people to, *Rev.* vii.17. or, *ſetting upon fulneſs* [n]; on the world, and the *fulneſs* of it, which is his, and he gives as much of it to his people as he thinks fit; and on the vaſt numbers of perſons and things in it, and the vaſt variety of actions done therein; which ſhews the extenſiveneſs of his omniſcience: and on the *fulneſs* of time, fixed by him and his Father, for his coming into the world, to do the great work of redemption in it; and which, before it came, he was looking, waiting and watching, and as it were longing, till it came: and on his *fulneſs*, the church, which is the fulneſs of him that filleth all in all, until he has gathered them all in, and filled them with all the gifts and graces of the Spirit, deſigned for them: and on the *fulneſs* of the Gentiles, until they are all brought in: and on his own *fulneſs*; both perſonal, *the fulneſs of the Godhead*, which he had his eyes upon, when he undertook the work of redemption, and which ſupported him in it, and carried him through it; and upon his diſpenſatory *fulneſs*, or fulneſs of grace, as Mediator, to ſupply the wants of his people, under all their ſtraits and difficulties, temptations and afflictions: all which muſt make him exceeding lovely in the eyes of his people.

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[z] Bibliothec. l. 2. p. 133. & l. 3. p. 179.

[a] כתם פז aurum auri, Mercerus.

[b] תלתלים penduli, Arabic, Bochart, ſo Jarchi.

[c] Spectandum —nigroque capillo, Horat. de Arte Poet. v. 37. nigroque crine decorum, Ib. Sermon. l. 1. ode 32. v. 11.

[d] Plin. Nat. Hiſt. l. 29. c. 6. Ælian. de Animal. l. 1. c. 48.

[e] Criſpi, Pagninus, Montanus, Piſcator, Cocceius; criſpaturæ, Buxtorf. Marckius.

[f] Ariſtot. de Gen. Animal. l. 5. c. 3.

[g] Ibid.

[h] Æneid. l. 5. So Ovid. Faſt. l. 6. animique oculique natabant.

[i] Nat. Hiſt. l. 10. c. 34.

[k] Varro de Ruſtic. c. 3. ſ. 7.

[l] על מלאת ſiti inſitione, Junius & Tremellius, Piſcator.

[m] Ad plenitudinem, Tigurine verſion, Bochart; juxta plenitudinem, Vatablus, ſo ſome in Brightman; juxta fluenta pleniſſima, V. L. Septuagint, Syriac, and Arabic verſions.

℣. 13. *His cheeks* are *as a bed of ſpices*, as *ſweet flowers*, &c.] Which may intend the preſence of Chriſt with his people in his word and ordinances; often called his *face*, which he ſhews, and they ſeek after, than which nothing is more deſirable; walking in the light of his countenance, is preferable to walking among ſpicy beds, where fragrant plants and odoriferous flowers grow: or the cheeks, being the ſeat of modeſty and bluſhing, may denote the great humility of Chriſt, ſeen in his aſſumption of our nature, throughout the whole courſe of his life, and eſpecially at his death, and which renders him very delightful to his people; how lovely does the meek and lowly Jeſus look! how beautiful are thoſe bluſhing cheeks of his, who, being equal with God, took upon him the form of a ſervant! The cheeks may intend, not bare cheeks, but with the hair growing upon them, the hair of the beard; which puts forth itſelf, and grows upon the cheeks or *jaws* [o], as it may be rendered, which makes a man look graceful and majeſtic; ſo *Aben Ezra* interprets the word of the beard, and ſo many chriſtian [p] interpreters, which puts out like aromatic plants on ſpicy beds. This was literally true of Chriſt, who was a grown man when he ſuffered, and gave his cheeks to the ſmiters, and who plucked off the hair of his beard: and in a myſtical ſenſe it may intend, either believers in Chriſt, who are the hair of his cheeks, as well as of his head; and who, like ſpicy beds and fragrant flowers, are odoriferous to Chriſt and to one another; or as *towers of perfumes* [q], as ſome, which aſcend upwards in the exerciſe of faith, hope and love: or rather, the graces of the Spirit in Chriſt, as man and Mediator; which, like the hair of the beard, are in Chriſt, in great numbers, without meaſure, and make him very lovely and graceful; and are like beds of ſpices and ſweet flowers, for the variety and ſweet-ſmelling ſavour of them. Though it ſeems, beſt of all, to be expreſſive of the manlineſs, courage, prudence, gravity and majeſty of Chriſt; of which the beard, thick ſet and well grown, is an indication; all which appeared in the whole conduct and deportment of Chriſt among men; in his miniſtry, in his life and converſation, at his apprehenſion, arraignment, condemnation, ſufferings and death. The cheeks riſing and being a little elevated, are fitly deſcribed by beds in a garden, by *towers of perfumes*, or fragrant flowers and fruit-trees, reared up in the form of towers or pyramids; or by a diſh of ſweetmeats, placed in ſuch a figure: and the hair of the cheeks, or beard, are aptly repreſented by ſpices, riſing up from a bed of them; and all denote the beauty, ſavour, and majeſty of Chriſt. Or, as the *Vulgate Latin* verſion, *as beds of ſpices ſet by confectioners*; not as aromatic plants, ſet in rows by the gardener; but the ſpices themſelves, ſet in rows by the confectioner in veſſels [r], placed in his ſhop in rows to be ſold; which being of various colours, eſpecially white and red, the cheeks, for colour and eminence, are compared unto them. *His lips* like *lilies dropping ſweet-ſmelling myrrh*; by which are meant the words of Chriſt, which drop from his lips; which are like lilies, for their purity, thinneſs, and beautiful colour: the words of Chriſt are pure words, free from all pollution, deceit, and human mixtures; nor are his lips big with his own praiſes, but with expreſſions of regard for his Father's glory; and are very pleaſant, gracious and graceful. But then the compariſon is not between them and white lilies, for not white, but red lips, are accounted the moſt beautiful; ſee *chap.* iv. 3. wherefore rather, red or purple lilies are reſpected, ſuch as *Pliny* [s], and other writers [t], ſpeak of; ſuch as grew in *Syria* [u], a neighbouring country; and alſo in *Egypt* [w], grew lilies like to roſes. Some [x] think the alluſion is to crowns, made of red or purple lilies, wore at nuptial feſtivals, on which were poured oil of myrrh, and ſo dropped from them; but the phraſe, *dropping ſweet-ſmelling myrrh*, is not in conſtruction with *lilies*, but with *lips*; ſignifying, that the lips, or words of Chriſt, were like to lilies; not ſo much, or not only for their thinneſs and colour, as for the ſweet ſmell of them, very odorous, grateful and acceptable; as are the doctrines of peace, pardon, righteouſneſs, life and ſalvation, to ſenſible ſouls, delivered in the miniſtry of the word: the manner of which delivery of them, is expreſſed by *dropping* gradually, by little and little, as Chriſt's church and people can bear them; ſeaſonably, and at proper times, as their wants require; conſtantly, as while Chriſt was here on earth, ſo now he is in heaven, by his miniſters, in all ages, to the end of the world; and yet ſweetly and gently refreſhing, and making fruitful; ſee *Deut.* xxxii. 2. Moreover, the kiſſes of Chriſt's lips, or the manifeſtations of his love, may be taken into the ſenſe of this clauſe; which, together with the grateful matter, and graceful manner of his words, render him very acceptable to his church; ſee *chap.* i. 2. and ſuch a ſentiment is expreſſed, in much the ſame language, by others [y].

℣.14.

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[n] Super plenitudinem, Montanus, Mercerus.

[o] לחייו maxillæ ejus, Pagninus, Montanus, Marckius, Michaelis.

[p] Sanctius, Cocceius, Ainſworth, Marckius, Michaelis.

[q] מגדלות מרקחים turribus pigmentorum, Marckius; condimentorum, Schmidt, Michaelis.

[r] Vid. Fortunat. Scacchi Eleochryſ. Sacr. l.1. c.18. p. 90.

[s] Nat. Hiſt. l. 21. c. 5.

[t] Theophraſt. apud Athenæi Deipnoſophiſt. l. 15. c. 8. p. 681. Maimon. in Miſn. Sheviith, c. 7. ſ. 6. & Alſhech in loc. Midraſh Eſther, ſ. 4. fol. 91. 1.

[u] Dioſcorides, l.1. c.163. Apud Fortunat. Scacch. ut ſupra, l.1. c.27. p.134.

[w] Herodot. Euterpe, ſive l. 2. c. 92.

[x] Scacch. Ibid. l. 1. c. 28. p. 138, 139.

[y] Olent tua baſia myrrham, Martial. Epigr. l. 2. ep. 10.

℣. 14. *His hands are as gold-rings, ſet with the beryl*, &c.] Beryl is with great propriety mentioned, becauſe it was uſual to wear it on the fingers [z]. This was one of the precious ſtones in the breaſtplate of the high-prieſt, a type of Chriſt, *Exod.* xxviii. 20. one of the pearl-foundations of the new *Jeruſalem*, Rev. xxi. 20. the appearance of the wheels in *Ezekiel*'s viſion was like it, *Ezek.* i. 16. the body of the glorious perſon, ſeen by *Daniel*, is ſaid to be as that, *Dan.* x. 6. ſo that it is no wonder the hands of Chriſt ſhould be compared to gold-rings ſet with it. The word *tarſhiſh*, here rendered by *beryl*, is ſometimes uſed for the *ſea*; and naturaliſts [a] tell us, that the beſt beryl is that which moſt reſembles the colour of the ſea; ſo all the three *Targums*, on *Exod.* xxviii 20. call it כרום ימא from its ſea-colour; and ſome verſions have it here, *the ſea-coloured beryl* [b]. Some think the chryſolite is meant, ſo called from *Tarſhiſh*, a city in the *Indian* ſea, from whence it was brought, 1 *Kings* x. 22. which is a precious ſtone, of a golden colour. Others take it to be the *hyacinth*, or *jacinth*, which is of a violet or purple colour. *Cocceius* is of opinion, that the *ſardonyx* is intended, a compoſition of the *ſardius* and *onyx*-ſtones; and is of a white and ruddy colour, and much reſembles the nail of a man's hand; which it was uſual to ſet in rings wore on the hand; and an hand adorned with a ring ſet with a ſardonyx, *Martial* calls *ſardonychata manus* [c]. Now Chriſt's hands, which are the inſtruments of action, may be compared to *gold-rings*, ſet with one or other of theſe ſtones; becauſe of the variety of his works in nature, providence, and grace; and becauſe of the preciouſneſs and value of them; and becauſe of their perfection and completeneſs; the circular form being reckoned the moſt perfect: and never do the hands of Chriſt appear as thus deſcribed, and look more beautiful and lovely, than when he is beheld as graſping, holding, and retaining his people in his hands, out of which they can never be plucked; and who are as ſo many gold-rings, jewels, pearls, and precious ſtones, in his eſteem; and as holding the bright ſtars, the miniſters of the word, in them, who ſparkle in their gifts and graces, like ſo many gems there: and particularly this may be expreſſive of the munificence and liberality of Chriſt, in the diſtribution of his gifts and graces to his people, ſo freely and generouſly, ſo largely and plenteouſly, and ſo wiſely and faithfully, as he does; and a beautiful ſight it is, to the eye of faith, to behold him with his hands full of grace, and a heart ready to diſtribute it. *His belly is as bright ivory, overlaid with ſapphires*; which moſt of the ancient interpreters underſtand of the human nature of Chriſt, deſcribed by one part of it, becauſe of its frailty and weakneſs in itſelf; and is compared to bright ivory, partly becauſe of its firmneſs and conſtancy in ſuffering, and partly becauſe of its purity, holineſs and innocence; and is ſaid to be *overlaid with ſapphires*, becauſe of its exaltation and glory at the right hand of God. The words may be rendered, *his bowels are as bright ivory*, &c. [d] as in ℣. 4. and may expreſs the love, grace, mercy, pity and compaſſion of Chriſt to the ſons of men; compared to *ivory*, or the elephant's teeth, for the excellency of it, Chriſt's love being better than life itſelf; and for the purity and ſincerity of it, there being no hypocriſy in it; and for the firmneſs, conſtancy and duration of it, it being from everlaſting to everlaſting, without any change or variation; and to an overlay or enamel of *ſapphires*, for the riches, worth and value of it, it being preferable to all precious ſtones, or that can be deſired. Some interpreters are of opinion, that not any part of the body, the belly or bowels, are here meant, but rather, ſome covering of the ſame; for it ſeems not ſo agreeable with the rules of decency, nor conſiſtent with the ſpouſe's modeſty, to deſcribe her beloved by thoſe parts to the daughters of *Jeruſalem*; nor with the ſcope of the narration, which is to give diſtinguiſhing marks and characters, by which they might know him from another. *Aben Ezra* thinks the girdle is meant; which either may be his royal girdle, the girdle of righteouſneſs and faithfulneſs; or his prieſtly girdle, ſaid to be of gold; ſee *Iſa.* xi. 5. *Rev.* i. 13. or his prophetic girdle, the girdle of truth. The alluſion may be to the embroidered coat of the high-prieſt; in the holes and inciſures of which, as *Jarchi* ſays, were put jewels and precious ſtones: or rather, to the ephod with the breaſt-plate, in which were twelve precious ſtones, and among theſe the ſapphire; and which may repreſent Chriſt, as the great High-prieſt, bearing all his elect upon his heart in heaven; having entered there, in their name, to take poſſeſſion of it for them, until they are brought into the actual enjoyment of it.

℣. 15. *His legs are as pillars of marble, ſet upon ſockets of fine gold*, &c.] The alluſion may be to the *femoralia*, or garments on the thighs of the high-prieſt, when he miniſtered in holy things, who was a type of Chriſt; which were made of fine twined linen, and, as the Rabbins ſay [e], of thread ſix times doubled; and ſo muſt ſit very full and ſtiff, and be like pillars of marble, for colour, firmneſs and ſtiffneſs; and below which was the hem of the holy robe; and, round about that, were pomegranates and golden bells, and which may be alluded to in the next clauſe, *ſet upon ſockets of fine gold:* or elſe the alluſion may be to the cuſtom [f] of the eaſtern countries; where they wore ſandals, bound about the feet with golden ribbands; or had their ſhoes adorned with gold and precious ſtones; or were made of gold, as were thoſe which *Demetrius* wore: ſnow-white feet with golden knots, as *Manilius* [g] expreſſes it, muſt look very beautiful; and marble legs or feet, as the poet [h] calls them, with golden ſhoes, ſuggeſt the ſame idea. Now if a covering of the thighs is alluded to, this may reſpect the pure and ſpotleſs righteouſneſs of Chriſt, and the glory and excellency of it; which covers the nakedneſs of ſaints; hides all their impurities, their ſins, original and actual; and renders them acceptable in the ſight of God: or the legs of Chriſt being thus compared, may denote the ſtrength and power of Chriſt, to bear up and ſupport what has been or is laid upon him; as the whole univerſe, the earth, and all that is in it; the covenant of grace, its bleſſings and promiſes, which he is the baſis and foundation of; the whole church, the perſons of all the elect, whom he repreſented in eternity, and now in time; all their ſins and tranſgreſſions, laid upon him and bore by him, in his body on the croſs; the government of his people on his ſhoulder; their burdens, and them under all their trials, temptations and afflictions; and as all the veſſels, ſo all the glory of his Father's houſe: and theſe may ſet forth alſo the power of Chriſt, in treading under and trampling upon all his and his people's enemies, both when on the croſs, and now in heaven, where he muſt reign until all enemies are put under his feet. Or legs, being the inſtruments of walking, may intend, either his ways of love, grace and mercy, in the covenant before time, in favour of his people; and which, like marble pillars, are pure, firm and conſtant, and like ſuch in golden ſockets, glorious and excellent: or his walk and converſation, when incarnate and in his ſtate of humiliation; which was always upright, even and conſtant; and upon which were a beauty, glory and luſtre, anſwerable to the metaphors here uſed: or his walks in the churches, his golden candleſticks; among whom he delights to be, and to whom his preſence is deſirable, beautiful and glorious: or his providential diſpenſations towards his people; which are ſtraight, upright and equal, holy and righteous, firm and ſure; the baſis of which are his eternal purpoſes and decrees. *His countenance* is *as Lebanon*; his ſhape, form, perſonage, appearance and mien; which was a goodly mountain on the north of *Judea*, high, pleaſant, and ſet with fruitful and fragrant trees, and made a very delightful appearance: to which Chriſt may be compared for his height, being higher than the kings of the earth, than the angels of heaven, and than the heavens themſelves; and for pleaſantneſs, being more glorious and excellent than that or any other mountain; and for the fruitful and fragrant trees of righteouſneſs that grow upon him, have their root in him, and their fruitfulneſs from him; and which diffuſe a grateful odour, by their graces and good works, to Chriſt and his ſaints; and who himſelf more eſpecially, like this mountain, emits a fragrant ſmell, in his perſon, grace, righteouſneſs and ſacrifice, to all paſſers by, and true believers in him. It is added, *Excellent as the cedars*; which grew on *Lebanon*; being the choiceſt, and preferable to all others: to which Chriſt may be compared, for tallneſs, ſtatelineſs, fragrancy and durableneſs [i]; eſpecially the former, which is always thought to add gracefulneſs and majeſty to men; ſee the note on 1 *Sam.* ix. 2.

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[z] Et ſolitum digito beryllum adederat ignis, Propert. l. 4. eleg. 7. v. 9.

[a] Plin. Nat. Hiſt. l. 37. c. 5. Solin. Polyhiſtor. c. 65. Ruæus de Gemmis, l. 2. c. 8. De Boot. Hiſt. Gemm. l. 2. c. 70. Βηρυλλε γλαυκην λιθον, Dionyſ Perieg. v. 1012.

[b] כרת רשיש beryllo thalaſſio, Junius & Tremellius, Piſcator.

[c] Epigr. l. 2. ep. 25.

[d] מעיו viſcera ejus, Marckius, Michaelis.

[e] Kimchi Sepher ſhoraſh. rad. שזר Maimon. Hilchot Cele Hamikdaſh, c. 8 ſ. 14. Jarchi in loc.

[f] Vid. Plin. Nat. Hiſt. l. 9. c. 35. & l. 37. c. 2.

[g] De Margaritis, l. 5.

[h] Litora marmoreis pedibus ſignanda puellæ, Ovid. Amor. l. 2. eleg. 11. v. 15.

℣. 16. *His mouth* is *moſt ſweet*, &c.] Or ſweetneſs itſelf [k]; yea, *ſweetneſſes* [l]; exceeding ſweet. That is, the words of his mouth, the doctrines of the goſpel, the precious promiſes of it, the kind invitations given, and the comfortable things ſpoken in it; yea, the commands of Chriſt in his word are not grievous, but pleaſant and delightful: or the kiſſes of his mouth may be meant, the ſenſible manifeſtations of his love, *chap.* i. 2. Some think the voice of Chriſt is intended, and the ſound of it [m], whether the word be tranſlated *mouth*, *throat*, or *roof of the mouth*, as it may ſignify either; all which are inſtruments of the voice, and nothing is more common with lovers than to admire each other's voice; ſee *chap.* ii. 14. and may be applied to the voice of the goſpel, which is ſweet, delightful, charming and alluring, being a voice of love, grace and mercy, peace, pardon, life and ſalvation. The word may be rendered *taſte*, as in *chap.* ii. 3. and which may be taken, either actively, for the diſtinguiſhing taſte of Chriſt between things perverſe and good, and between carnal and ſpiritual ones, and ſo for the proviſion of ſavoury food he makes for his people; or paſſively, of his being, in his perſon, offices and grace, ſweet to the taſte of a believer. Some interpret it of the breath of his mouth; which being *moſt ſweet*, recommends him to the affections of his people; and may deſign the expreſſions of his love to them, and his interceſſion for them. *Yea, he* is *altogether lovely*; in his perſon, offices, people, word and ordinances; his lovelineſs is perfect, nothing wanting in it; he is ſo to all, to his Father, angels and ſaints: or, he is *all deſires* [n]; exceeding deſirable, having all excellencies, perfections, and fulneſs in him; and being ſo in all his characters, offices and relations, he ſtands in, to his people; to whom he is all things [o], even all in all; they deſire none but him. And now, by this deſcription of him, the daughters of *Jeruſalem* could not be at a loſs to know who he was, and that he muſt be preferable to all other beloveds. And the church cloſes the account, by claiming intereſt in him; her faith in him, and love to him, being increaſed, whilſt ſhe was ſpeaking of him: *This* is *my beloved*; whom ſhe had often called ſo; and ſtill was her beloved; for though ſhe had ſuffered much for him, nothing could ſeparate from her love to him: and ſhe adds another endearing character, *And this* is *my friend*; which appeared by his eſpouſal of her; by his becoming a ſurety for her; by his aſſumption of her nature, and ſuffering in her room and ſtead; by paying her debts, and purchaſing her perſon; by entering into heaven in her name, taking poſſeſſion of it for her, and acting the part of an advocate on her account; by gracious viſits to her, and familiar converſe with her; by granting her large ſupplies of grace, and affording her ſuccour and relief in all times of need; by giving good and wholſome counſel to her, and by diſcloſing the ſecrets of his heart unto her, *John* xv. 15. and he is ſuch a friend that ſticks cloſer than a brother; that loves at all times; is conſtant and faithful, and always to be confided in; he is a rich, powerful, everlaſting and unchangeable friend. All this the church ſays, in the ſtrength of faith, with the greateſt affection, in the moſt exulting ſtrains, and as glorying in him, and boaſting of him: and now, as if ſhe ſhould ſay, *O ye daughters of Jeruſalem*, is not this enough to deſcribe my beloved to you, to diſtinguiſh him from all others? can you blame me for my affection to him, making ſuch a ſtrict enquiry after him, and giving ſuch a ſolemn charge to you concerning him? is it not enough to draw out your love unto him, and ſet you a ſeeking after him with me? And ſuch an effect it had upon them, as appears from the following chapter.

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[i] Et cedro digna locutus, Perſii Satyr. 1. v. 42.

[k] So γλυκερον ϛομα, is uſed of lovers by Solon in Plutarch. in Erotica, p. 751. and in Apulei Apolog. p. 192.

[l] ממתקים dulcedines, Pagninus, Montanus, Marckius, Michaelis.

[m] Αδυ τι ϛομα, &c. Theocrit. Idyll. 8. v. 82.

[n] וכלו מחמדים & totus ipſa deſideria, Marckius, Michaelis.

[o] Omnia Cæſar erat, Lucan. Pharſal. l. 3. v. 108. Id unum dixero, quam ille omnibus omnia fuerit, Paterculus, l. 2.

CHAP. VI.

THE diſcourſe between the church and the daughters of *Jeruſalem* is continued in this chapter: they enquire whither her beloved was gone, in order to ſeek him with her, ỷ. 1. ſhe tells them where he was gone, and for what purpoſe he went thither, and what he was doing there; and claims and aſſerts her intereſt in him, ỷ. 2, 3 Then follows a commendation of the church by Chriſt, who admires her beauty, and deſcribes her by her eyes, hair, *&c.* ỷ. 4—7. and prefers her to all others; being a ſingular and choice one to him, and the praiſe of others, ỷ. 8—10. and next he gives an account of his going into his garden, and his deſign in it, and of what happened to him there, ỷ. 11, 12. And the chapter is concluded with a charge to the *Shulamite*, to turn herſelf, that ſhe might be looked upon; which occaſions a queſtion, to which an anſwer is returned, ỷ. 13.

ỷ. 1. *Whither is thy beloved gone, O thou faireſt among women?* &c.] The title is the ſame, uſed by them, and by Chriſt before them, *chap.* i. 8. and v. 9. and here repeated, to aſſure her that they were ſerious in aſking this queſtion, and that it was in great reſpect to her they put it; and which, to the ſame ſenſe, in other words, is expreſſed, *Whither is thy beloved turned aſide?* which way did he take? on what hand did he turn, to the right or left, when he went from thy door? They aſk no longer who or what he was, being ſatisfied with the church's deſcription of him; by which they had gained ſome knowledge of him, and had their affections drawn out unto him; and were deſirous of knowing more of him, and of being better acquainted with him, and to enjoy his company and preſence; though as yet they had but little faith in him, and therefore could not call him *their* beloved, only *her* beloved: and this queſtion is put and repeated in this manner, to ſhew that they were ſerious and in earneſt; yea, were in haſte, and impatient to know which way he went, *That*, ſay they, *we may ſeek him with thee*; it was not mere ſpeculation or curioſity that led them to put the above queſtions; they were deſirous to go into practice, to join with the church in the ſearch of Chriſt, to ſeek him with her in the word and ordinances; upon which they were determined, could they get any hint from her whither he was gone, and where it was moſt likely to find him: for ſo the words may be rendered, *and we will ſeek him with thee* [p]; this they had reſolved on among themſelves, and only wanted directions which way to ſteer their courſe, or a grant to go along with the church in queſt of her beloved.

ỷ. 2. *My beloved is gone down into his garden*, &c.] Which may be ſaid by *Solomon*, in alluſion to what he himſelf was wont to do, as *Joſephus* [q] relates; who uſed to go very early in a morning in great pomp to *Etham*, about two miles from *Jeruſalem*, a pleaſant place, abounding with gardens and flows of water: or reſpect may be had to the king's gardens nearer *Jeruſalem*, which were at the deſcent of mount *Zion*, and reached to the lower pool [r]; ſee *Neh.* iii. 15. and which lying lower than the king's palace, he might be ſaid to go down to it. And this may point at the low eſtate of the people of God on earth, depreſſed with ſorrows, afflictions and perſecutions; and the condeſcenſion of Chriſt in viſiting them in their low eſtate, and granting them his gracious preſence: of the garden of Chriſt, and of his coming into it, ſee the notes on *chap.* iv. 12, 16. and v. 1. and the church might remember what he ſaid, *I am come into my garden*, chap. v. 1. though ſhe ſoon fell aſleep and forgot it, and now calls it to mind, and ſo could direct the daughters where he was. She adds, *To the beds of ſpices*; of odoriferous plants; to which particular believers, planted regularly in the churches of Chriſt, may be compared, for the excellency and fragrancy of their graces; and among whom Chriſt delights to be; ſee *chap.* iv. 13, 14. *Guſſetius* [s] thinks the words, both here and in *chap.* v. 13. ſhould be rendered *rivers of ſpices*; an hyperbolical expreſſion, ſhewing that a man, walking by rivers of waters, where aromatic plants and fragrant flowers grow, perceives ſuch a ſweet odour, that, whilſt he is refreſhed with the moiſture of the waters, he ſeems to be walking by rivers of ſpices. The end of her beloved's going thither is, *To feed in the gardens*; to feed his flocks there; not on commons and in fields, but in gardens, which is unuſual: and by which are meant particular churches, where Chriſt feeds his people, by his Spirit and by his miniſters, word and ordinances, with himſelf, the bread of life; with the diſcoveries of his love, better than wine; and with the doctrines and promiſes of the goſpel: or to feed himſelf, or that *he* himſelf *might be fed* [t] there; by beholding with pleaſure how the plants grow, and the ſpices flow out; by taſting the pleaſant fruits of the garden; and by obſerving, with delight, the graces of the Spirit in his people in lively exerciſe. *And to gather lilies*; to crop them with the hand [u]; lilies are liable to be cropped, hence *Horace* [w] calls the lily, *breve lilium*, the ſhort-lived lily: to theſe, ſaints may be compared, for the glory, ſplendor and beauty, they receive from Chriſt; ſee *chap.* ii. 2. there was a gathering of theſe at the death of Chriſt, *Eph.* ii. 10. *John* xi. 51, 52. and there is a gathering of them in effectual vocation, and into a church-ſtate, and into nearer communion with Chriſt; but here it ſeems to ſignify a gathering them by death, when fully ripe, to enjoy everlaſting fellowſhip with him.

ỷ. 3. *I* am *my beloved's*, and *my beloved* is *mine*, &c.] Expreſſive of intereſt in Chriſt, and union to him, and of her faith therein; which ſtill continued, notwithſtanding her unbecoming carriage to Chriſt, and her many infirmities, *chap.* v. 2, 3. *Aben Ezra* connects the words with the preceding, *my beloved is gone*, &c. but though he is, and I am left alone, I know I am his, and he is mine; which throws a beauty upon the words, and declares the excellency and ſtrength of her faith; for herein lies the glory and excellency of faith, to believe in an unſeen Chriſt: though it may be, the *ſhekinah* was with her, as the *Targum* has it; or Chriſt had now appeared to her, and was found by her, and therefore, like *Thomas* ſays, *my Lord and my God. He feedeth among the lilies*; ſee the note on *chap.* ii. 16.

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[p] נבקשנו ζητησομεν, Sept. quæremus, V. L. Pagninus, Montanus, Marckius, &c.

[q] Antiqu. l. 8. c. 7. ſ. 3.

[r] See Lightfoot's Chorograph. Enquiry on John, c. 5. ſ. 4. p. 509.

[s] Ebr. Comment. p. 642.

[t] לרעות ut ubi paſcatur, V. L. Munſter, Mercerus.

[u] Ευποα λειρια κερσοι, Theocrit. Idyll. 19. v. 32.

[w] Carmin. l. 1. ode 36. v. 16.

℣. 4 *Thou art beautiful, O my love, as Tirzah*, &c.] Theſe are the words of Chriſt, who had been abſent ſome time, and till now ſilent; but like another *Joſeph*, could not refrain any longer, but makes himſelf known to his church, and burſts out in ſtrong expreſſions of love to her, and in high commendations of her; for, notwithſtanding her carriage to him, ſhe was his love ſtill, and as *beautiful* and as comely in his ſight as ever: and for which he compares her here to *Tirzah*; which is either the name of ſome beautiful woman, well known in thoſe times; ſo one of the daughters of *Zelophehad* is called by this name, *Numb.* xxvii. 1. but whether from her beauty, is no where ſaid: or rather a city of this name is here meant, ſince, in the next clauſe, the church is compared to the city of *Jeruſalem* for the ſame reaſon. There was a city in the land of *Canaan*, called *Tirzah*, formerly the ſeat of one of the ancient kings of *Canaan*, and, in after-times, of *Jeroboam* and ſome of his ſucceſſors; and which, no doubt, was a very pleaſant and delightful place, as its name imports, either for its ſituation or buildings, *Joſh.* xii. 24. *Adrichomius*[x] ſays, it was an heroic city, ſituated on a high mountain. In ſome of the *Greek* verſions, it is read as an appellative, and rendered, as *good will* or *good pleaſure*[y], and ſo may reſpect the ſweetneſs of her temper and diſpoſition; which is heightened by uſing the abſtract, ſhe was all good-nature and good-will; not only *ſweet*, as the *Vulgate Latin* verſion, but *ſweetneſs* itſelf, as ſhe ſays of him, *chap.* v. 16. and this may be ſaid of her, as ſhe was the object of God's good-will and pleaſure in election, of Chriſt's in redemption, and of the Spirit's in effectual vocation; and as ſhe was the ſubject of good-will, bearing one to God, to Chriſt, to his people, word, worſhip, ways and ordinances. The word comes from a root, which ſignifies to be *grateful* and *accepted*; and ſo *Jarchi* interprets the word here, *acceptable*; and ſo ſome ancient writings of the Jews[z]: and may denote the acceptableneſs of the church in Chriſt, with whom God is well pleaſed in him for his righteouſneſs-ſake, in which ſhe appears exceeding fair and lovely. And for the ſame reaſon is ſaid to be *comely as Jeruſalem*; the metropolis of *Judea*, and ſeat of the kings of it, and, as *Pliny*[a] ſays, was far the moſt famous of any of the cities of the eaſt; it was a city well built and compact together, beautiful for ſituation, very rich in *Solomon*'s time, the place of divine worſhip, and was ſtrongly fortified by nature and art: and hence the church of God often bears this name, both in the Old and New Teſtament, *Iſa.* xl. 2. *Heb.* xii. 22. being the city of the great King, built on Chriſt, the rock; conſiſting of ſaints, fitly and cloſely united together; rich with the unſearchable riches of Chriſt; where the ſeveral parts of ſpiritual and evangelic worſhip are performed; poſſeſſed of many privileges, and well ſecured by the power and ſalvation of God. Yet *terrible* as an army *with banners*; to her enemies, though ſo lovely to Chriſt. This ſhews that not a ſingle perſon is meant all along, who could not, with propriety, be compared to an army; but a collective body, as the church is; and that the church on earth is militant, and like a well-diſciplined army, in good order, and provided with proper officers and ſuitable armour, and in a poſture of defence, and ready to fight when attacked; and ſo *terrible* to her enemies, Satan and his principalities, wicked men and falſe teachers; who are terrified by their having ſuch a general at the head of them as Chriſt, and being under ſuch banners as his, and provided with ſuch good weapons of warfare, as are mighty through God; by their cloſe union to one another; and by the conſtancy, undauntedneſs, and invincibleneſs of their faith; and are awed by their pious converſation and good examples. Perhaps ſome reſpect may be had by Chriſt to the church's courage and conſtancy in ſeeking after him; the force of whoſe faith and love he felt, which he could not withſtand, and therefore ſays, as follows.

℣. 5. *Turn away thine eyes from me*, &c.] Her eyes of faith and love; not through diſlike of them, but as raviſhed with them; his paſſions were ſo ſtruck by them, and his heart pierced with them, that he could ſtand it out no longer againſt her; ſee *chap.* iv. 9, 10. Some render the words, *turn about thine eyes over againſt me*[b]; this being the firſt time of meeting after her ungrateful treatment of him, ſhe might be filled with ſhame and confuſion for it, and therefore hung down her head, or looked on one ſide; wherefore he encourages her to look him full in the face, with an holy confidence; for ſuch looks of faith are very agreeable to Chriſt; ſee *chap.* ii. 14. *For they have overcome me*; that is, her eyes, they had made a conqueſt of his heart; which does not imply weakneſs in Chriſt, but condeſcending grace, that he ſhould ſuffer himſelf, as it were, to be overpowered by the faith and love of his people, who has conquered them and all their enemies. This clauſe is very differently rendered: by ſome, *they have ſtrengthned me*[c]; his deſire towards his church, and the enjoyment of her company: by others, the reverſe, *are ſtronger than me*, or *have taken away my ſtrength*[d]; ſo that he was ſpiritleſs, and as one dead, or in an extaſy: by others, *they have made me fly away*[e]; that is, out of himſelf; ſo that he was not maſter of himſelf, could not bear the force and brightneſs of her eyes: by others, *they have lifted me up*[f]; revived, cheered, and comforted him, through ſympathy with her, in virtue of their near union: by others, *they have made me proud*, or *prouder*[g]; ſee *Iſa.* iii. 5. Chriſt has a kind of pride as well as pleaſure in his church; he is proud of the beauty he has put upon her, of the graces he has wrought in her; and eſpecially of her faith, when in exerciſe; ſee *Matt.* viii. 10. and by others, *they have made me fiercer*[h]; not with anger and indignation, but with love; there is a force, a fierceneſs in love, as well as in wrath; *love is ſtrong as death*, and *jealouſy is cruel as the grave*, chap. viii. 6. it is ſo in the church, much more in Chriſt. All which ſhews the power of faith, to which mighty things are aſcribed, *Hebrews* xi. and here the conqueſt of Chriſt himſelf. *Thy hair is as a flock of goats that appear from Gilead*; from mount *Gilead*, chap. iv. 1. ſee the note there.

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[x] Theatrum Terræ Sanctæ, p. 74.

[y] כתרצה ὡς εὐδοκια, Sept. εὐδοκητη, Symmachus.

[z] Siphri in Jarchi, & Shir Haſhirim Rabba in loc.

[a] Nat. Hiſt. l. 5. c. 14.

[b] מנגדי ἀπεναντιον μου, Sept. ex adverſo mei, Junius & Tremellius, Piſcator, Marckius, ſo Montanus and Ainſworth.

[c] הרהיבני corroborant me, Marckius, ſo Kimchi and Ben Melech.

[d] Fortiores fuerunt me, Pagninus, ſo Aben Ezra.

[e] So the Septuagint and Vulgate Latin verſions.

[f] Mercerus, Ainſworth.

[g] Tigurine verſion, Piſcator, ſo Jarchi.

[h] Montanus, Cocceius.

℣. 6. *Thy teeth are as a flock of ſheep*, &c.

℣. 7. *As a piece of a pomegranate* are *thy temples within thy locks*, &c.] The ſame deſcriptions are given in *chap.* iv. 2, 3. ſee the notes there: and theſe are repeated, to ſhew the reality of the church's beauty, and for the ſake of confirmation; and that it ſtill continued the ſame, notwithſtanding her failings and infirmities; and that Chriſt had the ſame eſteem of her, and love to her, he ever had. That part of the deſcription, reſpecting the church's lips and ſpeech, in *chap.* iv. 3. is here omitted, though added at the end of the ſixth verſe by the *Septuagint*; but is not in the *Hebrew* copies, nor taken notice of in the *Targum*; yea, the *Maſorah*, on *chap.* iv. 2. remarks ſome words as only uſed in that place, and therefore could not be repeated here in the copies then in uſe.

℣. 8. *There are threeſcore queens, and fourſcore concubines, and virgins without number.*] In this and the following verſe, the church is commended as ſhe ſtood related to others; and is compared with them, and preferred to them. The words may be conſidered, either as an aſſertion, *there are*, &c. or as a ſuppoſition, *though there be*, &c. yet Chriſt's church is but one, and excels them all. *Queens* are principal, and lawful wives of kings: *concubines*, ſecondary, or half-wives, as the word[i] ſignifies; who were admitted to the bed, but their children did not inherit: *virgins*, unmarried perſons, maids of honour, who waited on the queen. The alluſion is to the cuſtom of kings and great perſonages, who had many wives, and more concubines, and a large number of virgins to wait on them; ſee 1 *Kings* xi. 3. or to a nuptial ſolemnity, and the ceremony of introducing the bride to the bridegroom, attended with a large number of perſons of diſtinction; and ſo *Theocritus*[k] ſpeaks of four times ſixty virgins, attending the nuptials of *Menelaus* and *Helena*; ſee *Pſalm* xlv. 9. By all which may be meant, either the kingdoms and nations of the world; by *queens*, the more large, rich and flouriſhing kingdoms; by *concubines*, inferior ſtates; and by *virgins without number*, the vaſt multitudes of inhabitants that fill them; but all put together, are not equal to the church; ſee *chap.* ii. 2. or elſe falſe churches; by *queens*, ſuch who boaſt of their riches and number, as the church of *Rome*, Rev. xviii. 7. by *concubines*, ſuch as are inferior in thoſe things, but equally corrupt, as *Arians*, *Socinians*, &c. and by *virgins without number*, the multitudes of poor, weak, ignorant people, ſeduced by them; and what figure ſoever theſe make, or pretenſions to be the true churches of Chriſt, they are none of his, his ſpouſe is preferred to them all. Or rather, true believers in Chriſt, of different degrees, are here meant; by *queens*, thoſe that have the greateſt ſhare of gifts and grace, moſt nearneſs to Chriſt, and communion with him; by *concubines*, believers of a lower claſs, and of a more ſervile ſpirit, and yet ſometimes are favoured with fellowſhip with Chriſt; and by *virgins*, young converts, who have not ſo large an experience as the former; and this diſtribution agrees with 1 *John* ii. 13, 14. and the rather this may be the ſenſe, ſince each of theſe are ſaid to praiſe the church in the next verſe, who is preferable to them, and includes them all.

℣. 9. *My dove, my undefiled is* but *one*, &c.] Of theſe titles, ſee *chap.* ii. 14. and v. 2. Chriſt's church is called *one*, in diſtinction from the many before mentioned; and either deſigns her ſmall number, in compariſon of the nations of the world, and of falſe churches, like one to ſixty or eighty, and even to an innumerable company; ſee *Eccl.* ix. 14. *Luke* xii. 32. *Rev.* xiii. 3. and xvii. 15. or elſe her unity in herſelf, being but one general aſſembly, and church of the firſt-born, made up of various, particular congregated churches; and *one body*, conſiſting of various members, united together in affection, and partakers of the ſame grace, bleſſings and privileges; actuated by *one ſpirit*, the Spirit of God; and having but *one head*, Chriſt Jeſus: and it may ſignify that the church is the ſpouſe of Chriſt; that though other princes may have ſixty queens, and eighty concubines, and virgins without number, to wait on them; Chriſt had but one, and was well pleaſed with her, and deſired no other. *She* is *the* only *one of her mother*; the *Jeruſalem* above, the mother of us all: or the ſenſe is, ſhe was to Chriſt as a mother's only child, moſt tenderly beloved by him. *She* is *the choice one of her that bare her*; eſteemed and loved beſt, of all her mother's children. The word may be rendered, *the pure* or *clean one*[l]; ſo the church is, as cloathed in *clean* linen, the righteouſneſs of Chriſt; cleanſed from ſin in his blood; ſprinkled with the clean water of the covenant, and of an unſpotted converſation. *The daughters ſaw her, and bleſſed her*; yea, *the queens and the concubines, and they praiſed her:* it may ſeem ſtrange that concubines ſhould praiſe a queen; but it was not unuſual in the eaſtern countries; with the *Perſians*, as the queen admitted of many concubines by the order of her lord the king, ſo the queen was had in great veneration, and even adored by the concubines[m]: which may reſpect either the great eſteem the church had, or ſhould have in the world, even from the great men of it, as ſhe will have in the latter day, *Iſa.* xlix. 23. and lx. 3, 10, 11. or which young converts have for her; who may, more eſpecially be meant by the *daughters* and *virgins*, who, in ℣. 1. call the church the *faireſt among women:* theſe bleſſed her, and pronounced her happy, and wiſhed all happineſs to her; they *praiſed her*, ſpoke well of her, and commended her for her beauty; which was pleaſing to Chriſt, and therefore obſerved by him.

℣. 10. *Who is ſhe that looketh forth as the morning?* &c.] Theſe words may be connected with the preceding, by a ſupplement of the word *ſaying*; and ſo may expreſs what the daughters ſaid, when they bleſſed and praiſed the church, wondering at her beauty, it being like the riſing morning; ſo *Helena* is ſaid to ſhew her beautiful face, αως αντελλοισα, as the morning, when it ſprings forth[n]: there was a city in the tribe of *Reuben*, called *Zereth-baſhahar*, the beauty or ſplendor of the morning, *Joſh.* xiii. 19. *Homer* often deſcribes the morning by her roſy fingers[o], and as cloathed with a ſaffron garment[p]; and as beautiful, and divine[q], and fair-haired[r]; and as on a golden throne and beautiful[s]. And as theſe words deſcribe the progreſſive gradations of light, ſo they may ſet forth the ſtate and condition of the church in the ſeveral ages of the world; its firſt ſtate in this clauſe, which may reach from the firſt dawn of light to *Adam*, Gen iii. 15. increaſing in the times of the patriarchs, *Noah*, *Abraham* and *Jacob*, and in which and to whom were various diſplays of goſpel-light and grace; to the time of the giving of the law by *Moſes*, when the church might be ſaid to be *fair as the moon*; which, though it receives its light from the ſun, yet ſplendor and brightneſs are aſcribed to it, *Job* xxxi. 26. and, by other writers [s], is repreſented as fair and beautiful; and the beautiful form of perſons is expreſſed by it [t]: and very fitly is the ſtate of the church under the law ſignified by the *moon*, by which the ceremonial law ſeems intended, in *Rev*.xii.1. that lying much in the obſervation of new moons, by the which, the ſeveral feſtivals under the law were regulated; and which law gave light in the night of Jewiſh darkneſs, into the perſon, offices, and grace of Chriſt; and though it was imperfect, variable, waxed old, and at length vaniſhed away, yet the church under it was *fair*; there being a beauty and amiableneſs in the worſhip of that diſpenſation, *Pſalm* xxvii. 4. and lxxxiv. 1. The next clauſe, *clear as the ſun*, may deſcribe the church under the goſpel-diſpenſation; when the *ſun of righteouſneſs* aroſe, and made the famous goſpel-day; when the ſhadows of the old law fled away, Chriſt, the ſubſtance, being come; when there were more light and knowledge, and a clear diſcerning of ſpiritual and evangelic things: and, in all thoſe periods, the church was *terrible as* an army *with banners*; to her enemies, being in a militant ſtate; ſee the note on ℣. 4. The whole of this may be applied to particular believers; who, at firſt converſion, *look forth as the morning*, their light being ſmall, but increaſing; and as to their ſanctification, are *fair as the moon*, having their ſpots and imperfections, and deriving all their light, grace and holineſs, from Chriſt; and as to their juſtification, *clear as the ſun*, being cloathed with Chriſt, the ſun of righteouſneſs, *Rev*.xii.1. and ſo all fair and without ſpot; and *terrible as an army with banners*, fighting the good fight of faith, under the banners of Chriſt, againſt all ſpiritual enemies.

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[i] פילגשים ſecundariæ uxores, Michaelis.

[k] Idyll. 18. v. 24.

[l] ברה munda, Montanus, Mercerus; pura, Vatablus, Junius & Tremellius, Piſcator, Cocceius, Marckius, Michaelis.

[m] Dinon in Perſicis apud Athenæi Deipnoſoph. l. 13. c. 1. p. 556.

[n] Theocrit. Idyll. 18. v. 26.

[o] Ροδοδακτυλος ηως, Iliad. 1. v. 477. & paſſim.

[p] Ηως κροκοπεπλος, Iliad. 8. v. 1. & 19. v. 1.

[q] Iliad. 18. v. 255.

[r] Odyſſ. 5. v. 390.

[s] Odyſſ. 15. v. 56, 250.

℣. 11. *I went down into the garden of nuts*, &c.] This is very properly taken notice of in this ſong of love; it being uſual for new-married perſons to get nuts, and throw them among children, to make paſtime; to ſignify, among other things, that they now renounced childiſh things [u]. Theſe are the words of Chriſt, declaring to the church where he went, and what he employed himſelf about, when he departed from her; ſee ℣. 2. Of the garden, as it intends the church, ſee the note on *chap*. v. 12. into which he was invited to come, and did, as here; ſee *chap*. iv. 16. and v. 1. here it is called a *garden of nuts*, which may deſign a ſpot in it deſtined for this fruit; by which ſome underſtand *nutmegs*, which is not very likely, ſince ſuch grew not in thoſe parts: rather *walnuts*, which the *Arabs* call *gauz* or *geuz*, which is the ſame word that is here uſed; *Piſtacia* nuts were well known in *Syria* [w], which joined to *Judea*. And by *nuts*, which grew in the garden, the church, true believers may be deſigned; who, like them, have a mean outward appearance, but are valuable within, having the true grace of God in them; and becauſe of their divers coverings, their outward converſation-garments, the robe of Chriſt's righteouſneſs, and the internal ſanctification of the Spirit, which anſwer to the huſk and ſhell, and the thin, inward ſkin over the nut; and becauſe of their hardineſs in enduring afflictions and troubles, the ſhell may repreſent; and becauſe of their beſt and moſt excellent parts being hidden, even grace, the hidden man of the heart, ſignified by the kernel, and which will not fully appear until the ſhell or tabernacle of the body is broken down; and becauſe of their ſafety from hurt and pollution, amidſt the ſtorms of afflictions, perſecutions, and temptations, and pollutions of the world, the principle of grace, like the kernel, remains unhurt and undefiled; and becauſe of the multitude of believers, united and cleaving together, which is delightful to behold, like cluſters of nuts in a nut-garden. Some render it, *the pruned garden*, or *garden of pruning* [x]; whoſe plants, trees and vines, are pruned and kept in good order, by Chriſt's Father, the huſbandman and vine-dreſſer; ſee *chap*. ii. 12. and v. 12. The ends of Chriſt in going into it were, *To ſee the fruits of the valley*; to obſerve the graces of his Spirit; the actings, exerciſe and growth of them in humble ſouls, among whom he delights to be, *Iſa*. lvii. 15. the *Septuagint* verſion is, *the ſhoots of the brook* or *river*; and may denote the fertile ſoil in which believers are planted, even by the river of divine love; with which being watered, they flouriſh, *Pſalm* i. 3. *To ſee whether the vine flouriſhed*; particular churches, or believers, compared to vines; who may be ſaid to flouriſh, when they increaſe in numbers, and are fruitful in grace and good works; ſee *chap*. ii. 13. And *the pomegranates budded*; of which, ſee *chap*. iv. 13. the buddings of them may deſign the beginnings, or firſt puttings forth of grace in the ſaints; which Chriſt takes much notice of, and is highly pleaſed with.

℣. 12. *Or ever I was aware, my ſoul made me* like *the chariots of Amminadib*.] Theſe are either the words of the church or of Chriſt, ſaying, *I know not* [y], as the firſt clauſe may be rendered: if the words of the church, the ſenſe may be; that though ſhe knew not where her beloved was gone, when he went from her, yet ſhe ran about in ſearch of him as ſwiftly as the chariots of *Amminadib*; and when ſhe did know that he was gone down into the garden, immediately, on a ſudden, at an unawares, ſuch was the ſtrength of her love and affection to him, that ſhe moved as ſwiftly after him, as if ſhe had been in one of thoſe chariots; and this may ſignify alſo her courage and reſolution, that, notwithſtanding all difficulties and diſcouragements ſhe met with, ſhe drove on as briſkly and as courageouſly after him, as ever *Amminadib* did, in one of his chariots, in the field of battle: or, *I know not*; whether in the body or out of the body; ſuch was the rapture and extaſy ſhe was in, when ſhe heard her beloved ſay, *I went down into the garden of nuts*, &c. or when ſhe heard the daughters commendations of her, ſhe did not think that ſuch belonged to her, and therefore ſaid, *I know not*; however, this cauſed her to make the greater haſte to anſwer ſuch characters, and to enjoy the company of her beloved. But rather they are the words of Chriſt, who was now in his garden, obſerving the condition it was in, and ſays, *I know not*, or do not perceive [z], that it was in a fruitful and flouriſhing caſe, and therefore took all the ſpeedy methods he could to bring it into a better; or being in a tranſport of love to his church, it cauſed him ſpeedily to return unto her, and grant her his preſence; offer all neceſſary aſſiſtance, and be as chariots to her, to carry her through difficulties, and to protect and defend her from all enemies: and this his *ſoul* cauſed him to do, not her worth and worthineſs, love and lovelineſs, but his own good-will and pleaſure, and cordial affection for her. Many take *Amminadib* to be the proper name of a perſon, who was one of *Solomon*'s chariot-drivers, that underſtood his buſineſs well, and drove ſwiftly, and with ſucceſs, to whom Chriſt compares himſelf, when returning to his church with haſte: but I rather think, with *Jarchi*, *Aben Ezra*, and others, that it is an appellative, conſiſting of two words, *ammi*, my people, and *nadib*, willing or princely, and may be rendered, *the chariots of my willing* or *princely people* [a]; meaning, not angels, nor miniſters, but the people of Chriſt themſelves, to whom he is as chariots; for ſo I ſhould chooſe to tranſlate the words, *my ſoul made me as chariots to my willing* or *princely people*; and ſo deſcribes the perſons who ſhare in this inſtance of his grace; they are ſuch who are made willing by Chriſt, in the day of his power on them, to be ſaved by him, and ſerve him, *Pſalm* cx. 3. and who are of a free, princely and munificent ſpirit, *Pſalm* li. 12. being princes, and the ſons and daughters of a prince, *chap.* vii. 1. to theſe Chriſt makes himſelf as chariots, as he now was to the church, and took her up along with him to enjoy his preſence, ſhe had ſought for and deſired. Wherefore the daughters of *Jeruſalem*, who had accompanied her hitherto in ſearch of him, perceiving ſhe was going from them, ſay what follows.

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[s] Tanto formoſis, formoſior omnibus illa eſt, Ovid. Leander Heroni, v. 73. Pulchrior tanto tua forma lucet, Senecæ Hippolytus, act. 2. chorus, v. 740.

[t] Vid. Barthii Animadv. ad Claudian. de Nupt. Honor. v. 243.

[u] Vid. Chartarium de Imag. Deorum, p. 89. & Kipping. Antiqu. Rom. l. 4. c. 2. p. 697. Sparge marite nuces, &c. Virgil Bucolic. eclog. 8. v. 30. Da nuces pueris, Catulli Juliæ Epithal. ep. 59. v. 131.

[w] Plin. Nat. Hiſt. l. 13. c. 5. Athenæi Deipnoſophiſt. l. 14. c. 17. p. 649.

[x] גנת אגוז hortos putatos, Junius & Tremellius; Heb. tonſionis, Piſcator; hortum putationis, Marckius.

[y] לא ידעתי ȣκ ἔγνων, Sept. neſcivi, V. L. non novi, Montanus.

℣. 13. ***Return, return, O Shulamite, return, return,*** &c.] By whom the church is meant, ſo called, from her being the ſpouſe of Chriſt, the true *Solomon*; it being common for the wife to have the ſame name with her huſband; thus, with the *Romans*, if the man's name was *Caius*, the woman's name was *Caia*: is the name of Chriſt *Solomon?* the church's name is *Shulamite*; ſee *Jer.* xxiii. 6. and xxxiii. 16. 1 *Cor.* xii. 12. The word from which this is derived, ſignifies both perfection and peace; and the church may be called the *Shulamite* from her perfection, not in herſelf, but in Chriſt, in whom ſhe is complete, and perfectly comely through his righteouſneſs; and is alſo denominated from the *peace* which ſhe has from Chriſt, and he has made for her through his blood, and he gives unto her by his Spirit; and from what ſhe does or ſhould enjoy in her members, and from what ſhe will be poſſeſſed of to all eternity. Now the church, the *Shulamite*, is very importunately deſired by the daughters of *Jeruſalem* to return; which is ſaid no leſs than four times, which ſhews how vehemently deſirous they were of her company: and perceiving ſhe was about to go from them, moſt earneſtly preſs her to return, or to *turn* [b]; to turn herſelf, that her beauty and comelineſs might be more plainly ſeen; for this is the end propoſed by them, *That we may look upon thee*; that they might ſtill have more opportunity of viewing her, and more narrowly to examine her beauty, for which ſhe was ſo much commended; and that they might enjoy more of her company and converſation, which had been, and they might hope would be, more uſeful and inſtructive to them. A queſtion upon this follows, ***What will ye ſee in the Shulamite?*** which queſtion is put, either by the daughters among themſelves; ſome wiſhing for her return, and others aſking what they expected to ſee in her, ſhould ſhe return: or rather, it is put by the church herſelf; who aſks the daughters, what they expected to ſee in her, a poor, mean, unworthy creature, not fit to be looked on, having nothing extraordinary, nor indeed valuable or of worth, in ſeeing of her? Which queſtion is thus anſwered, ***As it were the company of two armies***; either by the daughters, declaring what they expected to ſee in the church; either ſuch a glorious and joyful meeting between Chriſt and her, as is often between great perſons, attended with ſinging and dancing; ſo the word for *company*, is rendered by the *Septuagint* [c] *choroi*, a company of thoſe that dance and ſing; ſee *Pſalm* lxviii. 24, 25. or ſuch an appearance as an army makes at the reception of their prince, when it is divided into two bands, for the ſake of greater honour and majeſty. Or rather, this anſwer is returned by the church herſelf; ſignifying, that nothing was to be ſeen in her but *two armies*, fleſh and ſpirit, ſin and grace, continually warring againſt each other; which ſurely, ſhe thought, could be no deſirable and pleaſing ſight to them; ſee *Rom.* vii. 23. *Gal.* v. 17.

CHAP. VII.

IN this chapter, Chriſt gives a freſh commendation of the beauty of his church, in a different order and method than before; beginning with her *feet*, and ſo riſing upwards to the *hair* of her head, and the roof of her mouth, ℣. 1—9. And then the church aſſerts her intereſt in him, and his deſire towards her, ℣. 10. and invites him to go with her into the fields, villages and vineyards, and offers various reaſons, by which ſhe urges him to comply with her invitation, ℣. 11—13.

℣. 1. ***How beautiful are thy feet with ſhoes,*** &c.] It is no unuſual thing to deſcribe the comelineſs of women by their feet, and the ornaments of them; ſo *Hebe* is deſcribed by *Homer* [d], as having beautiful feet, and *Juno* by her golden ſhoes: particular care was taken of, and proviſion made, for the ſhoes of queens and princeſſes in the eaſtern countries; *Herodotus* [e] tells us, that the city of *Anthylla* was given peculiarly to the wife of the king of *Egypt*, to provide her with ſhoes; which cuſtom, he ſays, obtained when *Egypt* became ſubject to *Perſia*; ſee the note on *Eſther* ii. 18. Shoes of a red, or ſcarlet, or purple colour, were in eſteem with the Jews; and ſo the *Targum* here is, "purple ſhoes:" the word uſed is thought by ſome [f], to ſignify a colour between ſcarlet and purple; ſee *Ezek.* xvi. 10. and alſo with the *Tyrian* virgins [g]; and ſo with the *Romans* [h]; and with whom likewiſe white ſhoes [i] were much in uſe. That this is ſaid of the church, is plain from the appellation of her, *O prince's daughter!* the ſame with the king's daughter, *Pſal.* xlv. 13. the daughter of the King of kings; for, being eſpouſed to Chriſt, his Father is her Father, and his God her God: beſides, ſhe is born of him who is the Prince of the kings of the earth, 1 *John* ii. 28. ſhe is both a prince's wife, and a prince's daughter. It may be rendered, *O noble, or princely daughter* [k]*!* being of a free, princely ſpirit, in oppoſition to a ſervile one, *Pſal.* li. 12. of a bountiful and liberal ſpirit, as in *Iſa.* xxxii. 5—8. in diſtributing temporal things, to the neceſſities of the poor; and in communicating ſpiritual things, to the comfort and edification of others. Some take theſe to be the words of the daughters of *Jeruſalem*, wondering at the church's beauty, on turning herſelf to them as they deſired: but they are rather the words of Chriſt; who, obſerving the church ſpeak ſo meanly of herſelf, in order to encourage her, gives an high commendation of her in this and ſome following verſes, and begins with her *feet*; not her miniſters, who are *ſhod with the preparation of the goſpel of peace*, and who appear beautiful in the eyes of thoſe who have any knowledge of the good things they publiſh and proclaim; for they are ſet in the higheſt place in the church: but here the loweſt and meaneſt members of the church are meant; whoſe outward walk, the feet are the inſtruments of, may be ſaid to be *beautiful with ſhoes*, when they are ready to every good work; when their converſation is ordered aright, is agreeable to the word of God, and as becomes the goſpel of Chriſt; and which, like ſhoes, is a fence againſt the briars and thorns, the reproaches and calumnies of the world; and when there is ſuch a luſtre upon it, that it cannot but be ſeen and obſerved by ſpectators, by which they are excited to glorify God; it is ſo beautiful in the eyes of Chriſt, that to ſuch he ſhews the ſalvation of God. *The joints of thy thighs are like jewels, the work of the hands of a cunning workman*; a ſkilful artificer, a goldſmith or jeweller: the alluſion ſeems to be to ſome ornaments about the knees or legs, wore by women in thoſe times; ſee *Iſa.* iii. 18. and this may ſerve to ſet off the luſtre and beauty of the church's converſation. And ſince it ſeems not ſo decent to deſcribe the parts themſelves mentioned, the words may rather deſign the *femoralia*, or garments, with which they were covered; and may ſignify the garments of ſalvation, and robe of Chriſt's righteouſneſs, whereby the church's members are covered, ſo that their nakedneſs is not ſeen; but with them are as richly adorned, as the bridegroom and bride with their ornaments and jewels; and which are not the bungling work of a creature, but of one that is God as well as man, and therefore called the righteouſneſs of God. Some have thought that the girdle about the loins is meant, the thighs being put for the loins, *Gen.* xlvi. 26. and ſo may intend the girdle of truth, mentioned along with the preparation of the goſpel of peace, the feet are ſaid to be ſhod with, *Eph.* vi. 14, 15. and the metaphor of girding is uſed when a goſpel-converſation is directed to, *Luke* xii. 35. 1 *Pet.* i. 13. But it ſeems beſt by theſe *joints*, or *turnings of the thighs* [l], by which they move more orderly and regularly, to underſtand the principles of the walk and converſation of ſaints, as one obſerves [m]; without which it cannot be ordered aright; for principles denominate actions, good and bad; and the principles of grace, by which believers move in their chriſtian walk, are as valuable and as precious as jewels, ſuch as faith and love, and a regard to the glory of God; and which are curiouſly wrought by the finger of God, by his holy Spirit, who *works in them both to will and to do of his good pleaſure.*

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[z] Nondum percipientem hæc, Junius & Tremellius, Piſcator.

[a] עמי נדיב populi mei ſpontanei, Pagninus; voluntarii, Piſcator, Cocceius, Marckius, Michaelis.

[b] שובי ἐπίστρεφε, Sept. convertere, Sanctius, Marckius.

[c] כמחלת ὡς χοροὶ, Sept ſicut chorus, Vatablus, Marckius, Michaelis, & alii.

[d] Odyſſ. 11. v. 602, 603. Auratos pedes, Ovid. Amor. l. 3. eleg. 12.

[e] Euterpe, ſive l. 2. c. 98.

℣. 2. *Thy navel* is like *a round goblet*, &c.] According to ſome, not the navel itſelf is meant; but a covering of it, a jewel or plate of gold in the ſhape of it; and becauſe the word for *round*, in the *Chaldee* language, ſignifies the *moon*, and ſo *Ben Melech* interprets it, ſome have thought of the *round tire like the moon*, Iſa. iii. 18. though that was rather an ornament about the neck. Biſhop *Patrick* is of opinion, that it refers to *the cloathing of wrought gold*, Pſal. xlv. 13. which had on the part that covered the belly, a raiſed, emboſſed work, reſembling an heap or ſheaves of wheat; about which was an embroidery of curious flowers, particularly lilies; and, in the midſt of the whole, a fountain or conduit, running with ſeveral ſorts of liquor, into a great bowl or baſon: and *Fortunatus Scacchus* [n] interprets it of a garment, covering this part, embroidered with lilies. All which may repreſent the beautiful robe of Chriſt's righteouſneſs, the church is adorned with. But rather, the part itſelf is meant, and deſigns the miniſters of the goſpel; who, in the adminiſtration of the word and ordinances, are that to the church as the navel is to an human body; that is in an eminent part of it, is the ſtrength of the inteſtines, conduces much to the health of the body, and by which the child in the womb is ſuppoſed to receive its nouriſhment: miniſters are ſet in the higheſt place in the church; are ſtrong in themſelves, through the grace and power of Chriſt, and the means of ſtrengthening others; and of keeping the church in a good plight and healthful ſtate, by the wholſome words and ſound doctrines they preach; and alſo of nouriſhing ſouls in embryo, and when new-born, with the ſincere milk of the word: and as the navel is ſaid to be like a *round goblet*, cup, bowl or baſon, this aptly deſcribes that part; and may expreſs the perfection of goſpel-miniſters, their gifts and grace, not in an abſolute, but comparative ſenſe, the round or circular form being reckoned the moſt perfect; and alſo the workmanſhip beſtowed on them, the gifts and grace of the Spirit, a round goblet being turned and formed ed by ſome curious artiſt; and likewiſe their capacity to hold and retain goſpel-truths. And they are compared, not to an empty one, but to one which *wanteth not liquor*; meaning the large, and never-failing ſupplies of gifts and grace from Chriſt; ſo that they never want the liquor, the oil and wine of goſpel-truths, to communicate to others, *Zech.* iv. 12. The word uſed ſignifies a *mixture*, or *a mixed liquor* [o], as of wine and milk, *chap.* v. 1. or rather of wine and water, much uſed in the eaſtern countries; ſo the wine of *Sharon* uſed to be mixed, two parts water and one wine [p]: and this deſigns, not a mixture of divine truths and human doctrines, which ought not to be made; but the variety of goſpel-truths, miniſters deliver to others, and that in a manner they are moſt capable of receiving them. Some [q] render the words as a wiſh, *let there not want*, &c. and ſo they declare the tender concern of Chriſt, that his church might have a continual ſupply in the miniſtry of the word. *Thy belly* is like *an heap of wheat*; which denotes the fruitfulneſs of the church, in bringing ſouls to Chriſt, comparable to a pregnant woman; and whoſe fruit, young converts born in her, are compared to *an heap of wheat*, for their number, choiceneſs and ſolidity, being able to bear the fan of perſecution: it was uſual with the Jews to ſcatter wheat on the heads of married perſons at their weddings, three times, ſaying, *Increaſe and multiply* [r]; ſee *Iſa.* lxvi. 8. *Matt.* iii. 12. This heap of wheat is ſaid to be *ſet about*, or *hedged*, *with lilies* [s]; which ſuggeſts, that it was not an heap of wheat on the corn-floor which is meant, but a field of ſtanding wheat, incloſed and fenced, not with thorns, but lilies; and theſe lilies may ſignify grown ſaints, who are often compared to lilies in this book, by whom young converts are encompaſſed and defended; or the beauties of holineſs, in which they appear as ſoon as born again, *Pſalm* cx. 3.

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[f] Vid. Braunium de Veſt. Sacerd. Heb. l. 1. p. 295, 306.

[g] Virginibus Tyriis mos eſt, &c. Virgil. Æneid. 1.

[h] Vid. Perſii Satyr. 5. v. 169. Virgil. Bucolic. eclog. 7. v. 32.

[i] Pes malus in niveo, &c. Ovid. de Arte Amandi, l. 3. Vid. Martial. l. 7. epigr. 27.

[k] בת נריב puella nobilis, Caſtalio; filia voluntarie, Marckius; principalis, nobilis, & ingenua virgo, ſc. filia, ſo ſome in Michaelis.

[l] חמוקי vertebræ, Pagninus, Montanus, Vatablus; ſignat illam agilem verſatilem juncturam, qua capite femorum in ſuis foraminibus expedite moventur, Brightman.

[m] Durham in loc.

[n] Eleochryſm. Sacr. l. 3. p. 1016.

℣. 3. *Thy two breaſts* are *like two young roes* that are *twins.*] See the note on *chap.* iv. 5.

℣. 4. *Thy neck* is *as a tower of ivory*, &c.] Two things recommend the neck, erectneſs and whiteneſs; both are here expreſſed, the one by a *tower*, the other by *ivory*; hence a fine, beautiful neck, is called an ivory one [t]; and for the ſame reaſon it ſometimes has the epithet of *ſnowy* [u], and ſometimes of *marble* [w]. Of the church's neck, as it may deſign either the miniſters of the word, or the ſcriptures of truth, ſee the note on *chap.* iv. 4. where it is compared to *the tower of David*, and here to *a tower of ivory*: *Marckius* conjectures, that they may be the ſame, or that this is the name of ſome ancient ſtructure known at this time; however, it is uſed as expreſſive of the purity of the lives of goſpel-miniſters, and the evenneſs of their doctrines, and of the purity, beauty, glory, and harmony of the ſcriptures. *Thine eyes* like *the fiſh-pools in Heſhbon, by the gate of Bath-rabbim*; *Heſhbon* was formerly the ſeat of *Sihon*, king of the *Amorites*, Numb. xxii. 26. of which, *Bath-rabbim* was one of its gates; ſo called, either becauſe it led to *Rabbath*, a city near it, and mentioned with it, *Jer.* xlix. 3. or becauſe of the great numbers that went in and out by it; for it may be rendered, *the daughter of many*, or *of great ones* [x]: near this gate, it ſeems, were very delightful fiſh-pools, to which the eyes of the church are compared. In the *Hebrew* language, the word for eyes and fountains is the ſame; the eyes having humours in them, and ſo fitly compared to fiſh-pools. Of the eyes of the church, as they may deſign either the miniſters of the word, or the eyes of her underſtanding, particularly faith, ſee the note on *chap.* i. 15. here they are ſaid to be like *fiſh-pools*, whoſe waters are clear, quiet, conſtant and immoveable; and, ſeen at a diſtance between trees and groves, look very beautiful: and, if applied to miniſters, may denote the clearneſs of their ſight in diſcerning the truths of the goſpel; and their being filled with the fulneſs of the bleſſing of the goſpel of Chriſt; and their being bleſſings to the churches of Chriſt, and to the ſouls of men: the word for *fiſh-pools*, comes from a word which ſignifies *to bleſs* [y]; and ſuch being obſerved as were near the gate of *Bath-rabbim*, may have reſpect to the multitude that attend their miniſtry, and receive benefit by it; in which they are conſtant and invariable, and all of a piece, and appear very beautiful to thoſe to whom they are uſeful. And if applied to the church's eyes of underſtanding, thoſe of faith and knowledge, may denote the perſpicuity of them in the diſcernment of ſpiritual things; and the fixedneſs and immoveableneſs of them on the perſon, blood, and righteouſneſs of Chriſt; looking alone to him, and off of every other object, and ſo very attractive to him, and beautiful in his ſight; as well as their abounding with the waters of evangelic repentance and humiliation; ſee *chap.* iv. 9. and vi. 5. *Thy noſe* is *as the tower of Lebanon, which looketh towards Damaſcus*; a tower on that part of mount *Lebanon*, which fronted *Damaſcus*, which lay in a plain, and ſo open to view, as well as expoſed to winds; hence called, by *Lucan* [z], *Ventoſa Damaſcus*; which tower was ſo high, as *Adrichomius* ſays [a], that from thence might be numbered the houſes in *Damaſcus*: by which alſo may be meant the miniſters of the word; nor need it ſeem ſtrange, that the ſame ſhould be expreſſed by different metaphors, ſince the work of miniſters is of different parts; who, as they are as eyes to ſee, ſo like the noſe to ſmell; and having a ſpiritual diſcerning of goſpel-truths, both ſavour them themſelves, and diffuſe the ſavour of them to others; and are both the ornament and defence of the church: the former is ſignified by the *noſe*, which is an ornament of the face, and the latter by the *tower of Lebanon*, and this as looking towards *Damaſcus*, the inhabitants of which were always enemies to the people of *Iſrael*; and ſo may denote the vigilance and courage of faithful miniſters, who watch the church's enemies, and their motions, and, with a manful courage, face and attack them. Moreover, this deſcription may reſpect the majeſty and magnanimity of the church herſelf; the former may be intimated by her noſe, which, when of a good ſize, and well proportioned, adds much grace and majeſty to the countenance; and the latter, by its being compared to the impregnable tower of *Lebanon*, looking towards *Damaſcus*, ſignifying, that ſhe was not afraid to look her worſt enemies in the face: or the whole may expreſs her prudence and diſcretion in ſpiritual things; by which ſhe can diſtinguiſh truth from error, and eſpy dangers afar off, and guard againſt them.

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[o] המזג κραμα, Sept. mixtio, Mercerus, Junius & Tremellius, Piſcator; mixtura, Marckius, Michaelis.

[p] T. Bab. Sabbat, fol. 77. 1. Nidda, fol. 19. 1.

[q] So Junius & Tremellius, Ainſworth.

[r] Vid. Selden. Uxor. Heb. l. 2. c. 15. p. 195.

[s] סוגה πεφραγμενη, Sept. vallatus, V. L. circumſeptus, Tigurine verſion, Michaelis; ſeptus, Pagninus, Montanus, Brightman, Cocceius, Marckius, & alii.

[t] Eburnea cervix, Ovid. Epiſt. 20. v. 57. Eburnea colla, Ib. Metamorph. l. 3. fab. 6. v. 422. & l. 4. fab. 5. v. 335.

[u] Ovid. Amor. l. 2. eleg. 4. v. 41.

[w] Ib. Faſti, l. 4. v. 135. Virgil. Georgic. 4. in fine.

[x] בת־רבים θυγατρος πολλων, Sept. filiæ multitudinis, V. L. magnatum, Montanus; nobilium, Pagninus.

[y] ברכות a rad. ברך benedixit.

[z] Pharſal. l. 3. v. 215.

[a] Theatrum Terræ Sanctæ, p. 100.

℣. 5. *Thine head upon thee is like Carmel*, &c.] Set with hair, thick and long, as *Carmel* with plants and trees. Now Chriſt is the church's head in various ſenſes; he is her federal and repreſentative head in eternity and time; her political head, as a king to his ſubjects; an oeconomical head, as the huſband to the wife, as parents to their children, and a maſter to ſervants: and, as ſuch, may be compared to *Carmel*; for the multitude dependent on him, whom he repreſents, and is connected with under various relations; for his height, being higher than the kings of the earth, and all other heads; and for fruitfulneſs, all the fruits of the church, and of all true believers, coming from him. Some render the word, *as crimſon*, or *ſcarlet* [b]; which may ſet forth his royal dignity and majeſty, this colour being wore by kings and great perſonages; or the ardent love of Chriſt to his body, the church, and the members of it; or his bloody ſufferings for them. *And the hair of thine head like purple*; purple-coloured hair has been in great eſteem. Of this colour was the hair of king *Nyſus*, according to the fable [c]; and ſo the hair of *Evadne*, and of the muſes [d], were of a violet colour; the hair of *Ulyſſes* is ſaid [e] to be like to the hyacinth-flower, which is of a purple or violet colour; and *Milton* [f] calls the firſt *Adam*'s hair, hyacinthine locks; and here, in a figurative ſenſe, the ſecond *Adam*'s hair is ſaid to be like purple. By which, believers that grow on Chriſt, the head of the church, may be meant, who have their dependence on him, and their ſtrength and nouriſhment from him; ſee *chap.* iv. 1. and v. 11. and theſe may be ſaid to be like *purple*, becauſe of their royal dignity, being made kings unto God by Chriſt; and becauſe of their being waſhed in the purple blood of Chriſt; and becauſe of the ſufferings they endure for his ſake; and eſpecially ſuch may be ſo compared, who have ſpilt their blood, and laid down their lives on his account. *The king* is *held in the galleries*; the ſame with the Head of the church, the King of *Zion*, and King of ſaints, whoſe kingdom is a ſpiritual and everlaſting one: and by the *galleries* in which he is held, may be meant the ordinances of the goſpel; where Chriſt and his people walk and converſe together; where he diſcloſes the ſecrets of his heart to them, leads them into a further acquaintance with his covenant, and the bleſſings and promiſes of it; and from whence they have delightful views of his perſon and fulneſs; ſee the King in his beauty, and behold the good land which is afar off: the ſame word as here, is rendered *rafters*, and by ſome *canals*, in *chap.* i. 17. ſee the note there. Now Chriſt being ſaid to be *held* in theſe *galleries*, may ſignify his fixed habitation in his houſe and ordinances; where he has promiſed to dwell, and delights to be; and where he is as it were faſtened to them, and bound in them.

℣. 6. *How fair and how pleaſant art thou, O love, for delights!*] Theſe are the words of the King in the galleries, wondering at the church's beauty, it being incomparable and inexpreſſible, it could not be ſaid well how great it was; and expreſſing the ſtrength of his love to her, which was invariably the ſame as ever. Of the *fairneſs* of the church, and of this title, *love*, ſee *chap.* i. 9, 15. and ii. 7. and here ſhe is ſaid alſo to be *pleaſant* to him, as his ſpouſe and bride, in whom he takes infinite delight and pleaſure, loving her with a love of complacency and delight; and therefore adds, *for delights*, which he had in her before the world was, *Prov.* viii. 31. She was all delight [g] to him; her words, her actions and geſtures, her comely countenance, her ſweet and pleaſant voice in prayer and praiſe, her raviſhing looks of faith and love, her heavenly airs, and evangelic walk; in all which ſhe appeared beautiful and delightful, beyond all human thought and expreſſion.

℣. 7. *This thy ſtature is like to a palm-tree*, &c.] Made up of the above parts commended, and others had in view, as appears from the relative *this*. The word for *ſtature*, properly ſignifies height, tallneſs and erectneſs; and which were reckoned agreeable in women, as well as men; ſee the note on 1 *Sam.* ix. 2. hence methods are often made uſe of to make them look taller, as by their head-dreſſes, their ſhoes, and by ſtretching out their necks, *Iſa.* iii. 16. and the ſimile of a tree is not an improper one: and ſo *Galatea* is, for height and tallneſs, compared to an alder and to a plane-tree [h]; and *Helena*, to a cypreſs-tree in a garden [i], on the ſame account; and here the church to a palm-tree: the *Egyptian* palm-tree is ſaid to be the beſt [k]; and if *Solomon* here has any reference to *Pharaoh*'s daughter, his wife, he might think of that, which is deſcribed "of body ſtraight, high, round and ſlender [l]," and fitly expreſſes a good ſhape and ſtature. The church's ſtature is no other than the *ſtature of the fulneſs of Chriſt*; which will be attained unto when all the elect are gathered in, and every member joined to the body, and all filled with the gifts and graces of the Spirit deſigned for them, and are grown up to a juſt proportion in the body; and in ſuch a ſtate, Chriſt ſeems to view his church, and ſo commends her by this ſimile: ſaints are oftentimes compared to palm-trees in ſcripture on other accounts; ſee *Pſalm* xcii. 12. *And thy breaſts to cluſters* of grapes; on a vine which might be planted by, and run up upon a palm-tree, as *Aben Ezra* ſuggeſts: though rather, cluſters of dates, the fruit of the palm-tree, are deſigned, ſince this fruit, as *Pliny* [m] obſerves, grows in cluſters; and, to cluſters of the vine, the church's breaſts are compared in the next verſe. And by theſe *breaſts* may be meant, either the miniſters of the goſpel, who communicate the ſincere milk of the word to ſouls; and may be compared to cluſters for their numbers, when there is plenty of them, which is a great mercy to the church; and for their unity, likeneſs,

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[b] ככרמל veluti coccinum, Pagninus, Vatablus, Mercerus; ſimile eſt coccineo, Junius & Tremellius; eſt ut coccus, Piſcator, ſo Ainſworth; ſicut carmeſinum, Schindler.

[c] Ovid. Metamorph. l. 8. fab. 1. v. 301. De Arte Amandi, l. 1. & de Remed. Amor. l. 1. v. 68. Hygin. Fab. 198. Pauſan. Attica, p. 33.

[d] Pindar. Olymp. ode 6. Pyth. ode 1. v. 2.

[e] Homer. Odyſſ. 6. v. 231. & 23. v. 158.

[f] Paradiſe Loſt, book 4.

[g] Meæ deliciæ, Plauti Stichus, act. 5. ſc. 5.

[h] Ovid. Metamorph. l. 13. fab. 8.

[i] Theocrit. Idyll. 18. v. 30.

[k] A. Gellii Noct. Attic. l. 7. c. 16. Vid. Strabo. Geograph. l. 17. p. 563.

[l] Sandy's Travels, l. 2. p. 79.

[m] Nat. Hiſt. l. 13. c. 4.

neſs, and agreement in their work, in their miniſtrations, and in the doctrine they preach, though their gifts may be different: or elſe, the two Teſtaments, full of the milk of the word; and comparable to *cluſters* of grapes or dates, becauſe of the many excellent doctrines, and precious promiſes in them; which, when preſſed by hearing, reading, meditation and prayer, yield both delight and nouriſhment to the ſouls of men. Some think the two ordinances of the goſpel, baptiſm and the Lord's ſupper, are intended, which are breaſts of conſolation; and, when the preſence of Chriſt, and the manifeſtations of his love are enjoyed in them, they afford much pleaſure and ſatisfaction; and as thoſe breaſts are full in themſelves, they are beautiful in the eye of Chriſt, and as ſuch commended; ſee the note on *chap.* iv. 5.

℣. 8. *I ſaid, I will go up to the palm-tree,* &c.] Which is eaſy of aſcent; having, in the bark of the trunk or body of the tree, rings like ſteps, whereby the eaſtern people climb it with incredible ſwiftneſs, as *Pliny*[n] relates: theſe ſteps are made by the lower boughs being lopped off, whoſe knots, or *pollices*, as Dr *Shaw*[o] calls them, being gradually left upon the trunk of the tree, ſerve, like ſo many rounds of a ladder, to climb up the tree; either to fecundate it, or to lop it, or to gather the fruit; and *Lucian* ſays[p], "thoſe that have ſeen how men get up into palm-trees, in *Arabia*, *Egypt*, and other places, muſt needs underſtand what he ſays about climbing the *Phalli*, in the temple of *Hierapolis* in *Syria*, he is deſcribing." By the *palm-tree* may be meant the church militant, who yet gets the victory over all her enemies, of which the palm-tree is an emblem; and Chriſt's *going up* to it, is expreſſive of his right to it, and property in it, which he has by his Father's gift, his own purchaſe, and the power of his grace, and may go up to it when he pleaſes; alſo of his preſence with his church, and of the delight he takes in her, viewing her ſtature, fruit, and flouriſhing circumſtances. *I will take hold of the boughs thereof*; either to crop them, the tops of them, which, of the firſt year's growth, are very tender and ſweet, and may be eaten[q]; the top of the palm-tree is ſaid to be very ſweet[r]; and which ſome call the *cerebrum*, or brain of it, and is ſpoken of as very pleaſant and nouriſhing[s]: or to gather the fruit on them; his own grace in exerciſe, and good works performed under the influence of it; ſee *chap.* iv. 16. and v. 1. or to prune them; which he does by the miniſtry of the word, reproving ſin, and refuting error; and, by afflictive providences, purging away ſin; and by ſuffering perſecution to befal his churches, whereby he clears them of carnal profeſſors, and lops off withered and fruitleſs branches. *Now alſo thy breaſts ſhall be as cluſters of the vine*; round, full, ſoft and ſucculent, like the berries of the vine-tree, the grapes that grow in cluſters on it; of theſe, ſee the note on ℣. 7. *And the ſmell of thy noſe like apples*; ſee the note on ℣. 4. Here it may denote the inward conſtitution and outward converſation of the church, which were ſound and healthful; ſhe had an inward principle of grace, from whence proceeded a ſavoury converſation, a ſavoury breath, a holy breathing after divine and ſpiritual things: or it may intend the things ſhe had a ſavour of, as divine truths and excellent doctrines, comparable to *apples*, chap. ii. 5. *Prov.* xxv. 11. and all ſpiritual and heavenly things, when they have the preſence of Chriſt, and the quickening influences of his Spirit.

℣. 9. *And the roof of thy mouth like the beſt wine,* &c.] Which may intend, either her taſte, as the word is rendered in *chap.* ii. 3. by which ſhe can diſtinguiſh good wine from bad, truth from error; or her breath, ſweet and of a good ſmell, like the beſt wine; the breathings of her ſoul in prayer, which are ſweet odours, perfumed with the incenſe of Chriſt's mediation: or, rather, her ſpeech, the words of her mouth; the roof of the mouth being an inſtrument of ſpeech; the ſame word is ſometimes rendered, *the mouth*, chap. v. 16. *Prov.* v. 3. and viii. 7. and may denote both her ſpeech in common converſation, which is warming, refreſhing, comforting and quickening; and in prayer and praiſe, which is well-pleaſing and delightful to Chriſt; and eſpecially the goſpel preached by her miniſters, comparable to the beſt wine for its antiquity, being an ancient goſpel; for its purity, unadulterated, and free from mixture, and as faithfully diſpenſed; for its delight, flavour and taſte, to ſuch who have their ſpiritual ſenſes exerciſed; and for its chearing, refreſhing, and ſtrengthening nature, to drooping, weary ſouls. It follows, *for my beloved, that goeth* down *ſweetly*; is received and taken down with all readineſs, by thoſe who have once taſted the ſweetneſs, and felt the power of it. Or, *that goeth to righteouſneſſes*[t]; leading to the righteouſneſs of Chriſt for juſtification, and teaching to live ſoberly and righteouſly: or, *that goeth to my beloved, ſtraightway* or *directly*[u]; meaning either to his Father, Chriſt calls his beloved, to whoſe love the goſpel leads and directs ſouls, as in a ſtraight line, as to the ſource of ſalvation, and all the bleſſings of grace; or to himſelf, by a *mimeſis*, whom the church calls ſo; the goſpel leading ſouls directly to him, his perſon, blood, righteouſneſs and ſacrifice, for peace, pardon, juſtification, and atonement: or, *that goeth to my beloved to uprightneſſes*[w]; that is, to the church, who is Chriſt's beloved, conſiſting of upright men in heart and life, whom Chriſt calls his beloved and his friends, *chap.* v. 1. and whom Chriſt treats with his beſt wine, his goſpel; and which is deſigned for them, their pleaſure, profit, comfort, and eſtabliſhment. *Cauſing the lips of thoſe that are aſleep, to ſpeak*; either ſuch who are in the dead ſleep of ſin, who, when the goſpel comes with power, are quickened by it; and it produces in them humble confeſſions of ſin; cauſes them to ſpeak in praiſe of Chriſt, and his grace, and of the ſalvation which he has procured for loſt ſinners; it brings them to *Zion*, to declare what great things God has done for them: or elſe, drowſy profeſſors, in lifeleſs frames, and much gone back in religion; who, when arouſed and quickened by the goſpel, and brought out of their lethargy, are ready to acknowledge their backſlidings with ſhame; to ſpeak meanly and modeſtly of themſelves, and very highly of Chriſt, and his grace, who has healed their backſlidings, and ſtill loves them freely; none more ready to exalt and magnify Chriſt, and ſpeak in praiſe of what he has done for them. Some render the words, *cauſing the lips of ancient men to ſpeak* [x]; whoſe ſenſes are not ſo quick, nor they ſo full of talk, as in their youthful days: wherefore this ſerves to commend this wine; that it ſhould have ſuch an effect as to invigorate ancient men, and give them a juvenile warmth and ſprightlineſs, and make them loquacious, which is one effect of wine, when freely drank [y]; and ſoftens the moroſeneſs of ancient men [z]: wine is even ſaid to make an ancient man dance [a].

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[n] Nat. Hiſt. l. 13. c. 4. So Sandy's Travels, l. 2. p. 79.

[o] Travels, tom. 1. p. 142. edit. 2.

[p] De Dea Syria.

[q] Vid. Buxtorf. Lex. Talmud. in rad. קור col 2005.

[r] Plutarch. de San. Tuend. vol. 2. p. 133. Plin. Nat. Hiſt. l. 13. c. 4.

[s] Athenæi Deipnoſophiſt. l. 2. c. 28. p. 71.

[t] למישרים ad rectitudines, Montanus; ad ea quæ rectiſſima ſunt, Tigurine verſion.

[u] Directe, Mercerus; rectiſſime, Brightman.

[w] Ad rectitudines, i. e. rectos homines, Marckius, Michaelis.

ỳ. 10. *I am my beloved's*, &c.] Theſe are the words of the church, ſtrongly expreſſing the aſſurance of faith ſhe had of her union to Chriſt, and intereſt in him; which ſhews, that *that* grace is attainable, and that there may be a continuation of the exerciſe of it; it may be expreſſed again and again, as it is by the church in this Song, *chap.* ii. 16. and vi. 3. and that the exerciſe of it often follows upon the enjoyment of Chriſt's preſence, as here, upon his going up to the palm-tree; and that this grace has no tendency to licentiouſneſs, but excites to duty, and makes more careful in it, of which the next verſe is a proof, *Come, let us go forth*, &c. Moreover, theſe words may be conſidered as a modeſt acknowledgment of the church's; that all ſhe were and had were Chriſt's, and came from him; all the beauty he had commended in her; all fruitfulneſs in grace, and ſtrength in the exerciſe of it; her light and knowledge in divine truths; her zeal and courage to defend them; her upright ſtature, and holy walk and converſation, and every good thing elſe, were owing to his grace. And here ſhe alſo makes a voluntary ſurrender of all to him again; as ſhe received all from him, ſhe devotes all to him: *And his deſire* is *towards me*; and only to her, as his ſpouſe and bride: it was towards her from everlaſting, when he aſked her of his Father, and he gave her to him; and ſo it was in time, to procure her ſalvation; hence he became incarnate, and ſuffered and died in her ſtead: his deſire is towards his people before converſion, waiting to be gracious to them; and, after converſion, to have their company, and their grace exerciſed on him, and to behold their beauty; nor will his deſires be fully ſatisfied, until he has got them all with him in glory. And this phraſe not only ſignifies the conjugal relation of the church to Chriſt, he being her huſband, and ſhe is wife, the deſire of his eyes, as a wife is called, *Ezek.* xxiv. 16, 18. but takes in the whole care and concern of Chriſt for her, as her huſband; who ſympathizes with her under all her diſtreſſes; protects her from all dangers and enemies; and provides every thing neceſſary for her, for time and eternity. Some render the words, *ſeeing his deſire is towards me* [b]; therefore ſhe expreſſes her faith in him, and gives up herſelf to him.

ỳ. 11. *Come, my beloved*, &c.] The word *come* is often uſed by Chriſt, and here by the church, in imitation of him; ſee *chap.* ii. 10, 13. and iv. 8. This call, is the call of the church upon Chriſt, to make good his promiſe, ỳ. 8. and is an earneſt deſire after the preſence of Chriſt, and the manifeſtations of his love; which deſire is increaſed, the more it is enjoyed; and it ſhews the ſenſe ſhe had of her own inſufficiency for the work ſhe was going about: ſhe knew that viſiting the ſeveral congregations of the ſaints, would be to little purpoſe, unleſs Chriſt was with her, and therefore ſhe urges him to it; not that he was backward and unwilling to go with her, but he chooſes to ſeem ſo, to make his people the more earneſt for his preſence, and to prize it the more when they have it; and it is pleaſing to him to hear them aſk for it. The endearing character, *my beloved*, is uſed by the church, not only to expreſs her affection for Chriſt, and faith of intereſt in him, but as an argument to engage him to go along with her. Her requeſts follow, *Let us go forth into the field*; from the city, where ſhe had been in queſt of Chriſt, and had now found him, *chap.* v. 7. into the country, for recreation and pleaſure: the alluſion may be to ſuch who keep their country-houſes, to which they retire from the city, and take their walks in the fields, to ſee how the fruits grow, and enjoy the country-air. The church is for going abroad into the fields; but then ſhe would have Chriſt with her; walking in the fields, yields no pleaſure unleſs Chriſt is there; there is no recreation without him: the phraſe expreſſes her deſire of his preſence every where, at home and abroad, in the city and in the fields; and of her being with him alone, that ſhe might tell him all her mind, and impart her love to him, which ſhe could better do alone than in company: it may alſo ſignify her deſire to have the goſpel ſpread in the world, in the barren parts of it, which looked like uncultivated fields, the Gentile world; and ſo, in one of the Jewiſh *Midraſhes* [c], theſe *fields*, and the *villages* in the next clauſe, are interpreted of the nations of the world. *Let us lodge in the villages*; which, though places of mean entertainment for food and lodging, yet Chriſt being with her, were more eligible to her, than the greateſt affluence of good things without him; and being places of retirement from the noiſe and hurry of the city, ſhe choſe them, that ſhe might be free of the cares of life, and enjoy communion with Chriſt, which ſhe would have continued; and therefore was deſirous of *lodging*, at leaſt all night, as in *chap.* i. 13. Some [d] render the words, *by*, *in*, or *among* the *cyprus-trees*; ſee *chap.* i. 14. and iv. 13. by which may be meant, the ſaints, comparable to ſuch trees, for their excellency, fragrancy and fruitfulneſs; and an invitation to lodge by or with theſe, could not be unwelcome to Chriſt, they being the excellent in the earth, in whom is all his delight.

ỳ. 12. *Let us get up early to the vineyards*, &c.] After a night's lodging in the fields, or among the *cyprus-trees*. By which *vineyards* may be meant, particular churches, gathered according to goſpel-order, and diſtinguiſhed from the world, planted with fruitful vines, and fenced by almighty power: hither the church propoſes to *get up early*, betimes in the morning; being willing to take the firſt and moſt ſeaſonable opportunity of viſiting the ſaints, to know their ſtate and condition; and that her viſit might not be in vain, ſhe is for taking Chriſt along with her. *Let us ſee if the vine flouriſh*; true believers in Chriſt; who, though weak and worthleſs in themſelves, yet being engrafted in Chriſt, the true vine, bring forth fruit, and become flouriſhing in grace and good works; of the flouriſhing or flowering of the vine, ſee the note on *chap.* ii. 13. Whether *the tender grape appear*; or when *the flower of the vine opens* [e], and goes off, and the ſmall grape appears: by which young converts may be meant, who are tender, and have but a ſmall degree of faith and knowledge; and yet theſe are not overlooked, much leſs deſpiſed by Chriſt and his church, but are delighted with the promiſing appearance they make. And *the pomegranates bud forth*; ſtronger believers, taller, and more fruitful than the former; ſee *chap.* iv. 13. the actings and exerciſe of whoſe grace are ſignified by *budding forth*, in an open and viſible manner: the church is concerned for the good and welfare of the ſaints of all ranks and ſizes; of vines and pomegranates, as well as tender grapes; and of the budding of the one, as well as of the opening and flowering of the other. And ſeeing theſe ends propoſed by her, are the ſame with Chriſt's, *chap.* vi. 11. ſhe might conclude they would prevail upon him to go with her, particularly what follows: *There will I give thee my loves*; in the fields, villages and vineyards, when alone, and obſerving the ſtate and condition of particular churches and ſaints; and having communion with Chriſt, the church might hope and expect to have her heart enlarged, and drawn forth in love to Chriſt more abundantly; and that ſhe ſhould be able to manifeſt it more largely to him, and give clearer and fuller proofs of it: and this ſhe obſerves in order to gain her point, and get him to go along with her; knowing that her love, in the actings and exerciſe of it, was very acceptable to him, *chap.* iv. 10. I ſee not why the word for *loves*, may not be rendered *my lovely flowers*; as a word nearly the ſame, in the following verſe, is by ſome rendered, *theſe lovely flowers give a good ſmell*, which ſeems to refer to the flowers here; ſuch as were to be met with in plenty, in fields and vineyards, among vines and pomegranates, as lilies, violets, &c. and may be an alluſion to lovers, who uſed to give to thoſe they loved ſweet-ſmelling flowers [f]; and here may ſignify the graces of the Spirit, and the actings of them, which are fragrant, and acceptable to Chriſt.

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[x] ישנים veterum, Pagninus; antiquorum, Vatablus.

[y] Philoxenus apud Athenæi Deipnoſoph. l. 2. c. 1. p. 35. Vid. T. Bab. Sanhedrin, fol. 38. 1.

[z] Philox. apud Athen. Deipnoſ. ut ſupra, l. 11. c. 3. p. 463.

[a] Ibid. l. 4. c. 4. p. 134. & l. 10. c. 7. p. 428.

[b] So Junius & Tremellius, Piſcator.

[c] Shir Haſhirim Rabba in loc.

[d] So Junius & Tremellius, Piſcator, Brightman, Michaelis.

℣. 13. *The mandrakes give a ſmell*, &c.] Or, *thoſe lovely flowers*, as *Junius* and *Tremellius* and *Piſcator* tranſlate the words; even thoſe the church propoſed to give to her beloved, when in the fields. Some take them to be violets; others, jeſſamin; others, more probably, lilies [g]; as the circumſtances of time and place, when and where they flouriſhed, and their fragant ſmell, and figure like cups, ſhew. *Ravius* [h] contends, that the word ſignifies, and ſhould be rendered, *the branches put forth their ſweet-ſmelling flowers*; and thinks, branches of figs are meant, which give a good ſmell, agreeable to *chap.* ii. 13. and which he ſuppoſes to be the uſe of the word in *Jer.* xxiv. 1. and to his ſenſe *Heidegger* [i] agrees; only he thinks, the word *branches* is not to be reſtrained to a particular ſpecies, but may ſignify branches of ſweet-ſmelling flowers, and fruits in general. *Ludolphus* [k] would have the fruit, the *Arabians* call *mauz* or *muza*, intended; which, in the *Abyſſine* country, is as big as a cucumber, and of the ſame form and ſhape, fifty of which grow upon one and the ſame ſtalk, and are of a very ſweet taſte and ſmell; from which cognation of a great many on the ſame ſtalk, he thinks it took the name of *dudaim*, the word here uſed, and in *Gen.* xxx. 14—16. But the generality of interpreters and commentators underſtand by it the *mandrakes*; and ſo it is rendered by the *Septuagint*, and in both the *Targums*, of *Onkelos* and *Jonathan*, on *Gen.* xxx. 14. but it is queſtionable whether the ſame plant, that is known among us by that name, is meant; ſince it is of a ſtrong, ill-ſcented and offenſive ſmell; and ſo *Pliny* ſays [l] of it: though *Dioſcorides*, *Levinus Lemnius* [m], and *Auguſtine* [n], who ſays, he ſaw the plant and examined it, ſay, it is of a very ſweet ſmell; which, though it does not agree with the plant that now bears the name, yet it does with that here intended; for though it is only ſaid to *give a ſmell*, no doubt a good one is meant, and ſuch *Reuben's* mandrakes gave. And by them here may be intended, either the ſaints and people of God, compared to them, for their fragrancy; being clad with the garments of Chriſt, which ſmell of myrrh, aloes, and caſſia, and are anointed with the ſavoury ointments of the grace of the Spirit; whoſe prayers are ſweet odours; and their works, with their perſons, accepted with God in Chriſt: or rather, the graces of the Spirit in lively exerciſe may be meant; ſuch as thoſe lovely flowers, of faith, hope, love, repentance, patience, ſelf-denial, humility, thankfulneſs, and others. *And at our gates* are *all manner of pleaſant* fruits; in diſtinction from the mandrakes and flowers in the fields, *Gen.* xxx. 14. and in alluſion to a cuſtom, in many countries, to garniſh the poſts of the door of new-married perſons with branches of trees, and fruits and flowers; and at other feſtivals, beſides nuptial ones [o], which made it inviting to enter in: and theſe *all manner of pleaſant* fruits, may denote the plenty, variety and excellency of the bleſſings of grace, and of the graces of the Spirit, believers have from Chriſt; and of the doctrines and ordinances of the goſpel, which are for their uſe; and may be ſaid to be *at our gates*, as being ready at hand, in the hearts of ſaints, and in the mouths of goſpel-miniſters; and open and viſible, held forth to public view in the word and ordinances; and which are adminiſtered at wiſdom's gates, the gates of *Zion*, where they are to be met with and had. And which are *new and old*; denoting the plenty of grace, and bleſſings of it, of old laid up in Chriſt, and from whom there are freſh ſupplies continually: or rather, the doctrines of the Old and New Teſtament;

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[e] פתח הסמדר num ſi, vel gemmas ſuas aperuerit flos vitis, Michaelis; to the ſame ſenſe Pagninus, Montanus, Tigurine verſion, Junius & Tremellius.

[f] Naias amat Thyrſin, Glauce Almona, Niſa Theonem; Niſa roſas, Glauce violas, dat lilia Nais. Cythereus Sidonius apud Auſon.

[g] Pfeiffer. Dubia Vexata, cent. 1. loc. 59. p. 79.

[h] Diſſert. de Dudaim.

[i] Hiſt. Patriarch. tom. 2. exercit. 19. ſ. 9, 15.

[k] Hiſt. Ethiop. l. 1. c. 9.

[l] Nat. Hiſt. l. 25. c. 13.

[m] Herb. Bibl. Explic. l. 2.

[n] Contr. Fauſtum, l. 22. c. 56.

[o] Vid. Plutarch. Amator. vol. 2. p. 755. & Barthium ad Claudian. de Nupt. Honor. v. 208. Longos erexit janua ramos, Juvenal. Satyr. 12. v. 91. Necte coronam poſtibus, Satyr. 6. v. 51, 52. Ornantur poſtes, v. 79. Ornatas paulo ante fores, &c. v. 226, 227. Janua laureata, Tertull. ad Uxor. l. 2. c. 6.

tament; which, for matter and ſubſtance, are the ſame; and with which the church, and particularly her faithful miniſters, being furniſhed, bring forth out of their treaſure things new and old, *Matt*. xiii. 52. Which *I have laid up for thee, O my beloved*; Chriſt, whom her ſoul loved; for though the above fruits, the bleſſings, promiſes and doctrines of grace, which ſhe laid up in her heart, mind and memory, to bring forth and make uſe of at proper times and ſeaſons, were for her own uſe and benefit, and of all believers, yet in all for the honour and glory of Chriſt, the author and donor of them. Reſpect may be had to a cuſtom with lovers, to lay up fruits for thoſe they love; at leaſt ſuch a cuſtom may be compared with this [p].

CHAP. VIII.

THIS chapter begins with an ardent wiſh of the church, for a free and intimate converſe with Chriſt; declaring what ſhe would do to him, and for him, ſhould ſhe have ſuch an interview with him, ℣. 1, 2. what familiarity ſhould be between them, ℣. 3. charging the daughters of *Jeruſalem* not to give him any diſturbance, ℣. 4. Upon which, they enquire who ſhe was, that was in ſuch a poſture they ſaw her in, ℣. 5. when the church, inſtead of giving them an anſwer, ſays ſome things concerning her beloved, on whom they ſaw her leaning; and makes ſome requeſts to him for more nearneſs to him, and manifeſtations of his love to her; urged from the ſtrength of her love and affections to him, which was invincible, ℣. 6, 7. Next follows a ſpeech of the church about her little ſiſter; expreſſing a concern for her, and what ſhe would do to her and with her, ℣. 8, 9. and the anſwer of the little ſiſter, declaring what ſhe was, and what ſhe enjoyed, ℣. 10. then the words of the church again, concerning her huſband's vineyard; the place, keepers, and profit of it, ℣. 11, 12. And the chapter, and with it the Song, is concluded with a requeſt of Chriſt to the church, that he might hear her voice, ℣. 13. and with a petition of her's to him, that he would come quickly to her, ℣. 14.

℣. 1. *O that thou wert as my brother*, &c.] Or, *who will give thee as a brother to me* [q]? an uſual form of wiſhing, *Deut*. v. 29. *Job* xxiii. 2. *Pſalm* xiv. 7. The church here not only requeſts that Chriſt would be like a brother to her, but appear to be really one, and to act the part of one towards her; with whom ſhe might as freely converſe, as brother and ſiſter may. Several Jewiſh [r] writers own, that the King Meſſiah is intended here; and in ſuch a relation Chriſt does ſtand to his church and people, by virtue of his incarnation, *Heb*. ii. 11, 14, 17. hence many of the ancients take this to be a wiſh of the Jewiſh church, for the coming of Chriſt in the fleſh; and alſo through their adoption, he and they having one Father, *John* xx. 17. and by being of a like nature, diſpoſition and practice, *Matt*. xii. 50. *Rom*. viii. 29. as well as on the ſcore of love and friendſhip, *Prov*. xviii 24. and this relation Chriſt fills up, by the intimacy and familiarity he uſes them with; by his compaſſion on them, and ſympathy with them, in all their afflictions; by the help, ſuccour and relief, he gives them; by his condeſcenſion to their weakneſſes, and by his great love and affection for them. As a further deſcription of him as a brother, it is added, *That ſucked the breaſts of my mother*; which may denote the truth and reality of Chriſt's incarnation, being a ſucking infant; and the near relation of Chriſt to his people, being a brother by the mother's ſide, reckoned the neareſt, and their affection to each other the ſtrongeſt: by her *mother*, may be meant *Jeruſalem* above, the mother of us all; and, by her *breaſts*, the ordinances, of which, Chriſt, as man, partook when on earth, and now may be ſaid to ſuck, as formed in the hearts of his people. When *I ſhould find thee without*; or, *in the ſtreet* [s], in public ordinances, where Chriſt is to be found; or without *Judea*, in the Gentile world, where, after his coming in the fleſh, his goſpel was preached, the ordinances adminiſtered, and he was there to be found; or in the moſt public place and manner, where ſhe ſhould not be aſhamed to own him, his truths and ordinances, before men. *I would kiſs thee*; not only with a kiſs of approbation, *Prov*. xxiv. 16. but of love and affection, of faith and confidence, of homage and ſubjection, of worſhip and adoration; ſee *Pſalm* ii. 12. this is an uſage with relations and friends, brothers and ſiſters, at meeting; hence *Heuniſchius* refers this to the time when the ſaints ſhall meet Chriſt in the clouds, who will be admitted to the neareſt embraces of him, with unſpeakable pleaſure, and enjoy him to all eternity. *Yea, I ſhould not be deſpiſed*; for taking ſuch freedom with Chriſt, her brother. Or, *they would not deſpiſe me* [t]; neither men nor angels, for ſuch an action, and ſtill leſs God, the Father, Son, and Spirit; which ſhe might conclude from the relation between them, it being no more unſeemly than for a ſiſter, to uſe ſuch freedom with an own brother, even in the ſtreet; and from the reception ſhe had reaſon to believe ſhe ſhould meet with from Chriſt; who would not turn away his face from her, when ſhe offered to kiſs him, which would occaſion ſhame and bluſhing. The whole expreſſes her boldneſs in profeſſing Chriſt, without fear or ſhame, in the moſt public manner.

℣. 2. *I would lead thee*, and *bring thee into my mother's houſe*, &c.] The general aſſembly and church of the firſt-born, is mother to the church viſible, to particular churches and believers, where they are born, educated, and brought up; for which they have a great affection, as perſons uſually have for the place of their nativity and education. And here the church deſires to have Chriſt with her; either to conſummate the marriage between them, *Gen*. xxiv. 67. or to have the knowledge of him ſpread among her relations, thoſe of her mother's houſe, who belonged ed to the election of grace; or to enjoy his preſence there, with great delight and pleaſure: the act of *leading* thither, ſhews great familiarity with him, great love and reſpect for him, a hearty welcome to her mother's houſe; and was treating him becoming his majeſty, great perſonages being led, *Iſa.* lx. 11. all which is done by prayer in the exerciſe of faith: and the act of *bringing*, denotes on her part the ſtrength of faith in prayer; and on his part great condeſcenſion; ſee *chap.* iii. 4. Her end in all was, as follows, *Who would inſtruct me*; meaning her mother; the alluſion may be to a grave and prudent woman, who, taking her new-married daughter apart, teaches her how to behave towards her huſband, that ſhe may have his affections, and live happily with him: the houſe of God is a ſchool of inſtruction, where ſouls are taught the ways of Chriſt, the doctrines of the goſpel, and the duties of religion; nor are the greateſt believers above inſtruction, and the means of it. Some render the words, *thou ſhalt*, or *thou wouldſt teach me* [u]; meaning Chriſt, who teaches as none elſe can; he teaches by his Spirit, who leads into all truth; by the ſcriptures, which are profitable for inſtruction; by his miniſters, called paſtors and teachers; and by his ordinances adminiſtered in his houſe; where the church deſired the preſence of Chriſt, and might expect inſtruction from him, being in the way of her duty; and to hear ſuch marriage-precepts, as in *Pſalm* xlv. 10, 11. In return, the church promiſes Chriſt, *I would cauſe thee to drink of ſpiced wine, of the juice of my pomegranate*; or, *wine of my pomegranate* [w]; of which mention is made in Jewiſh writings [x], and by other authors [y]: there was a city in the tribe of *Dan*, called *Gath-rimmon*, Joſh. xxi. 24. the wine-preſs of the pomegranate, or where they made pomegranate-wine. Spiced wine was much uſed by the ancients, and in the eaſtern countries: ſo *Phœnician* wine, or wine of *Byblis*, is ſaid to be odoriferous [z]; ſo the wine of *Lebanon*, Hoſ. xiv. 7. the *Babylonians* had a wine they called nectar [a]: ſpiced wine was thought leſs inebriating [b], and therefore the ancients ſometimes put into their wine, myrrh and calamus, and other ſpices [c]; ſometimes it was a mixture of old wine, water and balſam; and of wine, honey and pepper [d]. Now theſe ſorts of wine being accounted the beſt and moſt agreeable, the church propoſes to treat Chriſt with them; by which may be meant, the various graces of the Spirit, and the exerciſe of them in believers; which give Chriſt pleaſure and delight, and are preferred by him to the beſt wine; ſee *chap.* iv. 10. and v. 1. With the *Hebrew* writers, pomegranates are ſaid to be a ſymbol of concord [e]: the pomegranate was a tree of *Venus* [f].

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[p] —— Sunt poma gravantia ramos
Sunt auro ſimiles longis in vitibus uvæ,
Sunt & purpureæ, tibi & has ſervamus & illas.
Ovid. Metamorph. l. 13. fab. 8.

[q] מי יתנך quis det te? Pagninus, Montanus, Marckius.

[r] Targum in loc. Zohar in Gen. fol. 104. 1. Tzeror Hammor, fol. 73. 3. Caphtor Uperah, fol. 5. 2.

[s] בחוץ in platea, Montanus, Brightman, Marckius; in publico, Cocceius, Michaelis.

[t] לא בזי לי non contemnent, vel contemnerent me, Montanus, Brightman, Marckius.

℣. 3. *His left hand* ſhould be *under my head, and his right hand ſhould embrace me.*] That is, when ſhe ſhould have the preſence of Chriſt in her mother's houſe. Or the words are a petition that ſo it might be, *let his left hand*, &c. [g] or a declaration of what ſhe did enjoy, *his left hand is under my head*, &c. [h] as in *chap.* ii. 6. ſee the note there.

℣. 4. *I charge you, O ye daughters of Jeruſalem*, &c.] The phraſe, *by the roes* and *by the hinds of the field*, uſed in *chap.* ii. 6. and iii. 5. is here omitted; not as if the charge was leſs vehement and earneſt here, for the form of expoſtulation ſeems rather to expreſs more earneſtneſs: for the words may be rendered, *Why will ye*, or *why ſhould ye ſtir up, and why awake* my *love* [i]? being apprehenſive they were about to do it; and which ſhe diſſuades from, as unreaſonable and dangerous, and might be prejudicial to them as well as to her. The alluſion is to virgins, that ſung ſongs at marriages; one in the evening, lulling to ſleep; and another in the morning, awaking and ſtirring up from it [k].

℣. 5. (*Who is this that cometh up from the wilderneſs?* &c.] Which words are ſpoken by the daughters of *Jeruſalem*, occaſioned by her charge to them, by which they were excited to look more earneſtly at her, whom Chriſt had indulged with ſo much nearneſs to him; at which, they expreſs their ſurprize, and deſcribe her by her aſcent *from the wilderneſs*; that is, of the world, out of which ſhe was choſen and called; and from a ſtate of nature, out of which ſhe was brought; and was riſing up in a ſtate of grace to a ſtate of glory; ſee the note on *chap.* iii. 6. *Leaning upon her beloved*;) faith in Chriſt, whom her ſoul loved, and who loved her, is ſignified hereby; ſee *Iſa.* l. 10. which is the grace by which believers lean on the perſon of Chriſt, for acceptance with God; on his righteouſneſs, for juſtification; on his fulneſs, for the ſupply of their wants; and truſt in his blood, for pardon and cleanſing. The word is only uſed in this place, and is differently rendered: by ſome, *caſting herſelf* [l] on him; as ſenſible ſinners do at firſt converſion, when they venture their ſouls on Chriſt, commit the care and keeping of them to him, and truſt their whole ſalvation with him: by others, *joining*, *aſſociating* [m]; cleaving to him, keeping company with him, from the uſe of the word [n] in the *Arabic* tongue; ſo ſuch ſouls give up themſelves to Chriſt; cleave to him, with full purpoſe of heart; walk with him, and walk on in him, as they have received him: by others, *rejoicing* or *delighting* [o] herſelf in him; in the view of his perſonal glory, tranſcendent excellencies, inexhauſtible fulneſs, and unſearchable riches: the *Septuagint* verſion is, *ſtrengthened*, or *ſtrengthening herſelf on her beloved*; deriving all her ſtrength from him, to exerciſe grace, perform duty, withſtand temptation, and perſevere to the end, conſcious of her own weakneſs; faith, in every ſenſe of the word, is intended. *I raiſed thee up under the apple-tree*; not the words of Chriſt concerning the church, ſince the affixes are maſculine; but what the church ſaid concerning Chriſt, when leaning on his arm as ſhe went along with him: ſo the words may be connected with the preceding, by ſupplying the word *ſaying*, as *Michaelis* obſerves; relating a piece of former experience, how that when ſhe was under the apple-tree, ſat under the ſhadow of it, *chap.* ii. 3. that is, under the ordinances of the goſpel; where, having no ſenſible communion with Chriſt for ſome time, he being as it were aſleep; ſhe, by her earneſt prayers and intreaties, awaked him, and raiſed him up, to take notice of her; whereby ſhe enjoyed much nearneſs to him, and familiarity with him. *There thy mother brought thee forth, there ſhe brought thee forth* that *bare thee*; which may be ſaid, either concerning the Old Teſtament-church, who conceived hope of the coming of Chriſt, waited for it, and was often like a woman in pain until he was brought forth, which at length was done, to the joy of thoſe that looked for him; or of the New Teſtament-church, hoping, looking, waiting for the ſecond coming of Chriſt, in the exerciſe of faith and prayer, and is like a woman in travail, and will be until he makes his appearance; and both may be meant, the one by the former, the other by the latter phraſe, and may be the reaſon of the repetition of it. It may be applied to the apoſtles of Chriſt, who travailed in birth, until Chriſt was brought forth into the Gentile world, through the preaching of the goſpel; and ſo to all goſpel-miniſters, who are in like caſe, until Chriſt be formed in the ſouls of men; which is no other than the new birth, and is attended with pain like that of a woman in travail; and every regenerate perſon may be ſaid, in this ſenſe, to be Chriſt's mother, as well as his brother and ſiſter, *Matt.* xii. 50. and each of the above things are uſually done under, and by the means of the word and ordinances; which may be ſignified by the apple-tree, or, however, the ſhadow of it.

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[u] תלמדני docebis me, V. L. Pagninus, Montanus, & alii; doceres me, Brightman, Michaelis.

[w] מעסיס רמני de vino dulci mali granati mei, Montanus.

[x] T. Bab. Sabbat, fol. 143. 2. Maimon. Hilch. Maacolot Aſurot, c. 7. ſ. 7.

[y] Plin. Nat. Hiſt. l. 14. c. 16.

[z] Βιϐλινον ευωδα, Theocrit. Idyll. 14. v. 15, 16.

[a] Athenæi Deipnoſophiſt. l. 1. c. 25. p. 32.

[b] Ibid. l. 11. c. 3. p. 464.

[c] Plin. Nat. Hiſt. l. 14. c. 13, 16. Plauti Perſa, act. 1. ſc. 3. v. 7, 8.

[d] Munſter. Dictionar. Chaldaic. p. 22, 27.

[e] Apud Chartar. de Imag. Deorum, p. 139.

[f] Athenæus, ut ſupra, l. 3. c. 8. p. 84.

[g] Tigurine verſion, Marckius, ſome in Michaelis.

[h] Mercerus, Piſcator, Cocceius, Michaelis.

[i] מה cur, Montanus, Schmidt.

[k] Vid. Theocrit. Idyll 18.

[l] מתרפקת injiciens ſe, Cocceius.

[m] Adjungens ſe, Montanus; aſſocians ſe, Brightman, Schmidt, Marckius, Michaelis; ſo Aben Ezra, Jarchi, Joſeph Kimchi, & R. Sol. Urbin. Ohel Moed, fol. 19. 1.

[n] Raphak, comes fuit; rephik, comes itineris; ſocius, Golius, col. 1018, 1019.

[o] Deliciis affluens, V. L. delicians, ſome in Mercerus, ſo Kimchi.

℣. 6. *Set me as a ſeal upon thine heart, as a ſeal upon thine arm,* &c.] Theſe are ſtill the words of the church, ſpeaking to Chriſt as ſhe walked along with him, as the affixes in the *Hebrew* text ſhew; in which ſhe deſires to have a fixed abiding-place in his heart; to continue firmly in his love, and to have further manifeſtations of it; to be always remembered and ſupported by him; to be ever on his mind, and conſtantly under his care and protection; and to have a full aſſurance of intereſt in his love, and in his power, which is the ſealing work of his Spirit, *Eph.* i. 13. and iv. 30. The alluſion ſeems to be to the high-prieſt, a type of Chriſt, who had the names of the children of *Iſrael* engraved on precious ſtones, and bore by him on his ſhoulders, and on his heart, for a memorial before the Lord continually; or to the names of perſons, engraved on jewels, wore by lovers on their arms or breaſts, or to their pictures put there; not to ſignets or ſeals wore on thoſe parts, but to the names and images of perſons impreſſed on them: the *Ethiopians*[p] underſtand it of ſomething bound upon the arm, by which perſons might be known, as was uſed in their country. The church's deſire is, that ſhe might be affectionately loved by Chriſt, be deeply fixed in his heart, be ever in his view, owned and acknowledged by him, and protected by the arm of his power. Her reaſons follow: *For love* is *ſtrong as death*; that is, the love of the church to Chriſt, which cauſed her to make the above requeſts: death conquers all; againſt it there is no ſtanding; ſuch was the love of the church, it ſurmounted all difficulties that lay in the way of enjoying Chriſt; nothing could ſeparate from it; ſhe was conquered by it herſelf[q], and could not live without him; a frown, an angry look from him, was as death unto her; yea, ſhe could readily part with life, and ſuffer death for his ſake; death itſelf could not part her from him, or ſeparate him from her love[r]; ſo that her love was ſtronger than death. *Jealouſy* is *cruel as the grave*; the jealouſy ſhe had of Chriſt's love to her, which was her weakneſs; and yet it was very torturing and afflicting, tho' at the ſame time it ſhewed the greatneſs of her love to Chriſt: or *envy*, that is, of wicked men, ſhe was the object of, which exceeds cruel wrath, and outrageous anger, *Prov.* xxvii. 4. or rather, her *zeal*[s], which is no other than ardent love for Chriſt, his goſpel, cauſe and intereſt; which eat up and conſumed her ſpirits, as the grave does what is caſt into it, *Pſal.* cxix. 139. *Virgil*[t] gives the epithet of *cruel* to love. *The coals thereof* are *coals of fire*; which expreſſes the fervency of her love to Chriſt, and zeal for the honour of his name; which, though ſometimes cold and languid, is rekindled, and becomes hot and flaming; and is, like fire, inſatiable, one of the four things that ſay, *it is not enough*, Prov. xxx. 16. Which hath *a moſt vehement flame*; nothing is more common with other writers[u], than to attribute flame to love, and to call it a fire; here a moſt vehement flame. Or, *the flame of Jah* or *Jehovah*[w]; an exceeding great one: the *Hebrews* uſe one or other of the names of God, as a ſuperlative; ſo the mountains of God, and cedars of God, mean exceeding great ones; and here it expreſſes the church's love in the higheſt degree, in ſuch a flame as not to be quenched, as follows: or it ſignifies, that the flame of love in her breaſt was kindled by the Lord himſelf[x], by his Spirit, compared to fire; or by his love, ſhed abroad in her heart by him. Hence it appears to be falſe, what is ſometimes ſaid, that the name of God is not uſed in this Song; ſince the greateſt of all his names, *Jah* or *Jehovah*, is here expreſſed.

℣. 7. *Many waters cannot quench love, neither can the floods drown it,* &c.] The love of the church to Chriſt, which is inextinguiſhable and inſuperable, by the many waters and floods of wicked and ungodly men; neither by their flattery and fair promiſes; nor by their cruel edicts, force and perſecution; by neither can they withdraw the love of the ſaints from Chriſt, nor tempt them to deſert his intereſt: nor by all the afflictions God is pleaſed to bring upon them; rather their love is increaſed thereby, which they conſider as effects of the love, wiſdom and faithfulneſs of God, as deſigned for their good: nor even by their ſins and corruptions; for, though through the aboundings of theſe, their love may wax cold, yet it never becomes

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[p] Apud Ludolph. Lexic. Ethiopic. p. 341.

[q] Omnia vincit amor, & nos cedamus amori. Virgil.

[r] Noſtros non rumpit funus amores, Lucan. Pharſal. l. 5. v. 761, 762.

[s] קנאה zelus, Junius & Tremellius, Piſcator, Cocceius, Marckius.

[t] Crudelis amor, Bucolic. eclog. 10. v. 29.

[u] Vid. Barthii Animadv. ad Claudian. de Nupt. Honor. v. 16. & Laude Stilico. v. 74. So love is ſaid to kindle a more vehement flame than at Vulcan's forge, Theocrit. Idyll. 2. prope finem.

[w] שלהבת-יה flamma Domini, Montanus, Mercerus; Dei, Tigurine verſion, Cocceius; Jah, Vatablus, ſo Marckius.

[x] So the Tigurine verſion, Caſtalio.

comes extinct; it may be left, but not loſt; its fervency may be abated, but that itſelf remains: nor by Satan's temptations, who ſometimes comes in like a flood, threatening to carry all before him; but the Spirit lifts up a ſtandard againſt him, and maintains his own work of faith and love, *Iſa.* lix. 19. nor by the terrors of the law, and the apprehenſions of divine wrath, they are ſometimes preſſed with, ſignified by waves and floods, *Pſal.* lxxxviii. 6, 7, 15, 16, 17. nor by all the hardſhips and difficulties, ſcoffs and reproaches, which attend believers in their chriſtian race; which are ſo far from alienating their affections from Chriſt, that they rather endear him the more unto them, and make heaven, and the enjoyment of him there, the more deſirable. *If a man would give all the ſubſtance of his houſe for love, it would utterly be contemned*; it is true of the love of Chriſt to his people, as alſo what is ſaid before; but is rather to be underſtood of the love of the church to Chriſt; which is a grace ſo valuable, as not to be purchaſed with money: if this, or any other grace is to be bought, it is to be bought without money and without price; it is to be had freely of Chriſt; and, where poſſeſſed, will not be parted with for any thing that may be offered; if a rich man's whole eſtate was offered for it, to a lover of Chriſt; yea, the riches of the *Indies*, or the vaſt treaſures of the whole globe, on condition of his parting with him, and deſerting his cauſe and intereſt, and dropping or neglecting his love to him, it would be treated by him with the utmoſt diſdain and contempt; ſee *Phil.* iii. 8. Now all this is uſed by the church, as an argument to gain her requeſt, *ſet me as a ſeal*, &c. ſince my ſoul is all in flames of love to thee, which cannot be quenched by all I ſuffer on thy account; nor will be parted with for all that the world can give me. This love of the church reaches to Chriſt, and to all that belong to him, even to a little ſiſter, as in the next verſe.

℣. 8. *We have a little ſiſter*, &c.] Which ſeems to be the Gentile church, ſo called by the Jewiſh church; for as the church catholic, or univerſal, with reſpect to its parts, is called a mother, as often in this Song; ſo theſe parts, with reſpect to each other, as the Jewiſh and Gentile churches, may be called ſiſters; and the rather, as they belong to the ſame Father and family, are partakers of the ſame grace, and are of the ſame faith and religion as to the ſubſtance of them; and the object and nature of their worſhip the ſame, though as to circumſtances different: and it may be obſerved, that the Gentile church is not only ſiſter to the Jewiſh church, but to Chriſt, and therefore ſhe ſays, not I, but *we* have ſuch a ſiſter; of which relation, ſee *chap.* iv. 9, 10. and v. 1, 2. alſo that ſhe ſtood in this relation to Chriſt and to the Jewiſh church before the coming of Chriſt, and before the goſpel was preached to her, and ſhe was called and ſeparated from the world; as elect Gentiles are alſo called the ſheep of Chriſt, and children of God, before that time, *John* x. 16. and xi. 52. This church is deſcribed as a *little ſiſter*, younger in age than the Jewiſh church, and in ſome reſpects leſs honourable, *Rom.* iii. 1, 2. and ix. 4, 5. the ſame with the younger ſon and brother, in the parable of the prodigal; little in eſteem among men, eſpecially the Jews, *Eph.* ii. 11, 12. little in ſtature, light, knowledge and faith, at firſt converſion; and but few in number, particularly at firſt, and in compariſon of the world: and ſo the church of Chriſt, conſiſting both of Jews and Gentiles, is called a little flock, *Luke* xii. 32. As a further deſcription of her, it is added, *And ſhe hath no breaſts*; is not arrived to years of ripeneſs, nor marriageable; ſee *Ezek.* xvi. 7. the time of her open eſpouſal to Chriſt was not yet come: at this time ſhe had no miniſters nor ordinances, from whence ſhe could have the ſincere milk of the word, or communicate it to others; and it was ſome time after the goſpel came among the Gentiles, ere they had a ſettled miniſtry. *What ſhall we do for our ſiſter?* or, *what ſhall be done for her?* being moved with pity to her, in her forlorn and helpleſs condition, like a little infant, *Ezek.* xvi. 4. and willing to do any thing for her that lay in her power, though ſeeming at a loſs to know what to do for her: the believing Jews were very aſſiſting to the Gentiles, in carrying the goſpel among them at firſt; and in ſupplying them with miniſters, and with money too, to carry on the intereſt of Chriſt among them. The Jewiſh church here is not forgetful of the chief and principal agent, Chriſt, and therefore ſays, What ſhall *we* do? ſhe was willing to do what ſhe could; but ſhe knew all would be inſignificant without Chriſt, his agency and bleſſing. The time, ſhe was concerned what ſhould be done for her in, is, *In the day when ſhe ſhall be ſpoken for*, or *with*, or *unto*[y]; when ſhe ſhould be wooed or treated with for marriage, by the miniſters of the word, at the firſt preaching of the goſpel to her; or be ſpoken to by her enemies, by fair words or ſevere menaces, to deſert the faith. Or, *be ſpoken of*[z]; the fame of her be ſpread abroad, far and near, for her light, knowledge, and faith; for her profeſſion, and her ſufferings for it; and the concern is, how ſhe ſhould behave under all the noiſe and talk about her: or, *be ſpoken againſt*[a]; as ſhe would be by unbelieving Jews, and by ignorant heathens, for embracing the chriſtian religion, for receiving the goſpel of Chriſt, ſubmitting to his ordinances, and profeſſing his name, *Acts* xxviii. 22. Now the old church might be concerned, that ſhe might ſtand firm to her faith and the profeſſion of it, notwithſtanding the reproaches and perſecutions of men.

℣. 9. *If ſhe* be *a wall*, &c.] Built upon a ſure foundation; and firmly eſtabliſhed in her faith on Chriſt, and love to him; and is conſtant therein, and ſtands as a wall againſt the attacks of enemies[b]. *We will build upon her a palace of ſilver*; though at firſt but as a ſide-wall, yet ſhould become a complete habitation, even a palace for Chriſt, the King of kings; and being deſigned for ſo illuſtrious an inhabitant, ſhould be a *ſilver* one, denoting its worth, value and ſplendor; the builders of it are the church and her miniſters; though Chriſt is the principal builder, *Zech.* vi. 12, 15. *Pſalm* cxxvii. 1. Or, *a tower of ſilver*[c]; ſignifying, that ſhe ſhould be well fortified, and be put into a poſture of defence againſt her enemies: the Gentile church at firſt had but a very ſmall

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[y] שידבר בה alloquenda eſt, V. L. fiet ſermo cum ea, Pagninus; in colloquendum, Tigurine verſion.

[z] Sermo fiet de ea, Brightman, Mercerus, Junius & Tremellius, Piſcator, Michaelis, ſo Cocceius.

[a] So the Targum, Shir Haſhirim Rabba, & Jarchi in loc. Bereſhit Rabba, ſ. 39. fol. 34. 1.

[b] So Ajax is called the wall of the Grecians, Homer. Iliad. 6. v. 5. & 7. v. 211.

[c] טירת כסף propugnaculum argenteum, Tigurine verſion; arcem argenteam, Mercerus; caſtellum argenti, Michaelis.

appearance of a building, a foundation juſt laid, a ſide-wall erected; but, in a ſhort time, a noble ſtructure, a ſtately tower, a ſilver palace, were built for God. *And if ſhe be a door, we will incloſe her with boards of cedar*; if the door of the goſpel was opened among the Gentiles, it ſhould be ſucceeded to the building an holy temple to the Lord; which ſhould be, not only ornamented, but ſo well fenced, that it ſhould not be in the power of their enemies to deface and demoliſh it: or if the door of their hearts was opened to receive Chriſt, and his glorious train of grace, they ſhould be adorned and beautified with a larger meaſure of them; or if being come into a church-ſtate, and the door of it was ſet open to receive good men, and exclude bad men, this would be to their honour, comfort and ſafety: or this phraſe is expreſſive of the finiſhing of the building, the gate or door being ſet up; though it rather ſeems to intend the low and mean eſtate of the Gentile church at firſt, when there was but little appearance of a building, only a door ſet up; which afterwards grew up into a ſtately and magnificent palace, like that of *Solomon*'s, built of cedar-boards of the wood of *Lebanon*; which may denote her fragrancy, perpetuity and incorruptibleneſs.

℣. 10. *I am a wall*, &c.] The words of the little ſiſter, or Gentile church; either wiſhing ſhe was what was ſuppoſed, and deſiring to be in a well ſettled ſtate, *O that I was a wall!* or, as aſſerting[d], that ſhe was in ſuch a ſtate, well walled; God was a wall of fire about her; ſalvation was appointed as walls and bulwarks to her; ſhe was one of the two walls, Chriſt was a corner-ſtone unto, and cemented together; and was a wall built up of lively ſtones, of true believers, built on Chriſt, the foundation; and eſtabliſhed in the doctrine of grace; and conſtant and immoveable in her love to Chriſt. *And my breaſts like towers*; round, plump and high; ſignifying, that ſhe was now marriageable; and the time of her being preſented as a chaſte virgin to Chriſt, and of her open eſpouſals to him, was now come: of miniſters of the word, of the ſcriptures, and of the ordinances of the goſpel, as ſignified by breaſts, ſee the note on *chap*. iv. 5. which may be ſaid to be *like towers*; miniſters of the word, becauſe ſet for the defence of the goſpel; the ſcriptures, becauſe an armoury from whence ſaints are ſupplied with armour, to repel Satan's temptations, refute errors, and defend truth; and the ordinances of the goſpel, becauſe they ſtand firm and immoveable, againſt all the efforts of men to ſubvert and aboliſh them; and theſe are peculiar to the Gentile church, under the goſpel-diſpenſation. *Then was I in his eyes, as one that found favour*; from the time that the Gentile church became a wall, firmly built on Chriſt, and was formed into a church-ſtate, and had a ſettled miniſtry and goſpel-ordinances, ſhe became acceptable to Chriſt, and was admitted to near communion with him; and not only her perſon, but her ſervices met with a favourable acceptance from him; and theſe privileges and bleſſings were the fruit of his love, favour and good-will, he bore to her; which before was ſecret and hidden, but now her breaſts being faſhioned, her time was a time of love, of the open love of Chriſt to her, and of her eſpouſals to him: and when, as the words may be rendered, ſhe was *as one that found peace*[e]; peace being made by the blood of Chriſt, and the partition-wall broken down between Jew and Gentile, and they peaceably joined together in a goſpel-church-ſtate; and when ſhe enjoyed inward peace and tranquillity of mind, which is found in Chriſt, the word and ordinances; even all kind of proſperity, which peace, with the *Hebrews*, includes; every ſpiritual bleſſing, as reconciliation, juſtification, pardon, adoption, and eternal life, which are all the fruits and effects of divine favour, good will, grace and love.

℣. 11. *Solomon had a vineyard at Baal-hamon*, &c.] The little ſiſter, or Gentile church, goes on to give an account of the ſucceſs of the goſpel, the planting of churches, and the eſtabliſhment of the intereſt of Chriſt in the Gentile world, together with the advantages that accrued to Chriſt from it; for not *Solomon* literally, but a greater than he is here, Chriſt, the antitype of him, the Prince of peace; ſee the note on *chap*. iii. 7. By the *vineyard* is meant the church, eſpecially under the New Teſtament-diſpenſation; ſo called, becauſe ſeparated from the world by ſovereign grace; planted with precious and fruitful plants, which Chriſt has a property in, by his Father's gift and his own purchaſe; and therefore receives of the fruit of it; takes delight and pleaſure to walk in it; and takes care to keep it in order, and to protect and preſerve it: this is ſaid to be at *Baal-hamon*; perhaps the ſame with *Baal-gad*, the names ſignifying much the ſame, and where *Solomon* might have a vineyard, *Joſh*. xi. 17. the word ſignifies, *the maſter*, or *lord of a multitude*[f]; the Gentile world, conſiſting of a multitude of nations; and in which were many churches, and conſiſting of many perſons. *He let out the vineyard unto keepers*; to his apoſtles, and to miniſters of the goſpel in ſucceeding times; and who have their employment in it; ſome to plant, others to water; ſome to prune, to reprove and correct for bad principles and practices, and others to ſupport and uphold weak believers; and others to defend truth, and preſerve the church from innovation in doctrine and worſhip: the *letting* it out to theſe, agrees with the parables in *Matt*. xx. 1, 2. and xxi. 33. where there ſeems to be an alluſion to this paſſage. Chriſt is the proprietor of the vineyard, and the principal vine-dreſſer; yet he makes uſe of his miniſters to take the care of it, watch, and keep it in order; for which purpoſe he lets, or *gives*[g] it to them, as the word is, for he makes them in ſome ſenſe owners; and they have an intereſt in the churches, and their life and comfort greatly lie in the fruitfulneſs and well-being of them; the vines are called *ours*, chap. ii. 15. *Every one for the fruit thereof was to bring a thouſand pieces of ſilver*; or ſhekels, amounting to about an hundred and fifty pounds; which ſhews the fruitfulneſs of the vineyard, that its produce ſhould be worth ſo much; and the great uſefulneſs of the goſpel-miniſtry, in bringing ſouls to Chriſt; the fruit of his labour is as dear to him as pieces of ſilver, *Luke* xv. 8, 9. Chriſt's miniſters are his rent-gatherers, and the collectors of his fruit, *John* xv. 16. and though they have different talents and ſucceſs; yet, being honeſt and faithful, the meaneſt are reckoned to bring in the ſame as others, or what make for Chriſt's delight, pleaſure, and glory; as will appear, when the reckoning-day comes, and an account will be given in, *Matt.* xxv. 19—28. *Heb.* xiii. 17.

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[d] Hoc eſt, nolite dubitare utrum murus ſum, Ambroſ. Enarrat. in Pſal. cxviii. octon. 22. p. 1087.

[e] שלום εἰρήνην, Sept. pacem, Pagninus, Montanus, Marckius, Michaelis.

[f] בבעל המון in ea qua habet populos, V. L. in domino multitudinis, Piſcator.

[g] יתן ἔδωκεν, Sept. dedit, Marckius, Michaelis.

℣. 12. *My vineyard which is mine, is before me,* &c.] Theſe are either the words of Chriſt, aſſerting and confirming his right and property in his vineyard, the church; and which he diſtinguiſhes from, and prefers to all others; and which being ſaid to be *before* him, denotes his exact knowledge of every vine in it, not a plant eſcaping his watchful eye; his preſence in it, his care of it, the delight and complacency he has therein: or elſe, the words of the church, expreſſing her care, watchfulneſs, and diligence in the vineyard, and her concern for the welfare of the ſeveral vines and plants in it; ſee *chap.* i. 6. and vii. 12. And certain it is, that the next clauſe is ſpoken by her: *Thou, O Solomon,* muſt have *a thouſand*; a thouſand pieces or ſhekels of ſilver, as before: the church is willing Chriſt ſhould have all he deſires and demands, his whole due and full revenue of glory from his people; for he is meant, and not *Solomon* literally, as many Jewiſh writers[h] acknowledge. And the church being now in his preſence, and uſing familiarity with him, thus addreſſes him, *And thoſe that keep the fruit thereof, two hundred*; by which may be meant, an honourable maintenance for themſelves and families, and much eſteem and reſpect among the people to whom they miniſter; this is the double honour in 1 *Tim.* v. 17, 18. Chriſt has the greateſt ſhare, as in reaſon he ſhould, being the proprietor of the vineyard, and having the chief care and overſight of it, and gives it its increaſe: however, faithful miniſters have their reward, which lies greatly in the converſion of ſinners, and edification of ſaints; for that is their joy, and crown of rejoicing; and in eternal happineſs they ſhall enjoy hereafter, 1 *Theſſ.* ii. 19. 1 *Pet.* v. 4.

℣. 13. *Thou that dwelleſt in the gardens,* &c.] Theſe are the words of Chriſt to the church, deſcribing her by her habitation, and may be rendered, O *thou inhabitreſs of the gardens*[i]; the word uſed being in the feminine gender, which determines the ſenſe of it, as belonging to the church: but the *Septuagint* verſion renders it by a word in the maſculine gender; and ſo *Ambroſe*[k], who interprets the words as ſpoken by the church to Chriſt; though he obſerves, that *Symmachus* and *Aquila* interpret them as the words of Chriſt to the church. By the *gardens*, are meant particular congregations, the dwelling-places of the church, and where ſhe has work to do by her miniſters, to plant, water, prune, and dreſs the gardens; and of particular believers, whoſe buſineſs it is to attend on the miniſtry of the word, and other ordinances; and dwelling here, may denote diligence and conſtant attendance here, and which is approved of by Chriſt, and well-pleaſing to him: and it is honourable, as well as profitable and delightful, to have a place in theſe gardens, and eſpecially an abiding one; and indeed thoſe, to whom Chriſt gives a place and a name here, are in no danger of being turned or driven out, as *Adam* was from *Eden*. *The companions hearken to thy voice*; meaning either, the divine Perſons, the Father and the holy Ghoſt, as *Piſcator*; the companions of Chriſt, of the ſame nature, perfections, and glory with him; who liſten to what the church and true believers ſay to them and to one another, *Mal.* iii. 16. or the angels, as *Jarchi* and *Aben Ezra*, the friends of Chriſt and his people, who hearken to the converſation of believers, in private and public; and eſpecially to the goſpel, preached in the aſſembly of the ſaints, *Eph.* iii. 10. 1 *Pet.* i. 12. or rather, the daughters of *Jeruſalem*, who all along attend the bride in this Song, and are the virgins her companions, *Pſalm* xlv. 14. and it is a title that belongs to all truly gracious ſouls, *Pſalm* cxxii. 8. and cxix. 63. who hearken to the voice of the church, to the goſpel, preached by her miniſters; which is a joyful ſound, and gives great delight and pleaſure. *Cauſe me to hear* it; that is, her voice; ſo ſweet and charming to him, as in *chap.* ii. 14. her voice in prayer and praiſe; in ſpeaking of him, his perſon, offices and grace, to others, and confeſſing his name before men. Some render the words, *preach me*[l]; and then the ſenſe is, ſeeing the companions flock unto thee, and liſten with great attention and pleaſure to thy voice, take the opportunity of preaching me unto them; let my perſon, righteouſneſs and grace, be the ſubject of thy miniſtry: and which was done in the firſt times of the goſpel, by the apoſtles; has been, more or leſs, ever ſince by faithful miniſters; and will be continued until the ſecond coming of Chriſt, prayed for in the following verſe.

℣. 14. *Make haſte, my beloved,* &c.] Theſe are the words of the church to Chriſt, calling him, her *beloved*; a title often uſed in this Song, ſee *chap.* i. 13, 14. and is continued to the laſt; for Chriſt was ſtill the object of her love; and ſhe had now a comfortable ſenſe of her intereſt in him, and claimed it; and makes uſe of this title, not only to diſtinguiſh him from others, but to obtain her requeſt the more eaſily, that he would *make haſte*, and come; which may either be underſtood of his ſpeedy coming in the fleſh, and appearing on mount *Zion* and in the temple, where the ſpicy and ſweet-ſmelling incenſe was offered; or of his ſpiritual preſence, in his houſe and upon the mountains, and in all the aſſemblies of *Zion*, where the prayers and praiſes of the ſaints go up to God, as ſweet odours, perfumed with the incenſe of Chriſt's mediation: or the petition may reſpect the firſt ſpread of the goſpel throughout the Gentile world; which, being like a box of ointment opened, would diffuſe the ſavour of the knowledge of Chriſt every where: or rather, it expreſſes the breathings of the New Teſtament-church after the ſecond coming of Chriſt, being the laſt petition of the church in this Song; and with which ſhe cloſes it, as *John* does the *Revelation*, and with it the whole canon of ſcripture in like manner, *Even ſo, come, Lord Jeſus*, that is, come quickly: and when the church ſays, *make haſte*; ſhe does not deſire Chriſt to come before the appointed time, nor will he; his coming may, and will be *haſtened* indeed, yet in his own time; but it ſhews her eager and earneſt deſire after it, being as it were impatient for it. The words may be rendered, *flee away*[m]; not that the church deſired Chriſt to depart from her; ſhe valued his preſence at another rate; but ſhe being weary of a ſinful, troubleſome world, and breathing after everlaſting reſt in another, deſires him to remove from hence, and take her with him to heaven, where ſhe might enjoy his preſence without any diſturbance. *And be thou like to a roe, or to a young hart, upon the mountains of ſpices*; where ſpices and aromatic plants grow, as on *Lebanon*: of Chriſt, compared to a roe or a young hart, ſee the note on *chap.* ii. 9. Theſe creatures being remarkable for their ſwiftneſs [n] in running upon mountains and other high places; ſee *Hab.* iii. 19. the church deſires that Chriſt would be as ſwift in his motion as thoſe creatures, and come quickly and ſpeedily, and take her with him to the *ſpicy mountains*, the heavenly ſtate, and all the joys and glories of it; and there have everlaſting and uninterrupted communion with Chriſt; be out of the reach of every troubleſome enemy; be in the utmoſt ſafety and ſecurity; and in the poſſeſſion of pleaſures that will never end. This ſtate may be expreſſed by *mountains of ſpices*; becauſe of the height and ſublimity of it; and becauſe of the permanency and everlaſting duration of it; and becauſe of its delightfulneſs and pleaſantneſs; where will be fulneſs of joy, and pleaſures for evermore.

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[h] Shir Haſhirim Rabba, & Alſhech in loc. R. Abendanæ Not. in Miclol Yophi in Pſal. lxxii. 20.

[i] היושבת quæ habitas, V. L. Pagninus, Brightman, Junius & Tremellius, Piſcator, Mercerus, Michaelis; quæ ſedes, Cocceius.

[k] Enarrat. in Pſal. cxviii. octon. 22. p. 1088.

[l] השמיעני prædica me, Junius & Tremellius.

[m] ברח Φυγε, Sept. fuge, V. L. Pagninus, Montanus, & alii.

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[n] Veloces cervos, Virgil. Æneid. l. 5. Vid. Plauti Pœnulum, act. 3. ſc. 1. v. 26, 27.

FINIS.

The Miſtakes obſerved in this FOURTH VOLUME, correct thus.

PAGE 19. col. 2. line 63. *read* cares for them. P. 35. c. 2. l. 51. *dele* on. P. 100. c. 2. l. 55. *inſtead of* are thought, r. they are. P. 175. c. 2. l. 30. r. work of grace. P. 236. c. 1. l. 9. r. *Choerilus*. P. 253. c. 1. l. 1. r. collar-band. P. 405. c. 2. l. 66. r. turned them. P. 411. c. 1. l. 34. r. of them by that. P. 438. c. 1. l. 58. r. *after vows*. P. 439. c. 2. l. 39. r. affections. P. 470. c. 1. l. 21. r. knows not how. P. 499. c. 2. l. 28. r. meat. P. 508. c. 2. l. 3. r. houſhold. P. 535. c. 2. l. 30. r. armed man. P. 615. c. 2. l. 42. r. walked abroad. P. 620. c. 1. l. 12. r. yet a frame.

CORRECTIONS in the other Volumes.

VOL. I. P. 16. c. 2. l. 39. inſtead of *Baltic*, r. *Caſpian*.

VOL. III. P. 155. c. 1. l. 24. r. 400, inſtead of 40.

On the PROPHETS.

VOL. I. P. 373. c. 1. l. 41, 42. r. theſe ſhall continue throughout the millennium, or thouſand years, but not for ever; ſee *Rev.* xx. 11.

VOL. II. P. 9. c. 2. l. 63. for *Cocceius*, r. *Gerhard*.

On the NEW TESTAMENT.

VOL. II. P. 81. c. 2. l. 37. after the words, "eternal ruin," add, "*and none of them is loſt*; none of the apoſtles of Chriſt, "neither temporally nor eternally; though loſt in *Adam*, and "in themſelves, and in their own apprehenſion of things; "yet not really, nor totally and finally."

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